

PRIVATE

COMMUNICATIONS

GIVEN TO

JOHN WROE,

VOLUME I.

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FOR THE TRUSTEES OF THE PEOPLE WHO HAVE SURNAMED
THEMSELVES ISRAELITES.

1845

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JOHN W. ROSS

TO THE

PRIVATE COMMUNICATIONS.

Street House, 12th of 11th Month, 1819.

ABOUT two o'clock in the morning, having been struck blind and dumb, the sun and the moon appeared to me, after that, there appeared a very large piece of glass, and looking through it I saw a very beautiful place, which I entered into; and I saw numbers of persons who were bearing the cross of Christ; and I saw angels ascending and descending; and there came an angel which was my guide.

There then appeared a great altar, and I looked up and beheld, as it were the Son of God, and angels standing on both sides playing music; and my guide said to me, "Now thou seest the Father and the Son, and the glory thereof."

Looking round me I saw a large number of people which I could not number.

After that, the angel, or my guide, said to me, "Thy prayers have been heard, but not accepted; for thou wert not like Abraham when he offered up his son Isaac for a sacrifice; thou hast withholden thine heart back from the Lord thy God, but now thou art cleansed—Spirit, return to thy rest."

And as sudden as lightning, these words struck forcibly upon me, "Though I walk through the valley and shadow of death, I fear no evil, as long as thy rod and thy staff abideth with me."

All the time I was in this situation, (which was about twelve hours,) I knew what was passing in the room, and what every person was saying, and shook hands with them, expecting I was immediately to leave the body.

Street House, 14th of 11th Month, 1819.

ABOUT ten o'clock in the morning, I was struck blind, and remained so for the space of seven hours.

I was as if I were travelling a long journey, in a lane I could not recollect, where I beheld a large number of beasts and horned cattle, which I could not number, one differing from another, looking harmless and down to the ground: they were all of them laid: I turned me round, and beheld one of a very large kind. I thought I walked about a mile among those beasts, until I came to my former place, where my guide said, "I'll tell thee the meaning of these beasts; that large one which thou sawest was the king of beasts."

He then took me into a large place, where I saw a great number of books put on the edge, with gilt letters which I could not read; and there appeared a large altar full of gilt letters. I begged that I might read that writing, and understand it; there likewise appeared many more of the same form, which I desired to read also; and there appeared another, whose letters were black print, or old English, and I saw Jeremiah upon the top of it, and an L. I wrote it on the wall with my finger, as I laid in my bed; the people who were observing me, perceived, that I wished to write, not being able to speak, for my tongue was fast in my mouth as before, they gave me a board and chalk into my hands, and I wrote Jeremiah, 50th chapter;* my guide turned to me, and said, "I will tell thee the meaning of this chapter. Thou shalt set up a standard, —conceal not my words, but publish it in the streets; this chapter shall fall upon the land."

He then took me through a large passage, and I saw a great number of soldiers, which I could not number, being so many. I saw kings in chariots and on horseback, with stars on their breasts, and like men armed for battle; and I beheld another large body of men, on the contrary side, but not in uniform; the Jews were in front of the armed men, and there came as it

* I had never read it, or heard it read, or seen it before this time, to my recollection, but when I came to myself, I could, without looking at the book, repeat nearly every word in it, and indeed I did:

were a flash out of the element, and cut off all those men which were in uniform; I saw them and the kings all weltering in their blood, and the blood running down in streams, and my guide said to me, "This day is the battle of the Lord."

And he took me up as it were by the hair of my head, and held me over a large city, and I saw a fire kindled in the street, and I saw a large river full of shipping and there came a wind and drove the shipping from the city; the fire which was kindled in the street then burned up the whole city; and the angel said to me, "This place shall be a desert for ever."

He then took me back to my former place, and I saw an angel holding a pair of golden scales in his hands, and they put in a large man, (but not a king,) and weights were put in the contrary end, and he was so heavy that the weights bounced out.

And there then appeared another altar with letters in black print as the former, and I saw Isaiah lv. chapter, and I wrote on the wall as before: and they observing me, brought me chalk and a board, and I wrote Isaiah lv. And the angel said, "I will tell thee the meaning of this chapter, it is the time when the thousand years shall be revealed on the earth, and at that time you shall want no King, every one shall think himself lower than the other. He that shall rule over you shall be him, as you saw him go, so shall he come unto you." And there came a gloom over the place, and I returned. In this vision I could not hear as before.

Street House, 29th of 11th Month, 1819.

AT 10 o'clock in the morning, I was struck blind, and my tongue was quite locked in my mouth, and I laid in my bed twelve hours, and had the following visions. I first saw the beasts which I saw in my second vision, and they looked harmless and down to the earth. The large beast was likewise among them. I thought I walked about two miles in the midst of them, until I came to a place where my Guide met me, and shewed me a large place, and I saw the same books which I

saw in the vision before ; and I likewise saw large altar tables similar to those I had seen in my second, with printed letters ; I tried to spell them but could not, neither could I make any thing of them ; and there was darkness over the place ; and there appeared twenty more altar tables in the like form, and I begged of the angel that I might read the writing, and understand it : the angel then said, “Thou shalt read it.”

And I saw the 19th chapter of Luke, and read it, and he said, “This is alluding to the time present.” And I then saw the 19th chapter of Revelations, which the angel read and explained to me ; he said, “This chapter would be fulfilled before the thousand years of rest took place, which would be very shortly.” He likewise told me many things concerning it, which I cannot relate at present.

I saw angels which seemed to be all moving from one place to another, and they held books in their hands, and turned the print side to me, saying, “Canst thou read and understand them.” My Guide then shewed me Moses and Aaron, and the twelve Patriarchs ; and Moses seemed to me to be the highest. I saw numbers more, and they were in companies, and in every company they one shone higher than another, and the angel said, “Thou seest how far one differeth from another in glory, it is according as they spent their lives on the earth.”

I saw the throne of God and the glory thereof ; it appeared as a place arched with precious stones, which shone with such lustre, that my eyes could scarce look upon it ; there were numbers of angels on each side of the throne, and there was silence in the place for some time. My guide then shewed me the Father and the Son in the midst of it. There then was the sweetest music I ever heard, which lasted for some time. The whole company which were round the throne, sung as with one voice.

There then was silence in the place again, and I saw a white horse stand before the throne, and four beasts ; and the angel said, “He that sitteth on the white horse shall judge the great whore which corrupted the world.”

Angels then appeared with golden sickles in their hands, and my guide said to the angels, "Put forth your sickles, and gather the weed from the corn, for the corn is nearly ripe." And there appeared other angels with sickles in their hands, which shone like silver, and my guide said to them, "Search the corn until there be no weed left."

He then turned to me and said, "Spirit return to thy body, and be not thou rebellious like that rebellious house, but set up a standard in the open streets; conceal not the things which thou hast heard and seen." There then came a darkness over the place, and I came to myself.

I could not hear any thing which was said by any one in the house during the twelve hours I was seeing and hearing what I have here related. I wrote the chapters as I have here mentioned on a board as before.

Street House, 14th of 12th Month, 1819.

ABOUT ten o'clock in the morning, I was again struck blind, and the people that saw me said I remained more like a corpse than a living man for twenty-four hours, when by degrees I came to myself†

After many things, the angel said to me, "Thou shalt be blind six days, and on the seventh day thy father shall come unto thee, and many people with him; he shall lay his right thumb on thy right eye, and his fourth finger upon thy left eye, as a token that he may remember his former sins and wickedness; and if not, it will be a witness against him in the day of judgment, and thou shalt receive thy sight.‡

† But remained blind for five days after the twenty-four hours before mentioned

‡ I was exactly six days blind, and on the seventh my father came as the angel told me, and many people were in my house; and my father put his right thumb on my right eye, and his fourth finger on my left, and, to the astonishment of all present, I immediately received my sight. As soon as my father put his thumb and finger on my eyes, I fainted away, and for a moment I saw a very glorious scene. As soon as I received my sight the people who were round about me asked me if I really could see? I took the Bible and read them a chapter, and found I could see with one eye as well as ever I could before; but with the other I could see little or any thing, owing, I believe, to a person forcing it open three days before.

The angel then took me to the place where he had been with me in the third vision: he said, "I will now tell thee the meaning of the beasts which thou sawest; they are emblems of two things:—The first is touching government and the rich, that they shall be brought low in mind; and the second is alluding to the thousand years of rest, when Satan shall be chained down, and his power taken away from tempting man. I will also tell thee the meaning of the books which thou sawest;—they contain the sin and wickedness of the world; wherein even the hairs of your heads are all numbered. The angels which thou sawest moving to and fro, descending and ascending, are the spirits of the righteous, which are striving with man against the spirits of the devil. The soldiers which thou sawest, and the kings, &c. are nations which will combine together, that no man may buy or sell but of them, and will become as one. The angels which thou sawest with their sickles gathering the weed out of the corn—the weed are the wicked which will be taken from the righteous; but before that day every one that calleth upon the name of the Lord will be saved; and those were they that stood opposite to the great army, when the flash that thou sawest came out of heaven and destroyed that army; but the others who had called upon the name of the Lord were not hurt, but returned every one to his own land. And the great man thou sawest weighed in the scales, is alluding to a wicked man who dwells on the earth, who will be taken before that time. And when the wicked are all destroyed, then will that righteousness be revealed which thou sawest, and all crooked places made straight, and the whole earth will become more glorious than what was shewn to thee at that time, and the angels shall descend and ascend, as thou sawest them, and God himself will reign over you." He then said to me, "Thou shalt return and publish what thou hast seen and heard."

Street House, 1st of 2nd Month, 1820.

I WAS struck blind and dumb, and remained so for the space of seven hours.†

The first appearance which I had in this vision was a very beautiful place which was on the face of the earth. In this place I saw a well dressed gentleman, who said unto me, "All this place will I give thee, and make thee my head, if thou wilt obey me; thou shalt neither want for gold nor silver, houses nor land; if thou wilt be directed by me." I then thought he was the devil, and that I would guard against him, I was so terrified that I was not able to speak to him, and the persons who were about me at the time, say that I trembled in such a manner, with the tears running down my face, that they were exceedingly shocked at me; and they say I sweat very much. I thought in my own mind, I was in a great strait, and could not get away from him. Whilst I was musing in this manner what to do, there appeared to me the same angel who was with me in my former visions, and took me into another kingdom, and told me it was Spain. I saw thousands and tens of thousands of people gathered together, one against another, both in uniform and not in uniform; and I saw large bodies of the people, some falling by the sword and other weapons.

After this, the angel took me over the sea into another large kingdom, where I saw a very great number of cattle, which appeared to me as if they had been travelling, and it struck forcibly upon me, that these were all the animals in the world; amongst them was a large beast like unto an ox. I saw him leap up and run forcibly at a lamb, and the lamb fled from him, after that, the ox advanced again, and they met head to head, and the lamb pushed the ox quite over his back, and he bellowed out and died. The cry of the ox was very loud and awful. My guide turned to me

† When I was first attacked, I was sitting in my chair, and a little time after one of my neighbours George Hill, came into my house, and my wife desired him to cut my hair and shave me, which he did; and he says I had no more use of my limbs at that time than a dead man. He and others afterwards put me to bed.

and said, "As the lamb has overcome the ox, so shall the lamb overcome at the last." And I saw all the cattle lie down together, and agreeable one with another; and the lion chewed his cud like unto the lamb.

My guide then took me into another kingdom, which was not made known unto me, where I saw three trees grow up, which blossomed and came to perfection, with all manner of fruits, which remained on the trees. After these, three other trees sprung up by the side of them, and blossomed, and the blossoms withered, and the bark peeled off, and the trees were plucked up by the roots. My guide said unto me, "I will tell thee the meaning of these six trees: these are a resemblance of four things, the wicked and the righteous: the wicked shall be taken off from the face of the earth: and the other three trees which thou sawest, with the fruit remaining upon them, are the righteous which shall remain and inherit this earth; and they are likewise alluding to three years of plenty throughout the whole earth; and the three trees which thou sawest not come to perfection, are three kingdoms which will not come to perfection: and as thou trembled, so shall the people tremble—and as thou sweat, so shall the people sweat with fervent heat this summer.†

Street House, 20th of 6th Month, 1820.‡

I WAS struck blind with my eyes open, and lay as one dying until nine o'clock the next night, which was

† The heat was so great in the summer of the year 1820 that great numbers of cattle dropped down dead.

‡ I intended to go to Huddersfield, but it seemed likely to be a wet day, and my wife persuaded me not to go, as I had poor health. I went up, into the chamber to undress myself; when undressed, I was struck blind with my eyes open, and I tried to find the bed. My wife heard me cry out several times, oh dear, oh dear. She came up stairs and got me to the bed-side. I tried to put my clothes on, but finding I could not, I persuaded her to leave me a little, this was about nine o'clock in the morning. I fainted away, and numbers of people came to see me, amongst the rest were two doctors who examined me, but could not ascertain what my disorder, as they called it was. When I came to myself the people in the house asked me if I knew how long I had been, I told them from morning to night, they told me I had lost a day and a night in this vision.

thirty-six hours. I was taken to a place which my guide told me was Spain, then to France.

Afterwards as I was carried by the angel into England, where I saw large bodies of clergymen gathered together, they disputed about their Bible until they threw it into one another's faces, this I saw in different parts of England, but chiefly in London: the angel said to me, "These are the times that Daniel the prophet spoke of, but this which I have spoken to thee shall be sealed up to some for a short time, until the scriptures be fulfilled. And Satan will enter into families as he entered into kings, that the scriptures might be fulfilled; and as thou sawest fathers and sons against each other, so will counties be divided in sending their members to parliament; and as they are against each other, so will the city be divided about something of great importance.—I have something more to say but will not make it known at this time." The first and the last which I saw in this vision was a beautiful woman, who seemed to be full of sorrow and trouble, like as if she were weeping about something particular; the angel said unto me, "This woman shall not come to any harm, for he who has brought her here will defend her from all her enemies; he has brought her here to work a good work for the end, for the time of your redemption is at hand." I thought the angel took me to the farthest part of the east, where I saw thousands of angels in the clouds, and a person like unto the Son of God. The angels reached nearly to the south in the air, I saw them descending through the clouds to the earth, which was a very beautiful sight to some, and shocking to others; some were rejoicing and others weeping.

The angel said, "Spirit, return to thy rest, and declare a part of what thou hast seen, and a part keep back until I further acquaint thee." I then came to myself.

Thus far has been published to the world before, and I am now ordered to make known what I was ordered to keep back.—The angel declared unto me, "When thy spirit shall return to thy body thou shalt

set up a standard in the open streets, with thy hat upon thy head, for three years ; and thou shalt not be afraid of man, neither of devils, but thou shalt stand boldly before the people. And when thy three years are up—travelling in England, thou shalt go unto the Lord's people Israel, and thou shalt sign with them to the laws and the statutes which the Lord gave unto Moses upon Mount Horeb. Thou understandest but little to what thou shalt understand. But the Lord will send me to prepare thy way in the hearts of the people ; for those which are thine enemies belong unto the vine. And thou shalt go forth unto all nations, and kingdoms and states ; and declare the last covenant that shall be made with man ; for thou shalt be found an instrument in the hands of the God of Israel ; and thou shalt stand with a rod in thine hand before kings and princes.—And the God of Israel shall graft both houses together, and they shall become one rod, and there shall be one king over them all. Now spirit return to thy body, and declare what thou hast heard and seen, and be not afraid of man.”

Street House, 14th of 8th Month, 1822.

ABOUT eight o'clock in the morning, being sat in my house, talking with three men, not believers, I heard a voice several times, and I looked at them to see if they noticed, and I asked them if they heard any thing, they said they did ; one of them was hanging his frock over the fender, and he said the voice came out of the second bar of the fire grate ; and they looked earnestly at each other, and seemed to be alarmed ; and I said, This voice is not come for my sake but for yours. And the voice ceased, and began again three separate times, saying, “ Go ! Go ! Go ! to my people Israel, and speak the words that I command thee to deliver unto them.” The voice continued to speak for about a quarter of an hour, and then turned into heavenly music, which seemed so loud that it might be heard a great distance from the house. The names of the three men who were in the house and heard the voice are

John Hill, Robert Fox, and Samuel Binns. And since that time there were two men at my house, and they seemed quite alarmed, and they said they thought it thundered, and the ground-work of the house and even the very glasses in the cupboard shook. And I asked them where the voice came from, one said, "Out of fire," the other said, "out of the chimney." And I said, This voice is not come for my sake but for your sake, to bear witness another day. And I said, Go to Bradford with good tidings! And the Almighty has spoken to me at different times in the presence of different persons.

Street House, 1st of 9th Month, 1822.

ABOUT two o'clock in the morning, I was sat in my chair by the fire, in the kitchen, (being unwell,) I was leaning on my arm on the table, but was not asleep; looking up, I saw a boy of high stature, and he shone with such lustre that I could scarce look upon him; and he laid his right hand on my left thigh; and the room seemed to be much enlarged; and shone with exceeding lustre, so that I could scarce look upon it. He then disappeared, and it was made known unto me that it was Shiloh our King.

The week after he appeared to me again, in the full shape as before, but surrounded by a body of mist, and he spoke several words to me in a language unknown, and the angel said, "It shall be made known."

Street House, 18th of 9th Month, 1822.

ABOUT two o'clock in the morning, I had two apple trees transfigured before me, which grew under an old house side in the neighbourhood of Bradford; the one full of fruit, without leaves; and the angel said, "This is to let man see that he shall live without blood in the image of God." The other tree was full of leaves without fruit, and he said unto me, "The other tree which thou sawest is death, and thou shalt pluck it up, and so shall it be to every true believer." And I

plucked it up in the vision, and the old wall fell, and he said, "As thou saw the old wall fall, so shall a new foundation be laid." He then disappeared.

Ashton-under Line, 29th of 12th Month, 1822.

"JOANNES ROES, I charge thee to write unto all my children, that I AM THAT I AM hath sent thee unto them to declare unto them my mysteries, that I am going to do on the earth; but the rebellious will not hear thee, but those that are of my sheep I will write it in their hearts. And be not rebellious like that rebellious house.

Now I ask thee if thou can discern my ways? for thou hadst thought to have passed by my children Israel, but my angel stopped thee in thy way, and turned thee back; therefore I charge thee to watch my ways and discern my movings, for I told thee before that I would return thee to my children Israel, that they might receive thee. Therefore I would have thee to discern my ways, for Satan will fight hard against thee, but I will be with thee and support thee if thou deliver the butter, the milk, and the honey.

Therefore I told thee that he who went with thee would forsake thee; for I took you down to the waters of Jehoshaphat to plead with you, and I commanded thee to go over the river. And he told thee that the newspapers would report my word; therefore he did not discern my ways, he doubted of my promises, and said the time was not come, and wished thee to return with him; but if thou had hearkened to him, the two swords which I commanded to be drawn should have slain you both.

There I command thee to go unto my children Israel and obey their order until I further make known unto thee. For they tell thee they will learn thee their language, but I tell thee they can no more learn thee than the Gentiles could learn thee, for I will confound their wisdom. And after thou hast returned from my children Israel, I will command one of my children to go from the place thou art at unto the place ap-

pointed, and he shall return, and another shall be appointed, and so on in progression.

I again command thee to write this unto all my children, that they may give unto thee their whole hearts, that I may bless them, for they cannot serve me and mammon: but if they will pray unto me I will give them wisdom and understanding, that they may discern the workings of my spirit." Taken from the mouth of John Wroe by Robert Blackwell.

Leeds, 14th of 1st Month, 1823.

THIS morning I dreamed that I was in a large place of worship, and I saw a large congregation, and many clergymen, I found myself in a pew, and I saw a young man of high stature, who stood up very bold before the clergy, and he said he would destroy the earth, and I fled out of the pew into the aisle, and I sat on a seat in the aisle, and leaning my head down, I lost my hat, and a person held me another, and I said it was not my hat, and I would not have it, and I did not take it, I then came to myself.

Leeds, 15th of 1st Month, 1823.

I JESUS from heaven command thee Joannes Roes to deliver this manna unto all my children that believe my word, for this manna is meat for them for forty days to come, from the 16th of January. It shall be bitter to the mouth, and sweet to the belly; and those that will eat it, shall come forth, for I will deliver them.

And for thee, I will take thee from the sight of man for forty days; and thou shalt eat such meat as I shall command thee; thou shalt eat no kind of animal's flesh; for butter, milk, and honey shall be thy meat; and no hat shall come upon thine head for forty days; for I will let thee see I have ravens on the earth which thou hast never beholden.

And after then I will bring thee forth unto my children Israel, and thou shalt stand bold before them for a testimony against them.

And I command thee to send this unto all my children ; and the doors all to be open for forty days to come, from the 16th day.

And the young man whom I shewed thee, who stood so boldly before the clergy, shall sweep away the refuge of lies, and cast Satan down into his den for one thousand years.

And the 16th day is the 30th day, each day for a year.

And when the young man stands up, thou shalt flee as thou fled out of the pew.

And thy hat being lost, is for forty days, I will bring it forth then, and then thou shalt declare my words again.

My children are to keep these days holy unto me, and not keep their hearts back from me, that I may pour a blessing upon them.

Now I tell thee the meaning of the days. They are the days that I begin to work the second time on earth ; for within forty days, I will have subdued all kingdoms unto me.

Now I tell thee, be thou valiant, and set up a standard, and declare my words, until I bring forth this young man—THE BRANCH, and then thou shalt flee.” Taken from the mouth of John Wroe by Samuel Walker.

Leeds, 14th of 2nd Month, 1823.

I, JESUS, of heaven and earth, command thee to write, and thou sayest, ‘Wait till the forty days are up :’ I say, Write, for I have sent my angel to direct thee to write unto my children, for the thirty days are up. And rise and eat what thine heart can take, for thy journey will be greater than thou canst bear, but I will support thee.

Come, now, and see who has sent me unto thee ; see now, I, even I am he, and there is no God with me ; I kill and make alive, I wound and I heal, neither is there any than can deliver out of my hand ; for I lift up my hand to heaven, and say I live for ever. Rejoice !

O ye nations with this people, for they are the light of the world ! a city that is set on a mountain which cannot be hid, for I will avenge them of their adversaries, and I will be merciful unto this people. Come near me, and my hand shall teach you terrible things, for God is known in the Tabernacle of Jacob. Ye sons of Ishmael prepare to meet God. Give way on every side, for Jehovah moves. Jehovah is my name. Proclaim me, Jesus, Shiloh, God, and King to the ends of the earth. And unto you, my children, come and eat my hidden manna, till the indignation be over ; for my judgments in this land England shall begin.

And I bid thee wait other ten days, and I will tell thee more of my Revelations, for they shall be explained unto thee.”

Huddersfield, 1st of 3rd Month, 1823.

RISE and stand upon thy feet ; see, and I will tell thee what thou art : thou art he whom I forespoke of unto George Turner, my servant, which I kept sealed from him as I sealed from Daniel. But now I will bring thee forth like a blazing torch, and thou shalt declare my words, what I before promised to George Turner. Now see that thou be valiant and strong, for I have set thee the Standard of the whole earth.

And for thee, I will tell thee what thou art, for thou art a stumbling block, stammering lips, and a laughing stock unto my people, for their shame : this burden have I laid upon thee.

And for thee, thou shalt go to London to the Jews ; and see if there be any Israelites there. Now see that thou be valiant and strong, fear not, for I will be with thee : and thou may call and see my children on the way. And then I will tell thee what sea-port thou may embark at, and where thou shalt go. Taken from the mouth of John Wroe by Samuel Walke.

Doncaster, 15th of 3rd Month, 1123.

I THE Lord command thee, Joannes Roes, to write unto my committee at Bradford, and tell them to take

heed to their ways, and discern my ways, for I have heard their prayers, and I accept them as long as they watch my movings. And I charge thee again to inform four of my committee, William Muff, Samuel Muff, Thomas Akeroyd, and Joseph Wroe, if they do not amend their ways, I will deal worse with them than I have dealt with others before, for every man shall stand by his own deeds ; I tell thee to inform Akeroyd to remember what he promised thee, for he did not promise thee, but me the Lord ; and I told you before not to make promises without fulfilling them, therefore I require this at your hands.

I am able to support my children, and I will support them, for I will lift their heads above their enemies, and they shall know that it is I, every one that will inquire of me to be supported by my Spirit.

I require my children to live as if they were to live on earth for ever, and I require them to live as though they could deliver it up unto me any moment, for all is mine, and not yours.

The work I am going to do on earth, you will stand in need of my Spirit, for it will be a strange work to your ideas.

And I command thee, Joannes Roes, to be valiant, for thou art no more than the rest of my sheep ; thou shalt pass the fiery furnace, and the lion's den, and before armies ; and thou shalt see thousands fall on the right hand, and on the left hand ; and if thou cry out to me to assist thee, I will assist thee, and if not, I will take thee away, as I took the other, and then it will be fatal for my children : for I tell thee thou art no more in my eyes, than the man that carries the bag.

And for the man that is with thee, (Samuel Walker) if he doubts my Spirit, let him return home ; for I have provided another ; and for thee thou knowest not who it is, till I make it known unto thee : but he may go with thee, to see I have withdrawn my Spirit from him, for I only sent him at the first to try him ; not that I am objecting him for any wickedness, but to let you all see you are but men, and I am God the omni-

potent, and will be known to the ends of the earth. Taken from the mouth of Joannes Roes by Samuel Walker.

Liverpool, 17th of 4th Month, 1823.

I, THE Omnipotent of heaven and earth have sent my angel unto thee, to command Robert Harling, of Thornhill, to come forth to do my work along with thee, to carry my bag, for I see thou art weary of it, therefore I command thee to deliver it up unto my Committe at Ashton, to deliver it up to Robert Harling.

Surely I the Lord began with the poor at first, and I will also end with the poor. I sent out my Gospel of the common salvation, by the poor at first, and the rich have now taken it, but now I am sending the Everlasting Gospel by the poorest of the people, and the least of them shall be able to deliver, for one shall chase ten thousand, and the destiny of your land you soon shall see.

Then I tell thee to tell my people—those that have been weary with their load, I will soon deliver them, if they choose me to be their captain; and those that choose the prince of this world to be their captain, to fight for them—I now tell thee my two swords are now drawn, and shall never return to their scabbards, till the battle be fought and the victory won, and the earth shall reel to and fro like a drunken man, until my angels have separated these weeds from amongst the wheat.

For I tell thee that I have set nation against nation, and king against king, as I shewed thee in thy first visions, and thou shalt see it. Now when thou walks through these armies, be thou valiant and strong, have not I the Lord Jehovah commanded thee? have not I given my angels charge over thee?

I command thee to tell my children, when I give thee my Laws, for them to observe my Laws. I command thee as I commanded MOSES, and if they observe them not, death shall be amongst them, for I speak unto thee as I spoke unto my servant Moses.

Did not I tell them by my words I spoke by my last Prophet in the Bible to discern the Laws of Moses?

Now these are the Laws I am going to give thee which I bid them to observe.

Now I command thee to give £14 unto that ship I have appointed for thee, and the rest to be for thy expences ; and the next ship thou enters into shall take thee for nothing,† and the ship following shall take thee for a certain sum as I command thee. Now let all my children observe this, and see if I do not perform it.

Now I tell thee to tell my Committee at Ashton, that I have searched them out from amongst all my Committees, and I have found them in a dry land and a desert, yet if they will observe my ways, I will make their land like the land of Jehoshaphat, and I will plead with them there ; and I will make them my captains to the ends of the earth, and all the earth shall know that I am with them ; yet if one of them rebel against me, I will pluck him out and place another in his stead. Therefore I have set a lamp amongst them, and if they will trim it I will provide the oil ; but if they trim it not, I will turn the cock and the oil shall stay, and this is to each of you ; for this, my Committee, I have chosen for my Standard, that all the earth may know that I have a Standard. Therefore, let every man's doubting spirit depart from him, and let him trust in me, and I will deliver him.

Now I tell thee when thou gets upon the ocean, I will give thee a part of my Laws, and he that is with thee shall write them. Taken from the mouth of Joannes Roes by Henry Lees.

† Gibraltar, 10th of 6th Month, 1823 —This day I went over into Spain, by water, to the town of Algesiras, and walked a good way into the country ; and the communication in which the Lord told you that I should go into the second place for nothing, is fulfilled, for Captain Hague came to invite me, and about thirty of us dined together at one table in Algesiras, and when we had dined, we sang praises to God. I wept and sobbed bitterly, and could not tell what was the matter with me ; and they asked me what was my ailment : and the Spirit of the Lord fell upon me, and I took an interpreter with me to the master of the place,—that this place would all fall into ruins, and every man that would save his life must leave it, for God had sent me to warn them for their wicked idolatry.

Liverpool, 23rd of 4th Month, 1823. Five o'clock in the morning.

I, THE Root, command thee Joannes Roes to declare unto my children, that they must keep the Law, and if they will keep the Law and observe my ways, I will be unto them as a wall of fire both by day and by night.

I will bruise Satan's head for my sheep's sake, who will observe my Laws. These are the branches which are to remain on the earth for one thousand years.

Now let all your doubting spirits depart from you, for I told you before that your ways were not mine, nor mine yours, for I will bring you to be both subject to my Laws, and into my Kingdom.

I will give what tribe every one belongs to, that they may be ready for the ark which I shewed thee, which I will cause my children Israel to prepare; then it shall be seen who are seeking common salvation, and who are seeking both salvation and redemption. Did I not cause Paul to tell you to go on to perfection? and those that will have only one part of my scriptures, shall not taste of my kingdom, for I told you to go on to perfection, for I will make a speedy separation from amongst you; I will put the sheep on the right hand, the goats on the left, and my son Shiloh shall drive the goats from the face of the earth, that I may behold my sheep from heaven; for I told you in my father's house were many mansions, and my Branch shall separate you, for I will have no more the preaching of Satan. I have prepared a road, and Satan stands in the road telling my children the road is too narrow, and inviting them to stop; have not I the Lord of heaven and earth, set a lamp in the way—and sworn by my holiness that I would set a watch upon the walls of Jerusalem, which shall never hold their tongue day nor night, till I establish my kingdom?

Now be thou strong and valiant, and likewise him that is with thee, for I will make your voices like the voices of roaring lions. And thy voice shall be heard from pole to pole, therefore be thou strong, for I have searched thee from amongst my people, in a family of dry bones where there is no soundness in them, and

they shall be thy greatest foes, for if I had not taken thee from them, thou couldst not have borne it, and thy two worldly brothers will swell hard against thee. Have not I Jesus given thee these lines. Taken from the mouth of John Wroe by Robert Harling.

Bay of Biscay, 1st of 5th Month, 1823. Four o'clock in the morning.

I, JESUS from heaven, command thee to write to all my children, that this is the beginning of months. Now tell my children to read the 3rd chapter of Revelations, for I have given thee seven spirits to declare unto the seven churches in Asia, and let thy voice be heard and be not afraid of them ; for I have given thee seven stars, the seven stars shall bear witness that I have sent thee unto them, and the seven stars are the seven parables, and the seven parables are the seven nations, and the seven nations are the seven oils.

Now tell my children to let their doubting spirits depart from them ; and if they will be led by my Spirit, my body shall be bread for them, and my blood shall be wine for them, and they shall drink it new in my kingdom, with my Son Shiloh, the Branch ; this will I perform in Jerusalem. Now watch, lest I come as a thief in the night.

Now I will give thee a part of my laws which I promised thee, in causing the winds to obey my voice, and I have caused him that is with thee to be a witness of it ; for I have caused a calm for two days and two nights, that thou might cry unto me, that thou might see that I was with thee, to perform all my words which I spoke unto thee.

For I will cause seven men to travel with thee, and these seven men shall be seven witnesses against them, when I perform my work. Now tell him that is with thee not to doubt in his mind, for if he will cry unto me, I will support him with my Spirit, till I order him to return to that place from whence he came.

Now I tell thee, these people where thou art going unto, will do great things with thee, therefore, do thou

nothing in thy own strength, neither be thou guided by them, for if thou art thy troubles will be great.

Gibraltar, 21st of 5th Month, 1823.

I, THE Lord, have sent my angel to declare my words unto thee, concerning my children, that I have a trial for them all, seeing who will support my work, and who will not, and I tell thee those that will not support this work, shall fall, and I will return my hand upon their little ones.

And the youngest son of Haannah Lees, is to come to a Methodist preacher in Gibraltar, and I will order the Methodist preacher to send him unto thee. Now let him be strong and valiant; have not I the Lord commanded him to come forth unto thee? Now I tell thee I am taking the weak instrument to confound the strong instrument, for he is only a youth, yet shall he come forth, and have my servant David's spirit, for I will deliver him from the paw of the lion, and out of the mouth of the bear. Now I tell thee if his mother refuse to deliver him up unto me the Lord, I will return evil unto her, as I had thought to return good unto her.

Now I tell thee I will try the hearts of my people, and tell my children at Bradford to let contention cease; and I have heard the murmuring spirit at Doncaster, and if they throw not their doubting spirit away, I will cast them to the four winds of the earth,† that the ravenous beasts of the earth may know that I am working the second time to bring them through as refined gold.

For I will make them more precious than rubies, for I will ride upon the heavens, and behold man, and and will confound the learned with stammering lips, which you call a foolish tongue, and I will confound you, and throw down your foolish hold to the ground.

And ye that preach my common salvation, I will let you see you are like the Jews, for if you rest there, ye shall not behold my light, for I will turn the cock and

† The body at Doncaster has since the date of this been scattered into various parts, and there is now but one of it remaining.

stop the oil ; and if ye hear my servant, my servant shall pray for you. and I will accept his prayers, and I will return my hand upon your little ones, and they shall enter in.

Now I tell thee the Israelites will not receive thee yet, for if they receive thee now it would be no trial unto my people which have received my word before. But they shall finish my work at the end ; for I have hidden stores which they shall bring forth, and when thou returns, I will reveal my son Shiloh amongst my Israelites, and they shall come forth and go unto that place where I am now sending thee, and shall build Jerusalem—my seat, my throne, that I may cause my Spirit to rest there, for my Spirit shall not always strive with man.

Now this is the trial for every one of my people—those that have much I require much, for my work is great ; for they shall long to hear from thee, for before I sent a dearth I sent plenty. Now if they will not give of their abundance unto me, I will send a dearth of my word amongst them, and will shew them the difference between those that serve me and those that serve me not ; for there are yet three years,† which they have still to behold my work, though I will yet shew great signs among them.

Be thou meek, mild, lowly, of a contrite heart, for I will make thee roar like a lion, after the prey of my Spirit: for the clergy shall call thee a mad man, and the lawyers shall tell thee learning maketh thee foolish ; kings shall ask thee questions, and not be able to answer thee ; and the Israelites shall gnash at their Rabbies saying, “ Is this the doctrine that you kept us so long dark in ? We will not feed your robes any longer, for God has given us a light, and we will follow it, for he will have no more of your dark doctrine, for we know this light is from God, therefore we will be no more a Jew nor a Gentile, but we will be Israelites of the living God.’ ;

Now let Robert Harling return back to that place which he joined thee at, seeing he doubteth in his

† Each year being Ten Years.

heart of my mercies :—let him be faithful unto this calling, which I am calling him to . And when thou returns, I will tell thee who they are that shall go forth into other nations, as well as thou hast gone forth.

Did not I tell thee that the wind should be in the east eight days, and thou should go in that ship which I ordered thee ? And thou hast let him that is with thee, persuade thee not to go in it ; therefore thy troubles have been great ; and Satan has desired to have hold of thee, but I have withholden thee from him.

And he that was with thee desired thee to pray unto me for another, that he might return back again. Now I have given thee another ; use him gently ; speak kindly unto him, or I will deal worse with thee than with him.” Taken from the mouth of John Wroe by Robert Harling.

St Michael's Cave, in Gibraltar, 22nd of 5th Month, 1823.

I THE Lord from heaven command thee Joannes Roes in this cave to write unto all my children what I shall command thee : and I further command thee to tell William Cooke that he shall stand stedfast in my work ; and let him ask of me, and I will arm him with my two edged sword, and he shall declare my everlasting gospel unto my people, both Jew and Gentile, for I have an Israelite in this Rock, and I will perform my work.

For yeshall go to Jerusalem, and declare my words there, and thou shalt prophesy there, and I will perform it against that people ; for I will sweep that place as a man sweepeth his yard with a besom ; and I will shew thee the place where I suffered, and I will shew thee the place where my temple shall be built, and thou shalt see the foundations thereof ; for I laid the corner stone in the scriptures, as thou hast seen in vision, and as thou hast seen it spiritual, so shalt thou see it in temporal, if thou watch my movings. Therefore tell all my children to be strong and valiant, for the time is short ; for I am going to reveal the days of Jacob, for

the new world shall appear: seek ye life yet while ye live, for the time will come when ye cannot do it. Did I not tell thee they should receive thee in this place? I sent my angels before thee to prepare the way. Did I not tell thee at first that Satan desired to have thee, that he might sift thee as wheat? but thou art not in his hand, though he fights hard against thee. Thou wept hard in the ship, but thou shalt weep harder in Jerusalem, for they will do strange things unto thee, but I will deliver thee from them, fear thou not for I will prepare for thee. And thou shalt go into the synagogue on Saturday the last day of the month, and stand thou boldly before them, and be not afraid of them, for yet three times shalt thou stand before them, and then I will tell thee what I will do unto them.” Taken from the mouth of Joannes Roes by William Cooke.

On Saturday the 31st of 5th Month, 1823.

ACCORDING to the command of the Lord, I went into the synagogue, and when I entered in, the Lord struck the whole place with terror, and every eye was upon me, and these are the words that I said unto them, “I am commanded by the Spirit of the living God, to go unto the house of Israel, to see if there be any Israelites, and if there be any found, you are to gather yourselves together as one heart, and keep the laws of Moses which ye have not kept, and then I will give you my laws which you have not believed. And your mistake which you have made in the 11th chapter of Isaiah, where it tells you that I must come and suffer, and that if ye believed not, I would give you up till the fulness of the Gentiles; for he never told you that he was the Branch. Now he sets his hand the second time to recover the remnant of his people, for you have it in your scriptures, ‘I will give righteousness to the King’s son.’ Now ye that believe and fear my name, the sun of righteousness shall arise with healing in his wings, and shall destroy the devourer, for your sakes who fear my name. Search your scriptures and see if you cannot find these words, for this is Shiloh, the

Branch, who shall gather you, and deliver you from the bonds of Satan. Now search your scriptures for me, and look at the 11th chapter of Isaiah, and you will find me there, for your deliverer shall descend from the east, and every eye shall behold him. Now, friends, I am sent to warn you and not to be afraid of you."

Gibraltar, 1st of 6th Month, 1823.

I HAVE sent my angels to testify unto thee, I am the Root in all Churches, and those that will not hear my call, I will give the destroying angel power, and he shall destroy with death, sword, pestilence, and famine. Have I not apoken it? And I will perform it. And I tell thee, be not thou afraid of them, nor dismayed at their looks, and declare all things that I shall speak unto thee, and hold nothing back from them, for I will protect thee. And thou shalt go into Spain, but the young man that shall be with thee, he shall not go to that place, but only thee; and thou shalt declare my words against that people. I see thou art anxious of preaching, but I have not sent thee to preach unto them, but to declare my words which I shall give thee, for I have prepared me people in those nations that shall receive thee to preach my everlasting gospel unto them: and thou shalt be brought before kings, judges, and rulers, for my name's sake, and thou shalt prophesy against them, and they shall put thee in prison, that I may confound them of their wisdom; and no one shall be of my people, for my kingdom on earth, but what is weaned from the breast.

Now I tell thee, as I scattered my children the Jews, I have also scattered their wisdom, for there is not one of them knows what tribe he belongeth to; nor is there one of them knoweth whether he belongeth to my tribe Judah, which I, Jesus, will cause the Branch to spring from. Did not David my servant tell you that judgment should be given unto the king? And if you will choose me to be your king and captain, I will give

righteousness to the king's son. This is my Branch which shall go forth and build Jerusalem.

Now put all your strange gods and your pictures from you, and all your strange wives which you are not lawfully married unto, for ye shall be married unto me, and I will be your husband—ye shall be my brides, for I have prepared the robes, and I will let thee see that Israel shall have the crown, for this is what I have sworn unto—my holiness, and I will perform it.

Now my children obey my commands, that you may have a right to the tree of life, that you may be my sons that I may grant ye your prayers. Taken from the mouth of Joannes Roes by William Cooke.

Gibraltar, 16th of 6th Month, 1823.

I, THE Lord, have sent mine angel to testify unto thee the truth, and to declare my hidden mysteries, which I promised to shew unto thee. Now search my scriptures, and I will give thee the explanation. I told thee thou should go to Jerusalem, but I did not tell thee when. Now I tell thee thou shalt go to Austria. Now be thou strong and valiant, have not I the Lord commanded thee? And thou shalt wait there till I command thee to go thence, for I will prepare other people in other nations to hear my word, and declare my everlasting gospel, and thou shalt deliver the same words that thou delivered to William Cooke.

Seven nations shall receive thee, and seven times thou shalt return unto thine own nation, and then I will perform what I said unto thee against the Jews, for I will draw the Israelites out from among the Jews as a man draweth an anchor out of the sea; and I will draw you all into one place, and I will tie a three-fold cord about you, and I will protect you with a ball of fire both by day and by night, and this ball shall utterly destroy Satan off the earth. Now this communication which I have given thee, shall heal the wounds of my people. Search now the last chapter of the prophet Daniel, and I will tell thee: I changed the times when I took away the daily sacrifice from amongst the Jews,

and each day for a year. Now tell my children to search the chapter, for I will give thee that which I have never given yet unto man, and thou shalt know that I the Lord have sent thee. I have told thee that I would unfold my scriptures by thee. Have not I, the Lord, sent thee unto the people of a wicked house? Taken from the mouth of Joannes Roes by William Cooke.

Gibraltar, 16th of 6th Month, 1823.

THERE is a seed in this Rock, and it shall grow and become a large body, and him that I have forenamed, shall perform the work. And as for thee, I have not told thee where thou shalt go; thou may wait till I make known unto thee; if I let every thing come according to thy wish, it would not have performed my work. They think thou art mad, this I have permitted to make thee strong against them; be thou not afraid of them; and declare my words which I shall give thee, and declare them against the Methodist minister. And as for the Jews, there is a remnant shall come out of them, after that I have taken thee from this Rock, and shall join him who declares my word. I the Lord have spoken it.

Gibraltar, 22nd of 6th Month, 1823.

I, JOANNES ROES, about 10 o'clock went to my bed, and heard a voice cry out to me, saying, "What dost thou here Joannes?—Arise, and go to the Methodist preacher, and tell him thou art come to enter into his Society, and stand thou boldly before him, for I mean thee to enter into seven Societies, and thou shalt be all religions, and I will cause a remnant to come out of every religion. Now I will tell thee what they will say; they will curse thee; and the sheep that I will cause to come out from them, shall laugh at them, and will tell them they have seen a greater light; and if they will discern my light, it shall not depart from them. Tell my children that they unite not amongst them of other

classes, but keep themselves as one body, and let contention cease. Now I will tell thee what I will do unto thee, if thou bow down to any of their images or hearken unto their priests, or be advised by any of them, but abide by my Spirit ; and if thou do this, I will be with thee, but if thou do it not, I will seven days cause thee to flee before thine enemy ; and they shall chase thee like a fox, and thou shalt have to creep into holes in the earth, to abscond from them, till I return my Spirit unto thee : this will I do to get mine honor upon mine adversaries, and I will let them see that I am the God of Abraham, Isaac, and Jacob, and that I have sent thee unto them. Now tell my children to look into the last chapter of Daniel, and try their wisdom, for that secret has not been revealed ; but I will reveal it unto thee, and thou shalt unfold it unto my children ; but those that are for Esau's end will not believe thee."

Gibraltar, 28th of 6th Month, 1823.

I, JESUS, command thee, Joannes Roes, to hear my voice, and I will perform it. I have heard thy weeping and mourning, for thou hast been afraid of them ; but did I not tell thee not to be afraid of them, but to stand boldly before them ? Now stand upon thy feet, and tell me what part of the world I could have taken thee to where I could have shewed thee more than what I have : now can thou answer ? Thou says, " No, Lord." Now watch me and my movings : ask the people of this Rock if they ever knew the weather so cool as it has been since thou came upon it ? And tell them I have not done it for their sakes, nor for thy sake, but that they may know that I am at work the second time. Tell them it shall be as hot as it has been cold, when I take thee from this place. But thou shalt prophesy a great work against this people before thou leave them, for both Judge and Governor shall gather themselves together against thee, and they shall shut thee in on every side, and I will deliver thee.

I will send thee unto these places of a hard speech and a hard language, to let thee see thou can do nothing without me. And there is yet one in my Committee at Bradford who has doubted in his heart concerning thee, when thou ordered him to preach my word, and he refused; but I will bring him forth as bold as a lion, and he shall declare my word, and he shall not be afraid of them: this will I do to let thee see, that I bring every thing in its regular order and course.† If I had done this work when my disciples were upon earth, they would have passed by my door, and entered in at these words that I am giving thee. Now therefore tell my people if they will repent of their former sins and iniquities, they shall enter in at the door; for I am the door, and your good shepherd; and I will give my Son crowns, which I have long prepared for you.

Now if I had done as my people wanted me to do, to destroy all these nations without warning, should I be a just God? For I tell thee there are upwards of seventeen thousand souls upon this rock, who can scarcely discern their right hand from their left; but thou shalt warn them, and I will warn all nations, before I strike the blow; that you may know that I am just.

And for thee, thou shalt see great armies very soon, and warn them. and thou shalt be taken by a man-of-war, upon the sea; for the government shall take thee, where thou listeth not. And I will cause thee seven times to come into England, and yet declare my word; and then I will return thee unto thy wife, and thou shalt cease for one day; and I will let my people see, that I work by others; for many shall prophesy in my name, and the people shall say, "The world is turned upside down," for it shall reel like a drunken man. Have not I the Lord commanded thee? and I will perform this. Taken from the mouth of Joannes Roes by William Cooke.

† This was fulfilled—the person alluded to was Samuel Walker, and he was brought forth as here spoken, about a year after, and went to reside at Ashton, and preached—at which time a preacher was wanted at that place.

Gibraltar, 2nd of 7th Month, 1823.

I, JESUS, from heaven, command thee Joannes Roes, to warn the kingdom of Spain, that if they return not from their wicked ways of worshipping images made with men's hands, and bowing before them, that I will draw my two edged sword against them, and it shall turn every way, till I have utterly destroyed them ; but if they will hearken unto my voice and repent, I will return unto them. But who is this that has caused them to err ? They have hearkened unto their priests, instead of hearkening unto me. Now I will tell you what I will do unto your priests,—I will chase them as the hounds chase a fox, till I utterly destroy them ; and the remnant that is left shall slay your king ; and the remnant shall know that I have sent this unto them by my servant. For I will let you see that I am coming the second time to recover the remnant of my people—those that will have me to reign over them ; and those that will not have me to reign over them—my sword shall be against them ; for I will be the king of the earth, and there shall be no king but me ; and I will reign over them, and they shall know that I am the Lord, who have spoken unto them by the mouth of my servant Joannes Roes. Taken from the mouth of Joannes Roes by William Cooke.

Gibraltar, 19th of 7th Month, 1823.

SON of man arise and stand upon thy feet, and prophesy against my Committee, and say unto them, If they will hearken unto me I will strengthen their cords, and if not I will destroy them off the face of the earth with death. Now son of man hearken unto my word ; I will cause twelve stones to come unto thee in this place, and every stone shall be different one from the other, according to my twelve tribes, according to their stations, and thou son of man shall deliver each stone to each Committee-man, for a memorial unto me the Lord ; and at my appointed time, they shall deliver each stone to each tribe ; these are the smooth stones which I foretold thee of, which should become one heap.

Now son of man prophesy, and say unto the house of Israel, You that the Lord has chosen for his people, you are rebelling against his commands, for you count him a hard master, and ye say that my laws no man can obey; but I will let you see that man's laws are harder than my laws, for ye shall rejoice for joy when England is weeping for sorrow; for England has drawn the sword, and it shall not return till I have performed my work. Now tell my children to look into the communications which I have given thee before, for I told thee before that England, France, and the Turks, as well as others, shall be one against another: and I told thee the next place thou should be taken to for nothing, without money, and without price, and tell them to see if I did not fulfil it: this is to let you see, that my work is done without money, and without price. Now son of man, see that thou goest neither to the right hand or the left hand, till I make known unto thee which way thou art to take, for thou must be a co-worker with me, as well as my children. Now see if I your Lord and master do not perform this. Taken from the mouth of Joannes Roes by William Cooke.

Ashton, 27th of 8th Month, 1823.

I, THE Lord from heaven, command thee, Joannes Roes, to stand upon thy feet. and judge between me and thy doubting spirit, doubting of my treasury, by which way my work was to be carried on: now I ask if all the gold and silver in the earth be not mine, and the cattle thereof! I tell thee I have many minerals hid in the earth, that neither thee nor my children knows of.

Now I will tell thee what thou shalt do, thou shalt deliver up all things that I have caused to come unto thee since the time that I took thee, and likewise all other things that I shall cause to come unto thee, shalt thou seven times deliver up unto my Committe, till I return thee unto the place from whence I took thee at the first.

This is the burden that I have laid upon thee, for sending thy wisdom at the bottom of the Communications to confound my children ; but my Committee have been more faithful than thou, for they have hearkened unto my Spirit and not unto thee ; therefore I suffered this evil to come upon thee in Gibraltar, and I smote thee on the ground, and thou prayed unto me for me to take a part of thy burden from thee, for it was heavier than thou could bear ; therefore I withdrew my Spirit from thee, and put it upon Cooke ; and told thee to deliver thyself into the hands of thy enemies to do as they thought proper with thee.

And as thou doubted my treasury, so they have made a claim for thy board, and this is for thy doubts, else no claim would have been made, but I will confound them as I confounded Harling : if he had done my work according to my commands, as soon as he had arrived, and then prayed unto me for my assistance, I would have given him such things as would have quenched his lustful heart, for pride and ambition is abomination in my sight, and I will utterly destroy them from off the earth. Now tell Harling I will try him once more, if he obey I will be with him.

And I will now return my Spirit unto thee, and thou shalt strengthen my people with my word, for there are some of my children loathing my bread, and it has become bitter unto their taste ; this is the fiery furnace. Now let my children each take this to themselves. Taken from the mouth of Joannes Roes by Edward Lees.

Middleton, 29th of 8th Month 1823.

SON of man, rise and stand upon thy feet, and see if thou can stand before me with thy filthy garments. Therefore put off thy filthy garments, that thou may go into the water, that I may cause a cloud of water to overshadow thee, and this shall be done to-morrow by one of my children in an open river, in public, that my work be not secret, that all the earth may know there is a God in England.

Now I have brought thee back to the scattered sheep of the house of Israel.

Now stand thou boldly before my people, for thou shalt go before the priests before thou goes out of this land, and thou shalt tell them my decrees that I will alter not, but perform in all the earth.

Now tell those that pretend to be my sheep to have their hearts circumcised before me the Lord, and if not, I will not cause their foreskins to be circumcised; for no one shall stand before me that is not circumcised both in heart and foreskin, for this is the making up of my jewels, and this is my everlasting Gospel, and these are the people that shall appear with me on mount Zion. Now I bid you all watch, for I am coming to make a full end: my Spirit shall not strive with man any longer, for all flesh is corrupt before me.

And rise thou when the young man comes unto thee, and abscond for thy life out of this country, for many will try to pursue after thee, but I will be with thee if thou wilt cry out for my assistance.

Now I tell thee if thou be afraid of man as thou wast in Gibraltar, I will withdraw my Spirit from thee, and chase thee harder than thou wast chased before, for I have told thee before that I would make thy head strong against their heads, and that I would confound them by thy stamering lips and by thy foolish tongue; for thou wilt make many blunders yet; and this is to their confusion, to let them see my ways are not their ways, and to let them see I work by whom I will work.

Am I a God that they should choose me a servant to work by? Have not my hands made all things and formed all things? If I were to suffer Satan to choose me a servant, I should become Satan's servant; but I will overthrow their strong holds. Now let all my children know that it is I the Root that have sent thee to them: if they object this I will object them. Taken from the mouth of Joannes Roes by Edward Lees.

Ashton, 9th of 9th Month, 1823.

Now I command thee to bring forth this whoredom which I have told thee of, and bring them before my

Committee—for I told thee I would not remove my committee, but I would cut that soul off from the land of the living. Did not I tell thee that your righteousness should exceed all others, or else you would not be able to stand with me on Zion's hill.

I will bring thee forth unto this people again after thou hast anointed him whom I have named unto thee, and thou shalt bring forth two staves out of that land, and thou shalt hold each staff in each of thy hands before my children, and when I command thee to smite thine hands together, they shall become one staff in thine hand—then I will draw my children from distant lands, for thou saw many heaps of smooth stones which became one, and thou shalt see this.

And the young man who is to go with thee is on his road, coming to thee, for I will confound thy speech that thou cannot speak to the people, but he shall be thy spokesman.

And thou hast seen no mockery yet to what shall take place against thee, for they shall be for haling thee to prison at many places, and this is the clergy whom I have set against thee, for a testimony against them.—Now young man, be thou not afraid of them: and I will separate thee from the young man at various times, and I will take thee without money and without price, and I will cause the young man to follow thee with money, but he shall pay none for thee, and this will I do as a testimony against my children who says my laws are hard.

I will give great proofs now, and the more proofs I give you the more you shall give unto me, for I will confound the clergy by thee, for they shall not be able to answer thy stammering lips. And when thy tongue is locked to the roof of thy mouth, thou shalt make motions to him who is with thee, and he shall declare the wickedness of my people.

For this is he who shall have the ink-horn; and he shall travel with thee through many nations, and he shall be a strength and a comfort unto thee, and thee unto him: for I have given my love to each of you, and I will be with him as well as with thee, and this

shall be known in all the earth, for this shall be a testimony against those that say I visit not thee.

Now I will tell thee what I will do unto those who say I visit not thee, this shall be a mark for my children—I will slay the Jews and their Rabbies: and the Gentile priests and kings in every kingdom, and they shall lie till they hardly know how to bury them—then I will bring fire from heaven, and I will destroy the earthly bodies, and I will turn sword to sword, and then I will send my voice from heaven to gather you upon one piece of ground: as I caused my ark to rest, so shall ye rest, and great shall be your rejoicing.

And I will cause that ark to come forth which I shewed thee, and this shall be with you—then I will cause my eagle to come forth, then if they refuse the God of Jacob, revenge shall be mine. And I will give my Son full possession of all my creation. Therefore, tell my children to watch one hour, and to tell no man—this is keeping my commands which my disciples kept not, and this is your righteousness which shall exceed all others, and this is the people that I have chosen. And I the Lord have given thee this to hand unto my children. Taken from the mouth of Joannes Roes by Henry Lees.

Ashton, 29th of 9th Month, 1823.

THOU shalt stand up the Sunday next at two o'clock, in Birmingham: and see thou go not to either mayor or magistrate, but stand thou boldly before the public, and tell them my decree, that I will alter not; for I will draw a large number unto thee, and they will persecute thee, for thou wilt make blunders, and they will thrust thee out of this place; then I will bring the young man unto thee. Taken from the mouth of Joannes Roes by William Lees.

Dover, 10th of 10th Month, 1823.

WHEN I have parted you, I will set thee for a sign for my whole creation, for thou shalt be carried into many

nations both by men-of-war and by thine enemies ; and I will confound them by thee, and they shall not know what to do with thee ; and they shall send thee back to England as a prisoner. This is for a sign for my children, when I perform it. This year I will pour out a blessing for my children, and they shall know that I am singling them from the world.

Let my Committe write to Cooke, of Gibraltar, that he may go seven times before the Jews in the synagogue, and declare there before that body that I will not alter my decree for them ; but if they will come and join themselves unto this body of people they shall see my ark, and where I cause my ark to rest they shall rest, and they shall see their King there, for they shall see my two staffs of people, and I will make them of my true Israelites, for now they shall appear. Tell them I have (one) ready to prepare them to their tribes ; and if they hearken not unto this, death shall be amongst them. Taken from the mouth of Joannes Roes by William Lees.

Paris, 17th of 10th Month, 1823.

THE word of the Lord came unto me, saying : Joannes Roes, son of man, arise ! and take thy mantle, and go unto the man that I caused thee to speak unto in the street, which is one of my servants, of the Hebrews, for he is a chosen vessel to perform my work in France. And thou shalt say unto him, “ Thus saith the Lord God of Abraham, Isaac, and Jacob, and of the true Israelites. I order thee to stand up in France, to proclaim the hidden mysteries of my scriptures to both Jew and Gentile ; for I will bring thee out of this place with a large number to England, and thou shalt stand up in the place of a prophet. Taken from the mouth of Joannes Roes by William Lees.

Strasburg, in France, 23rd of 10th Month, 1823.

JOANNES ROES. Son of man, arise ! and stand up before this people, the Jews, and tell them my decree is

fixed, which I will alter not.—and tell their Rabbies that they will be confounded :—and tell them that they are not Jews, but if they will ask of me, I will make them true Israelites. And go to the Gentile priests, and tell them they are not Gentiles ; but if they will ask of me, I will make them Gentiles of the true Israelites, for I will confound all that call themselves Gentiles and are not. And perform this before thou leaves this place.

And ye shall not return the same road that ye came, And when I separate you in England, the young man shall leave thee, and return to the place from whence he came, and he shall stop forty days. And then I will see what my children will eat during those forty days ; for I will try them as I tried Gideon's army. Now thou wants to know what it is, but I will not tell thee till I have performed it : and this is to thee as well as them ; this is the tree of Life set before them, to see whether they will eat it or not, though Satan stands behind it. Those that ask of me, I will protect with my two swords, and these are my true Israelites. Now search my scriptures for this, and then you will see what is the tree of Life, for all things which I have created are become meat for my children : this is what I will prove you by.

And when thou returns thou shalt go to Idlethorpe, and I will order the Committee of that body to prepare a room for thee, and thou shalt remain there forty days : thou shall not preach during these forty days, but many shall come unto thee and ask thee strange questions, and I will answer them by thee and confound them. Thou shalt not travel during these forty days. I will set thee for a mark for the people.

And tell my children to take down their crucifixions, for they hang me up in their houses, boasting what they have done with me : and let them ask me for protection, that they be not guilty of the blood of their forefathers, for the Jews wished my blood to be upon them and their children. Now, if they will ask forgiveness of me, I will return them unto this people, which shall become one staff, which are my true Israelites.

I have shewn thee strange things since I took thee, and I will shew thee greater. And I have shewn thee my house, which shall be built; but it is not like those thou hast seen upon this earth. And the foundations by their tribes, according as they are written in my scriptures; but the throne shall be in the middle of the building, and shall be the height of the fourth foundation, which will be the tribe of Judah, so that all the foundations will have an equal view of the throne. Now this building shall be according to this view which I have given thee.

Thou meditates in thy mind which way this building is to be built. Now I will tell thee the way: I will gather these two staffs of people into one place, in England, which shall be an hundred and forty-four thousand; and I will plead with all flesh for this people; and I will send my flaming sword of fire to protect them; and I will destroy all nations; and this land, England, shall be the first redeemed; and the remnant which shall be left, shall say, 'Let us be your servants, and we will bear our own reproach, for we know that God is with you; and let our offspring be your offspring's servants, that we may be called by your name.'

Now, thou proud man, think not that this is thee, for I have sent my angels to shew thee that which I have never shewn before; though two of my servants have measured it, they have not had this view which thou hast had. Now ask for assistance from me—thou hast told my servants that thou would return to thy ploughing, in thy land—ask that of me, am I not thy protector? Break the clods and make plain the face thereof, for the seed is sown, and the vetches I will burn with fire.

And the sound of this people shall be a terror unto all nations, for they shall hear the sound of you before you reach them. You shall enter in at their windows like thieves or men of war, and ye shall gather together their silver and gold, and it shall not be yours; and I will open my gold mines, and I will shew you them as I have shewn you the scriptures. Taken from the mouth of Joannes Roes by William Lees.

Trieste, 18th of 11th Month, 1823.

THE word of the Lord came unto me, saying.—Thou shalt go forth to the clergy of this place, and stand boldly before them; and tell them that my decree is fixed which I caused to be written in my scriptures, which I will alter not, that there shall be time no longer; and if they hearken not unto my voice which I give unto thee, I will destroy them from the face of the earth, both them and their little ones.

Now, son of man, prophesy against those that call themselves Jews, that they are not Jews; if they were Jews, they would hear my voice; go thou unto their houses, and speak the words that I give unto thee at the time, for I will send my angel with thee, and he shall give thee the words, and let the man that carries the inkhorn write it in a book.

And I will bring forth a man who shall join with my people, and he shall print my laws, and all that I command to be printed; and this will cause mockery, but this mockery shall not be like the mockery at the first, for I will give you words which shall provoke the world to jealousy.

And he shall deliver the writing to the clergy of the Egyptians, and the Rabbies of the Hebrews; and my angel shall stand by him with a drawn sword in his hand, and give him the word, and he shall not be afraid.

Thou hast murmured hard in thine heart concerning expenses, is not all mine? Have I not a right to do what I will with my own? Wilt thou shut the door against me? Thou replies, ‘No, Lord, if thou open, no man can shut!’ I will shew thee the difference the next time, that I can carry thee either with or without money.

Now, son of man, I have something against thee. I will tell thee what I afflicted thee for. If I had not afflicted thee, thou would have gone before I had sent thee. This is to keep thee humble, that my children be not led astray, for I will no more cause my whole body to fall for one man: I will punish that soul separate.

Now I tell thee, when thy forty days are up, I will cause one of my Committe, at Bradford, to cause thee to enter into a river, within one mile of Idlethorpe, that the waters may overshadow thee, to wash of the filthiness that the world has given thee, for that is not of me. This shall be done every time thou returns from distant lands.

Tell my children at all places, that I, Jesus, have given thee this to hand unto them. My words shall drop now as a shower upon the grass, and it shall be in all nations, kingdoms, and states; for my little island shall prophesy against the mountains of the whole earth, and shall break them in pieces. Taken from the mouth of Joannes Roes by William Lees.

Milan, in Italy, 29th of 11th Month, 1823.

THIS morning as I laid in bed, the word of the Lord came unto me saying, What art thou meditating in thy mind concerning the images of this land, seeing I will also destroy both them and their images? These are the false gods that I told thee of before, which I shewed thee in vision; they have fulfilled their forefathers' iniquity: the day of judgment is at hand; I will destroy them, saith the Lord. This place is Sodom; my number is small, yet will I bring it out of other distant lands.

Now see that thou be bold before them, and cry aloud; yet I know what they will do, they will be against thee in all lands, yet they are not against thee but me, as I have chosen thee one of my instruments.

Now as thou hast seen me fulfil my words in sending my angel along with you, the two swords that I caused to be drawn at the first, protected you; and Satan shall not prevail against them.

Now let not my children say I have not prospered their ways, for I tell thee, some of them will say, 'Is this his work? Are we to give our money for men to go a pleasuring with?' My work is a pleasure to me, but their evil hearts are an abomination unto me. Now, son of man, I tell thee these forty days shall sort them,

and cause the wolves to go out from amongst my sheep, that I may bring others out of distant lands, in their room: for I tell thee they are a stiff-necked people, and they cause the rest of my children to go astray from my work.

Now tell my children, if they will seek me I will be found of them; and let them not follow the same ways that they did in the last forty days, for the thing shall take place at the same time, for it was a rebellious house. And let them keep these forty days holy: not cease from labour, but they may hold meetings as often as they like during the time.

Now tell my children not to look for judgments now. How should I be a just God, if I did not warn them before I send forth my destroying angel? Thou shalt warn all nations, kingdoms, and states. Then I will bring all my children forth—as I made thee the head, so will I make these people the head of my whole creation.

I tell thee thou shalt appear the most foolish in my children's eyes, that they may not worship thee; for I have set thee as a watchman amongst them, and thou shalt labour both day and night. Thou shalt have a girdle about thy loins; and thou shalt not be able to gird thyself, but other people shall gird thee when thou art declaring my words. This is a sign that I will gird my people together, and Satan shall not prevail against them.

Then I will give them my son Shiloh to reign over them—then I will send you two by two in chariots with my word, which shall be executed with fire from heaven—two to the north country, two south, two east, two west, with words from my son Shiloh, which will overthrow their strong holds.

Now, son of man, I have heard thy prayer and supplication unto me: and as thou hast asked neither silver, gold, nor riches of this world, I accept it. When thou comes out of the water thou shalt receive more of my Spirit. Oh! that my children would seek me, that I might be found of them. If they would pray unto me to give them a heart of prayer, that I might give

them such things as they stand in need of; but they ask for things they do not understand: and let them wait willingly for my coming.

And when I send forth my destruction you shall sing the song of Moses and the Lamb, for I will give it, and no one shall be able to learn this song but the hundred and forty-four thousand: for my son Shiloh shall give the whole earth to this number for a possession, and he shall reign over them.

I tell thee, William Lees, that is with thee, shall stand boldly before my children at Bradford, the first Saturday in your year, for my Spirit shall make him bold, and he shall tell them whether I protected you or not;† for he shall roar out in the midst of the streets, like a lion, in many nations. This will I perform, saith the Lord! And I will bring a people forth out of the nations where you have been, and they shall join you; and I have a man in them which shall interpret all languages.

As you saw the fresh waters troubled and roll like the sea, so shall my Spirit cause thee to go to many places; for I tell thee I have made this covenant with thee. saith the Lord.

As the nations heard the terror of the children of Israel, so shall the nations that fight against this people. For have not I sprung from the tribe of Judah? Is Judah not a lion's whelp? Have I not a right to rise up to the prey? I will destroy the Gentiles from the face of the earth, for my destroyer is on the road, saith the Lord, and not one of my number is wanting; for my arm has protected them, and my strength has wrought my salvation, saith the Lord.

Now I, the Lord, tell thee, when thou returns to Idle thou shalt enter the room I have caused that Committee to prepare for thee. And William Smith shall cause thy meat to be prepared, but not tell the reason of it: and I will cause thee to eat this meat with care and astonishment.‡ But my children I have

‡ This took place on the first Saturday in 1824.

† This took place as here described.

given them up to eat what they choose, for Satan told thee they would not keep my laws, yet if they will seek me I will be found of them. Taken from the mouth of Joannes Roes by William Lees.

In the coach, between Challons and Avallons, in France, the 9th of the 12th month, about five o'clock in the morning.

THE word of the Lord came to me saying:—What dost thou mean by thy sighing and weeping? Am I not with thee, and able to perform all that I have promised thee? For with a stretched-out arm shall all the earth know that I have sent thee unto them, and not sent you empty, for there has been a legion of angels with you; and I tell thee, if not, they would have put thee in prison. But thy time is not yet come for prison; and then they shall all know that I am with thee, for I will deliver thee from them as I delivered Daniel from the lions' den.

I tell thee, you have dined with both dukes and lords at the same tables, and they have marvelled at the words which I have caused to come from thy mouth: and do my children say thy journey has not been prospered? Why do they doubt? I tell thee S. French, shall come forth to do my work; and I tell thee I have some true Israelites in Trieste, which shall come forth and join this body, for they say, 'We will go and seek our first lover, for in that day it was well with us: we will worship Him in Spirit and in truth, for that was the way we found him by the law of Moses, for the time is drawn to an end that our gold shall perish.' And they shall seek me as a man seeketh gold with a candle, for the time is come that I will be found of them. What will those Gentiles say that profess they believe in me, when they see my Israelites seeking my word by thee? They will call them madmen, as they call thee. This is to let you see that both Jews and Gentiles have fulfilled their forefathers' iniquity.

For my child—shall lead you all, and you shall all know that my son Shiloh shall lead him and direct him, for his God shall instruct him: he shall see him face to face, and live.

Do not my scriptures say, that all the earth shall be married unto me? And if your earthly bodies are not married unto me, how can they be changed like mine? for I told you, not one jot of my scriptures should pass unfulfilled.

As Sarah was the free woman at the first, so shall the free woman appear at the last, for she shall be a mother to the true Isrrelites; for the rest shall call her the blessing of the whole earth; for ye can no more count her seed than ye can count Sarah's—for as I raised man, so will I raise woman to her former state. And this ceremony shall be performed every year to those that come of age, and all fresh believers, till my son Shiloh shall direct.

And when this communication is finished, it will be the last that the young man shall take from thy mouth, for I will separate you.

Now I tell thee, I will gather a large number by thee in England, before thou go into distant lands, that will join my people; for my work will be sharp and powerful.

Now doubt not in thy mind concerning the lad, for I will make his head strong against their heads, which shall astonish them.

And Robert Blackwell and William Lees, I will point out the road by thee. And when thou delivers the decree to the young man, I will cause Henry Lees to write down with a pen the words that I speak through thee. And thou shalt utter parables before them, which testify of their ways;† for he that puts trust to the sword of the world shall perish by the sword, and he that puts trust to silver and gold of the earth shall perish with the earth, for it shall not deliver him; but he that putteth trust to my word, which is the sword, shall live to life eternal.

† This took place on the 17th of the 4th Month, 1824.

Now I tell thee, these forty days shall be weeping and mourning for thee. I tell thee thou hast five friends ; and tell them to take Job's friends for an example, lest they be like them ; and they shall mourn with thee, and pray for thee—and they shall enter private rooms secretly. This mourning shall be a type of the mourning of the world.

And thy five friends shall come unto thee and comfort thee, that I might release thee. This thing that I have spoken, will not I perform it? Yea, if all the earth be against it. Do not my scriptures say, I will make my people a willing people in the day of my power? Read my scriptures and understand them, for my scriptures and the earth shall be weighed, and it shall be seen which is wanting ; for I will make the earth more precious than gold seven times refined in the furnace : bring me gold seven times refined, for this is my people, which I will redeem from death, hell, sin, and the grave.

I will cause thee to see thy five friends, and thou shalt declare the matter before them ; and thou shalt preach no more to my children till the waters have been over thee.

This Communication shall be sent to all my children, and read every sabbath until thou come out of the water. This shall prove that I Am that I Am has sent thee with these words unto them. Taken from the mouth of Joannes Roes by William Lees.

Hurst, near Ashton, 27th of 12th Month 1823.

Son of man, rise and behold my children, for one of my shepherds has caused thy body to stink, and the stink is come into my nostrils, and it shall fume over the face of the whole earth, that I may cleanse my sanctuary.†. This day is one tribe wanting, and this

† Samuel Entwisle, one of the Twelve at Ashton, and Preacher there—who had twice before this been warned and rebuked by the Spirit through John Wroe for adultery, was now turned out of the Twelve. But regarding this as a prophecy, for the fulfilment of it see the conduct of Samuel Walker, also one of the Twelve, who in the year 1830, caused such reports to be published about John Wroe, as to make his body stink over the whole earth.

night shall be a night of mourning, which shall be heard in all the land, and then your sanctuary shall be cleansed. And as thou does unto this people, so shalt thou do unto the churches and chapels where I cause thee to go; and this shall be a grievous mourning in their sight, for it is against all the land; and as thou mourns so shall the priests mourn, for I will not hear them saith the Lord, for revenge is mine, and the whole earth is on fire, which shall neither leave root nor branch.

Now tell my Committee to search me and try me, and see if they be able to contend with me, for I have sworn by my holiness that this Committee shall not fall; but if one of them sin, I will do as I am doing to to the other this night, for I object him any more being a committee-man. Yet if he seek me he shall declare my gospel, and I will return my mercy unto him again, for king Ahab repented, and I prolonged his days; and if he seek me not as Ahab did, his body shall return to the earth, and I will bring him before my face, and I will prove him of his wickedness.

Now, son of man, see that thou perform all that I have commanded thee this night. And the Sunday but one following, I will cause papers to be put up in various parts, and thou shalt enter in there, and thou shalt declare all the words that I have given thee unto them, for the sound of this shall go to the ends of the earth.

Thy mourning shall be heard this night both in heaven and earth, for my angels shall mourn with thee, and Satan shall be found a liar; and it shall be proved that it is me that has sent thee unto them, for I will recompence their deeds upon their own heads.

Did not I tell thee that I would cause thy five friends to come unto thee? Hast thou gone unto them? Or I have sent them unto thee? And thou did not know them, for thou said there was one wanting; no more shalt thou know what I will cause them to do for thee, for I am with them; and this shall be against Satan, and this shall be told from generation to generation. Taken from the mouth of Joannes Roes by Henry Lees.

PRIVATE
COMMUNICATIONS.
1824.

Ashton, 6th of 1st Month, 1824.

MY Committee which I have set over my whole creation, there is treachery among them concerning money and Book-keeping: Is it their money? or have they been the instruments of getting it? I lay no restraint on no man. The money which I have caused him to get honestly before it was given into my treasury, is it not his own to do what he likes with it? but what is in my treasury let him consider that it is mine, and let him know how to handle it, (and let him go into my scriptures) for this evil has been amongst them ever since I took thee from them, and if they obey not this command, they shall be like Entwistle; for I will not answer any thing belonging to him: yet my committee shall not judge one another, for I will bring others in their places. Though I have given them much, do I require any more than my usury? did not I shew thee this before I took thee from them? let not my children despise him least they become like him, for this is a mark for you: and observe, that you may be able to travel on your journey; and be ye not as he has been, for he has been very near me with his mouth, but his heart has been far from me. And now I have given him up for a season, and let him labour and seek me, for I have caused thee to labour both late and soon with him, but he has refused my commands. And he shall go forth to America at my appointed time, and if he will seek me I will be with him, but if not, he shall never return to this land England. I allow no money to be given to him, till I appoint it by thee, for he con-

fesses to me in secret, and lies before man ; will not I, the Lord, punish him for this work. That soul that does it shall not see my kingdom on earth. Let my committee keep this to each of themselves until the time that I appoint it to be read through the whole camp.

For I will cause them to encamp in the open fields, and I will cause them to keep no high roads, for those that I appoint shall have their destroying weapons in their hand, and they shall be like fire put to straw, for it shall burn before them and behind them : and this shall take place as soon as I have destroyed that army which I shewed thee in vision, they shall know whose the gold, and the silver, and the cattle is.

I tell thee that there are many tares among them ; see that thou be not grieved at this, for when the fisherman goes out to catch fish there are many that are good for nothing ; so I tell thee there are many amongst this people that are not for my kingdom on earth, and these forty days shall sort them.† And see that thou seek me to mend thy net, for when thou comest out of the water, I will cause that net which I have given thee to catch many fish. And does the fisherman not sort them ? the master stands by the net and orders such and such to be cast thenceforth. So thou art the fisherman, and the words that I give thee are the net, and I am the master. Taken from the mouth of John Wroe by Henry Lees.

Sheffield, 12th of 1st Month 1824.

I AM come with peaceable tidings unto thee : write these lines which I give thee. Now thou son of man, see that thou sigh with a bitter sigh, with a breathing of thy loins against those who mourn and weep against my commands, am I a God that cannot perform that which I have declared ? for I have heard thy prayer and supplication concerning Ann Lees, the wife of Henry Lees, she says, She can never submit to the

† Being forty years, from the date that the Lord began with John Wroe, wherein the laws are to be kept.

thing : tell her that before I perform it she shall petition as a hungry man which wants bread, and all my children shall crave for it. And if Ann Lees does not leave off that which she is practising against me, I will neither hear her prayers nor thy prayers, though her husband laments for her ; and likewise Swire, the other brother : therefore, if my children leave off this work I will be with them. I have shewn thee great things concerning the family which she belonged to ; I have more of them which I will bring forth. And if they hearken not unto this, Satan shall chase them for a time ; but those which I shewed thee, yet will I save them, for they shall appear with me on mount Zion ; and this is to be read unto her. Now I tell thee, thou hast been like Ann Lees, for thou hast not declared the thing that is right concerning me : does not my scriptures tell, that I will have a willing people ? for before I perform it thou wilt pray for it ; shall not I change my people before I do this ? I tell thee she has wept for something, but she knows not for what. Taken from the mouth of Joannes Roes by Peter Brunton.

Idle, 26th of 1st Month, 1824.

BEING in bed this morning, I had the following vision shewn to me—that I was travelling between Rooley and Oakenshaw ; I had a staff in my left hand, and a measure, with a joint in the middle, in my right hand, and I measured as I walked ; and I stopped at several houses, and they asked me what the thing was in my right hand, and I told them it was for measuring the earth. And I saw them have great quantities of victuals round about them, and I was hungry, fainting almost to death, to my thinking, but no man fed me ; and I left that number of people, and went on measuring again till I got to a place called Toad-holes, near Okenshaw ; then I met with my mother's father, who had been dead many years, and he said, " What art thou measuring ?" and I said, " thou knowest." " And who is yon number that thou hast been with ?"

And I said, "Thou knowest." And he said, "I'll tell thee who they are—they are the Gentiles which will become Esau's end, for they'll neither feed thee nor receive thy word." And he said, "Dost thou know that thou hast to measure many nations? but the Gentiles thou art not to measure, for it is to be burnt up and destroyed; but thou art sent to measure Israel, and the Lord thy God will make them Israelites after thou hast measured them; and he is with thee. And thou hast been despairing in thy mind, but the Lord will gather a great number by thee, for thou art a brand plucked out of the fire." And I measured on till I got to Whibsy-bank-foot. and no man fed me yet, and I came to myself with hunger. Taken from the mouth of John Wroe by William Tillotson..

Idle, 27th of 1st Month, 1824.

THE word of the Lord came unto me by the same angel which has before ministered unto me.

I tell thee Satan stands ready to destroy thee continually; and he will enter into the hearts of the people, saying, thou hast destroyed thyself, for they will say thou art mad, and thou art not fit to live.

And after the forty days are up, three days thou wilt have to enter into the priests' houses, and then thou shalt enter into the water, then you shall see how Satan will swell, for he will gather a large number to fight against you all.

And for thee having thy measure in thy hand, thy measure is the spiritual measure which is with them; and for thee being hungry, they shall hunger and not have enough; and thou says thou art thirsty, so shall the earth be thirsty, for I will cause a drought to come upon both man and beast, and all the earth shall know that I have sent thee unto them.*

And when thou art come out of the water, my children shall remember the laws which I gave unto Moses, they shall eat nothing that dies of itself; they shall

* Witness the great drought of the Spring of 1834, the diminished harvest, and the consequence of the same.

eat nothing that has blood within it ; and they shall not touch any unclean thing with their hands that is dead ; they shall not eat any thing that I commanded my servant Moses that they should not eat ; and the things that I ordered by my servant Moses—those they shall eat and live ; and then, I tell thee, at that day my cattle shall live as well as them ; there shall be no more death on my creation, for I will cause all unclean beasts to pass out of the land, but the clean beasts which I named unto Noah, they shall live for ever.

And as thou hast eaten thy bread by measure, so shall the Gentiles ; and as thou hast eaten and drunken with care and astonishment, so shall the world ; but this shall not be so unto my children, for this is the time that my children shall be known that I am separating them.

And the aliens shall come weeping out of the holes of the earth, and they shall fulfil that passage where “seven women shall take hold of one man, and say, We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach.” Isaiah iv. 1. This is the people that I have rent the vail from, who never knew my visitation. But those that knew my visitation, and have eaten and drunken in my visitation, and proshesied in my visitation, and refuse my coming, and have become like Lot’s wife, they shall have neither lot nor part in the matter ; for I will sweep them with the refuge of lies from the earth.

I will gather my people and my ark together, then my ark shall be seen in the heavens, and men shall behold it with their eyes and not taste thereof : do I cause the thing to appear in heaven and not on earth ? -No ; when I caused my two swords to be drawn on earth, they were seen in heaven ; and when my ark is seen in the heavens, it shall be seen on earth, and my brides, with playing instruments, shall be seen there,† and at that day, the voices in heaven and the voices on earth shall be heard together, and the vail shall be rent, and your prayers shall be fulfilled for my will to

† And the four winds sha’ll play them before the house of Israel.

be done on earth† as well as in heaven, and all the earth§ shall know it. And at that day they shall know that I protect my ark as well in the fire as I protected it on the water. Taken from the mouth of John Wroe by William Tillotson.

Idlethorpe, 16th of 2nd Month, 1824.

Now I (am) the Root, which will cause the Branch to come forth, and he shall rule over you, for it is his right, and this is he who shall hand the sceptre unto you, and I am he who will cleanse you from all filthiness, and I will bury all your sins in the deep, and they shall not be remembered any more.

Now obey my commands till I come, for every eye shall behold me, and every knee of wickedness shall tremble, and every tongue shall confess, that I am life from the dead, and that I died for all men, to claim them at my appointed time, and those that have sought me, I will be found of them the first, for I will make man and devils tremble.

Now, I tell thee, Joannes, tell my committee not to boast of their judgment, their judgment was sent from heaven unto them. Did not I promise thee before I removed it,† that I would give my committee wisdom beyond the wisdom of Solomon? for my time is come that I will rend the veil from all those that ask of me for it, and I will rend the veil from all eyes, when fire, and lightening, and storm, and tempest, shall descend; for my thunder-bolts shall roar from pole to pole; then the people of the world shall say, "that surely this man was sent of God." Then they shall be taken in their snares that they have laid for other men, and fetters shall bind them to their place, then revenge shall be mine.

And do they say I am a hard master? I sent my prophets to them in former days, and I have warned them nearly six thousand years. Now I tell thee, if

‡ The new Earth.

§ The old Earth.

† Before the Standard was removed from Bradford to Ashton.

thou charm ever so wisely, they will not dance for thee, but fetters shall take hold of their legs—they will say, “we will dance, but loose our legs.” Thou shalt say then, “when my master ordered me to warn you, you refused; now my master has claimed his power, why are you grieved, is not this land his? and as you will not dance you must depart; and as you have made agreement with the grave, you must go to it.”

And thou must tell my committee at Ashton, that my committee must act according to the judgment that I have given them on the communication, and they shall be mine, which is, the Father, the Son, and the Branch, sprung from the boll, and when the Branch makes his appearance, the rest of the trees shall flourish, and the fruit shall be seen, and no man shall pluck it from them, that is—two women,† one man, yet all one: these are the trees of righteousness, the Father, the Son, and the Branch, yet one God: this is the true explanation, which I have given thee on the last communication.

Now tell my children to look at what I gave George Turner, concerning thee,‡ though they could not see it then; but I now explain it to thee, that they should not rely on visions; that they were only for the world and themselves, for they would tend unto evil, till the time that I reveal that which is good. The visions I shewed thee, and thou understood them not, and you wrote them not, according to what I shewed thee. I chose thee for good, that thou shouldst hand eternal life unto them, and this is the good thing that I spoke of that time; I was giving my Spirit unto him then, but the substance I kept back for thee.

And if my children had looked at that time, they might have seen, that I had purposed thee: and if thy Father had loved thee, he would have said, it was through his good examples. Thou hast been hated of all thy relations, that I might make my power manifest in thee; and if I had told my servant, George

† Meaning the two Spirits.

‡ Which is in the Standard of Zion, 13th page.

Turner, that thou shouldst follow him, they would have followed the visions, and left off my work. Visions are a strengthening for those that see them, for Satan intermixes among them. Let my children attend unto my holy Spirit.

Tell my committee at Ashton, I demand their wives that are joined in this covenant, to sign the communications along with them, and let them have their votes as well as they have : for I will work by the females as well as by the males, this I demand at all times. This is my beginning of my new creation, which shall take place the 28th day of this month, which is the marriage of the bride and the Bridegroom, which shall take place to the ends of the earth : and this is my determination in all the earth. All my children that have unbelieving wives, let them keep it from those that lie in their bosom ; and all women that have unbelieving husbands, let them do the same. This is to each of my children, male or female. Taken from the mouth of Joannes Roes by William Tillotson.

Idle, 20th of 2nd Month, 1824.

I, THE Lord, command these lines that my words may be handed unto all my children, for I will manifest myself unto my children this year.†

My words shall run from heart to heart till it reach round my ball : for when ye are baptized for redemption of soul and body,‡ and married, and circumcised, then will I put my seal upon your hearts, and I will defend you as a man avengeth upon the enemy of his wife whom he loveth, for I am bound by my scriptures, to bruise Satan's head for the sake of my wife ; will not a man chase his enemy for the sake of his wife whom he loveth ? And my sealing shall soon go round my ball.

And for thee, thou shalt be circumcised on the 17th of the 4th month, this year, and my children shall see

† Which is a thousand years to man

‡ With the baptism of the Spirit.

it ; and this shall be a certain sign for them that they may know that this is my word. Now let not this be a trial unto thee, but trust in me, for I will deliver thee, as I delivered Isaac.†

Then the rest of my children shall be circumcised, and they shall petition for it ; for no one shall enter in at the gates of redemption but what is baptized,‡ married, circumcised, and sealed unto me the God of heaven and earth ; then I will stamp my new name upon them which I, the Lord, will name, and the seal of my mark, that I may give the angels power to protect them, that when the destroying angel shall go forth, that they come not near any man upon whom is the mark.

For that man upon whom my mark is not found he shall not be of that number, and if he has blasphemed against my holy name, he shall not be a servant unto one of those little ones.

For when I created man at first I saw that he was alone, therefore I caused a deep sleep to fall upon him, and I gave him a helpmate, and if I had given him two§ Satan had not prevailed. Satan seeing that I had made man below myself he prevailed. Does not my scriptures say, Ye are the sons of God? yea, even heirs. Then I say when ye are three persons yet one, my scriptures will be fulfilled, and Satan shall not prevail against it. Then Saviours shall descend from heaven on mount Zion,|| and ye shall live for ever, further, for endless time. And the tree of life shall be there yielding its fruit every month, and the leaves shall be for the healing of the nations, which is my word ; for it is even the sword, and it shall pierce every heart as it pierced mine.

¶ And all men at that day shall know that I am come down from the cross, for they told me if I would come down from the cross they would believe me, even as they told Noah if the waters would come on the dry ground and bear up the ark they would believe ; so

† John Wroe underwent the operation of circumcision on Saturday evening, the 17th of the 4th Month, 1824.

‡ With the baptism of the Spirit.

§ The two Spirits.

|| The 144,000, Rev. xiv.

when they see me come down from the cross, it shall even be to them with fire, as it was to the people when the water bare the ark ; but the fire shall protect my sheep as the ark protected Noah and his sons, this is my determination upon my whole creation.

This world asketh thee what is the meaning of this forty days—Now stand thou boldly before the world, tell them it is vanity—it is prepared for the fire,—and tell them the Lord thy God has made known unto thee what the forty days are—tell them that forty days I will plead with fire from heaven—tell them they cannot get near my sanctuary then—tell them that the ark of my protection will be with my sanctuary, and it shall destroy them.

Now I will tell thee who shall be the servants of this sanctuary—those who come out of the holes of the earth. Do not my scriptures say that kings shall bring presents unto me ? and kings shall be your servants, and they shall bow down to me, and they shall be your aliens, and they shall be your vine-dressers ; and they shall bring their gold and their silver and lay it at my feet, and every tongue shall confess me.

Now if any one ask thee who has given thee this, tell them that it is Immanuel which will come in the last day. I have called by thee in many a name ; I will now see whether they receive this name, for at this time I require to be known by this name : for I will avenge, for the cry of my children ; for there is a cry both in heaven and on earth, and my scriptures tie me to bruise Satan's head for my sheep's sake.

Now as I proved myself to be the Lamb, all you like lambs act, and follow me into the sheep-fold, for I am the door thereof ; and if any man enter in at any other door, the same will be found wrong : and if any man build upon any other ground than the ground-work I left them, his building shall fall.

For I sent my prophets to dig the ground-work ; and I took a stone out of the mountain which never tool had been laid on, neither had any man handled it ; but I have shewed my prophets a glimmer of it, the same as I shew thee the likeness of many things which shall

come to pass : I fashioned the stone, I laid it in the four corners of the earth, and I ordered my labourers to build on them ; and if any man stumble at this fourth corner stone, the same shall grind him into powder ; for he was taken out of the dust and unto dust shall he return.

Now I tell you, ye that wish to seek life while ye yet live, my prophets have digged the ground-work—I have laid the foundation—my son Shiloh shall set up the gates thereof, that ye may enter in and live eternally. Now you cry, How are ye to build ? The labourer cries to his master, “ Which way wilt thou have this building built ? shew me.” I tell you the ground-work is digged, the four corners are laid, build on this ground-work and it shall stand.

Now search my scriptures: this is spiritual, and ask of me and prepare your hearts ; and be not like the liar ; be not like the whoremonger ; be not covetous ; be not adulterous ; for these gates ye cannot enter in. My building is first spiritual ; and when the spiritual building is built, then the temporal I will shew you, and ye shall enter therein, and no man shall shut the gates, neither shall the sun go down upon them, for the life of me is the sun of them, and my glory shall spread over them, and the work of my hands ye shall see without death.

I have heard thy prayer concerning Israel : thou shalt take the stick for Judah and the stick for Joseph, and they shall be smitten together, though their shepherds have caused them to go astray, and they have married strange wives, so that no man knows them, neither do they know unto what tribe they belong, but my Spirit shall lead and graft them together, neither shall they be separated to the end of time, for I will put my Spirit upon them ; Ephraim and Manass-h shall go no more astray, yet in Judah and Joseph will I be known ; when I came in the tribe of Judah they would not hear me, but put me to death by violent hands,† but now by the tribe of Joseph will I be seen, and I will avenge myself

† Took the nature of their life.

on those that will not have me to rule over them, for this is my father's possession.

Ask thou the Hebrews why they doubt me ; when ye are one, ye wander about like a lost sheep, ye get a wife, yet are ye not perfect ; my scriptures tell you that I made you below myself, but when I make you equal with myself, ye shall behold my glory and be satisfied, for I will make you three persons, yet one ; three being one shall be a bride. I will marry you, and I will rejoice over you, as a husband rejoiceth over the wife of his youth, whom he loveth ; then I will shew you plainly three persons yet one God.

Did not I say, Let us make man in our own image ? Prove me and try me, for I tell you that God must be three persons ; and when you are united three in one, and one in three, ye shall be as gods knowing good and evil ; and ye shall even judge angels ;—and I will reveal all things unto you ; and your eyes shall be opened, and never be shut ; and darkness shall cover you no more ; for the shadow of death is past, and hell has shut her mouth and shall receive no more.

My Spirit shall squander you as I squandered the children of Israel over the face of the whole earth. Thou art the plower, the harrower, and the breaker of the clods, but my shepherds shall sow the seed : doth a man sow the seed before plows ? so will I plow by thee and no man shall turn the furrow : thou shalt be the plower, the harrower, and the roller, and I will make thee the thrasher of the vetches, and thou shalt thrash them to dust ; and I will cause an east wind to blow, and thou shalt winnow my wheat, and the east wind shall blow the dust from off the face of the earth but the wheat shall be gathered into my ark, where the wind and the fire shall protect, and no man shall be afraid, but the dust of the vetches shall be burnt with fire. Taken from the mouth of John Wroe by William Tillotson.

Idle, 27th of 2nd Month, 1824.

I, IMMANUEL, command that thess lines be read, which is the word of my holy Spirit which is sent from heaven

to give directions who shall be my brides, for I have sworn by my holiness that I will not marry the whore, nor the adulterer, nor the liar, nor the false witness, nor those that will not keep my laws, nor those that will not keep my covenant, nor those that tell those that are joined in this covenant that are not married unto me : for no one shall declare it to his brother nor his sister, neither shall they discourse of my word with them that are unclean ; for one that is unclean shall not be married unto me. And if one be unclean now, and he be found so when I come again, he shall not be married unto me. Did I not tell you to watch and pray ? Did not I say that I would come in such an hour as you are not aware ? I again swear by my holiness, that those who are married unto me shall not discourse with those that are unmarried, but they may hear my word on the sabbath, and leave every one to judge for himself : they that hear not, nor understand my word, they that are married shall give them no light, that they may watch and pray least I come upon them unawares.

If any of my children have played the whore since the time that they were joined in this covenant, I will not marry them. But I say, any woman unmarried, who has had dealings under the promise of marriage, this law shall not touch them. But any woman if she be unmarried, shall not play the harlot ; or a man, for I will judge them. And I say, if one witness can be brought against them, the priest shall not marry them unto me, Immanuel. But I again swear by my holiness, that if the whore, the thief, the liar, the murderer, or the whoremonger, come and join this covenant, and return from their evil, and break not my covenant for forty days they shall be married unto me. I again say, forty hours. But if they be found breaking these within forty hours of the time of joining my covenant, I will not marry them. I again say, that soul that does it in a cloak, I will judge before my childrens' eyes, and this shall be a sign unto them. Taken from the mouth of Joannes Roes by William Tillotson.

Gravesend, 14th of 3rd Month, 1824.

THE words of the Lord came to me this morning, as I laid in bed:—Joannes, attend unto my words which I will now give thee, and the same must be handed unto my children, that the same may lead and direct them into my kingdom, which I will hand down from heaven for them. Six have I foretold thee should travel with thee: now the seventh I will tell thee—It is he to whom thou hast been servant. Now I have something against thee: thou wast proud and stiff when I shewed thee whom thou shouldest anoint; for I never told thee to anoint him high Priest; for he said unto thee, “Anoint me high Priest,” and thou hearkened unto him, and this has caused thee much grief. But I will now explain unto thee: I gave him the desire to be high Priest, that I might accomplish my strange act.

Did I not tell thee that I would open the door by thee, and the prince of this world should not shut it? for Micheal the archangel shall be with thee, and the spirit that I will give thee will be stronger than hell and all its hosts. Now I will tell thee concerning the high Priest, for I will cause him to be directed by that spirit which I give thee: the people of the world say, “Thou canst not talk, they cannot understand thee;” but I will let them see that thou hast thy spokesman with thee, and he is a learned man; and his rod is Aaron’s rod, and it shall bud; and the priesthood which I have given him—and he is a witness to nothing but the priesthood; and he shall explain for thee, and he shall travel with thee at all times when I shall order: and I have put thee in Moses’s place, for these are the days of which I spoke by him; and when I come I will shew you plainly: all things that I have spoken I will make plain to your view. And I am well pleased with thee standing boldy before my people declaring my word; for it is not thou that has broken up my committees, but it is I that ordered thee. Taken from the mouth of Joannes Roes by Robert Blackwell.

Ashton, 29th of 3rd Month. 1824.

I, THE Lord, command thee, John, to arise, and cause my words which I give thee to be put to paper. Did not I say to all my children that I would open the door by thee, that Satan and all his hellish host should not shut? And I now tell thee, that I will make known all their ways by thee, and I will confound them by thee, and I will set up by thee whom I will set up; and I will pull down by thee whom I will pull down; that all my children may know that it is my hand. I new swear by the mighty covenant which I swore unto Abraham, cursed is the man who putteth trust in the arms of flesh, or in prophet or prophetess. Let them serve me the Lord in spirit and in truth, and in righteousness, and in obeying my laws, and not put on false garments.

I say unto all my children, love one another, and be as you can lay down your life one for another, and be no respecter of persons; this cry has come in my hearing: but for your cry and your abominations, and my committee hearkening unto it, instead of laying it before me, the Lord, caused me to withdraw my angels from you, and my heavenly voice was not heard amongst you; but I will cause the whole camp to shout in a short time; and whoever it is that robs the bag, I swear by my holiness that I will perform what I forespoke by thee; and I will remove the evil from my children's hearts; and I will be worshipped in spirit and in truth. Now see that thou be not like my committee, and be not afraid of man nor devils; for I have delivered thee into the hand of Michael the archangel, and he shall protect thee, that my work be not hindered, nor stopped, till my appointed time. I tell you the Months in Revelations, are years; thou shalt declare it unto the world. This is my word and my determination. It is the lion of the tribe of Judah, the Root of David, that has given thee this. Taken from the mouth of Joannes Roes by William Tillotson.

Leeds, 2nd of 4th Month, 1824.

THE words of the Lord came unto me this morning :

See that thou keep nothing back from my children, that my word may run and be glorified ; for I will cause them to strike into every heart. Now, I, (am) the Lord of heaven and earth, which will drive out the prince of this world from his possessson. I say no man shall be either priest or prophet, or committee-man, or elder, any longer than he obeys my commands. How many prophets were there in former days, and I anointed others in their hearing, and kings I pulled down and set up others before their eyes ; and I will now do the same.

If the committee will seek me, I will perform all the things I have said concerning them ; and I will be a nursing father and a nursing mother, and my spirit shall protect them against all the works of the devil. I have ordered them crowns for their heads, and I will give them heavenly crowns that shall not fade away ; and thou shalt make known the names of the elders unto them, that they lose not their crowns. And I will let you all see that you have a veil over you. Now tell them he that has given thee this will prove them ; for it is my spirit that will deliver all that put their trust in me the Lord of heaven. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 12th of 4th month, 1824.

THE words of the Lord came unto me this morning :

Son of man, what dost thou here ? I heard a voice, but could not answer : the words came unto me a second time, Son of man what dost thou here ? but I was not able to answer :—the third time. I tell thee my servant, John, thou art afraid to hand my word, but if thou hand it not, I will consume thee in my fierce anger ; for the dross I will cause to depart, and I will make thee the instrument of it departing, so

long as thou art on the earth. I swear by my holiness, that woman that loves her husband more than me, shall not be my prophetess, neither shall she have any lot in me on this earth.

Thou shalt take a horn of oil in thy hand, and thou shalt go unto that person whom I shall name unto thee, then all my children shall see whether I am obeyed or not; for all my children shall see that I am with thee, and that I have made thee the standard of the whole earth, till the time that I make known by thee that thou seest that my spirit is upon my child.

I will cause my children to be gathered together in a short time, three score and ten days shall they encamp in the open fields, and then the world shall swell over them, and all the armies of the earth shall gather themselves together against my people; then my son Shiloh shall be seen, and ten thousand of his saints with him, and thousands of arch-angels; and all knees of the world shall gather feebleness, and all eyes blackness. And he shall be gathered unto my people upon this earth, secret from the world, though they shall see him in the element, for as they know not me I know not them; for I will plead with all flesh for forty days with fire from heaven, and I will destroy all those who call themselves Israel and are not Israel; for they are Gentiles, and Esau's end, and I will burn them from off the face of the earth saith the Lord. And ye shall be like Lot's daughters, for you shall think there is not a man on the earth but yourselves: then the aliens shall come unto you, and my ways shall be known amongst my servants, and they shall be your servants for one thousand years.

I had eleven in the days of my flesh, but they were not one greater than another: but he which leaned on my breast, which I left my testimony with, and he bore testimony for all, so shalt thou bear testimony for all that have been before thee, and I will make known by thee those that shall follow: And I will cause this communication to be printed, and I will let all the earth know round my ball, that it is I who have given it; who was slain, that I might manifest the same by

Shiloh,* Immanuel, the Branch revealed in his day.

Now thou wantest to know what belongs unto priesthood: tell my children round my ball to read what I gave unto Moses, for Moses to hand unto Aaron; for he is in Aaron's place, so long as thou art on the earth, and I will give him no other place, till my son Shiloh be among you.

I tell thee, Satan threateneth great vengeance against my children if they obey not him; but his threatenings are like those with which he threatened my handmaid Joanna; but with all his threatenings he never prevailed till the last, that he destroyed her with death: and if my children knew, he threateneth thee as hard; but thou art not in his hand, for the sake of my children; for if he had gotten permission to have prevailed with thee, my children had been led astray. But thy body he will yet afflict, and all my children will deliver thee up for death; but before I take thee away, thou shalt see my child with my spirit; then thou shalt become weak like another man.

I see the evil which is working among my children, and I will stop it by thee; for Satan will come forth in various shapes amongst my children, to wrest them out of my hands. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 13th of 4th Month, 1824.

THE seven that have borne witness of thee I have offices for them, and they shall travel into many nations, after thou hast done thy work. And for the females, I have removed the reproach, and I have caused one to bear it for all, no heavier burden will I bring upon them, for they are mine. Are they not the mother of me, and I their father? and I will redeem them, saith the Lord. And thou shalt seem very foolish both unto the world and my children, yet they shall see that I am with thee, and my angels shall prepare the way. And I will bring nothing upon my children but I will perform it upon thee the first; thou

* The life immortal.

shalt be the way-mark and the light, but their bodies shall not be afflicted like thine, for thou shalt bear the sins of all my children, at times:—this is of the number which is not joined in this covenant which shall come forth; this is that thou mayest feel for them, and that thou mayest labour among them; but my child shall not labour, for I will give him the word, and he shall give it; neither shall he travel only where I appoint. For the word *Thou* I have before explained unto thee, and thou shalt be a captain unto the Hebrews of both houses, that they may become one, and this is little Benjamin;—and thou shalt labour, but he shall see the fruit; and my son Shiloh shall be with him. For the next shall shut the door, and open the windows in heaven, of fire, storm, hail, and thunder-bolts, which shall destroy all but that which is cleansed, which is my word; for this is my last covenant which I will make with man until the final resurrection.

(A woman) shall name all the males to their tribes, for she shall be like Adam when he gave names to the cattle; females shall she not give, for I, the Lord, will give them; for they shall have their lot and their inheritance with their husband, and what tribe ever their husband belong to, they belong to the same: this is the gift from me, who am of the tribe of Judah, and who shall rouse me up? there is none to raise me up: my own arm hath brought me forth redemption; and I will get myself up unto the prey of wickedness, for I have trodden the wine-press, and I will sweep away the refuge of lies from the face of the earth. Does the land bear fruit without it be fallowed? I will now fallow the land, and the weed I will destroy, and the stones I will gather out, and I will make thee plow it, and my children shall sow the seed, and my wheat I will gather into my granary. My ark is my granary: and the whole earth shall burn as stubble upon the face of the field, and it shall leave neither root nor branch.

Ashton, 16th of 4th Month, 1824.

I WILL destroy the learning of man, and nothing shall stand but my Spirit; and I will build my church upon this rock, and it shall destroy the works of the devil. I will be with them that obey my commands. And stand thou up at 2 o'clock on Sunday next, before the world. And thou shalt be circumcised on Saturday night, at 9 o'clock, before my children's eyes.

The Elders of this committee shall have each of them a stone of the twelve, which shall stand for a memorial to the ends of the new world, and on Saturday, I will make known unto thee these elders, but I will stop thee making it known unto them, only by parable; and if they will ask me I will interpret the parable unto them, but thou shalt not interpret, for this honour I have reserved unto myself, for the sake of the 144,000. And the last covenant thou shalt be the instrument of, but thou shalt not sign it, my child shall sign it, and it shall stand; for this is the covenant betwixt my son and them, Shiloh Immanuel. And my children shall see in thee the appearance of a lion, yet the humbleness of a lamb; for my mercies are great, and my wrath shall burn. Will Satan presume to break my covenant? a three-fold cord shall not be broken, neither shall Satan prevail against it. Taken from the mouth of John Wroe by me William Tillotson.

Ashton, 17th of 4th Month, 1823.

I, THE Lord from heaven, have heard my committee of their statutes and judgments; I now command by my angel which I cause to minister unto thee, that these lines which I give unto thee, may be sent unto the priest, that Satan has presented himself before him, and given him a lying spirit, that he might cause the Lord's children to be led astray; and I died that I might reserve them unto myself. Now tell him that if he will let the pride of the devil depart from him,

that I will fulfil what I spoke to thee, my servant John ; for I will give him a new heart this year. Ask him, did I ever set up a king upon the earth, and raised another in his stead, before I removed him ? or did ever I raise a prophet to be a standard ? I anointed Elisha the standard, and I never put another in his place until I removed him. I anointed Saul king, and I anointed David ; and David was obedient till his father was taken away, and then I placed him the standard ; and tell him that Satan has brought forth false love in him, and a lying spirit, and I have set my children's hearts against him, yet if he will seek me I will heal up his wounds, and give him a fresh heart, and return my children's hearts unto him, and his light shall burn bright according to his office. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 20th of 4th Month, 1824.

I THE Lord, who created man at first, and brought forth an help-mate for him—I will now prove myself, that that which I recorded in the scriptures shall not return void, but I will fulfil it saith the Lord of all ; and that evil fruit which Satan caused her to hand unto man, shall return upon Satan's head, and I will let man see that she has brought forth the good fruit, and I will cause man to eat it without the sweat of his brow, and it shall come to him without labour ; as I gave the manna, so will I give them the good fruit, this promised land is not like the promised land that the children of Israel entered before, for there was their enemies around them, and Satan tempting me to curse them, and that blessing which I gave them was only a shadow of this, for I will give them the planet for a possession ; and as I prepared me angels and cherubims to minister unto me, so have I prepared servants for Israel for a thousand years.

Now stand thou boldly before those that call themselves Hebrews, and declare unto them that the Lord thy God hath caused thee to be circumcised, and that

I have healed thee without a wound or a sore ; neither has the smart of circumcision come upon thee, and every one that comes harmless, and those that circumcise their hearts, shall be as thou art for my word shall heal them.

For I have set the mark upon thee, that thou art the standard till my child make known, as Samuel made known, that he has heard my voice, then thou shalt become weak like another man. And I will give thee more of my laws : I will now prove my children and try them ; but I now tell thee, those that are of my seed, Satan shall not pluck out of my hand.

Satan stood before me, saying, that if the things might be known which would be done in the new world, my children would neither obey me nor keep my law, this is permitted to try my children with ; but if my children will be like my servant Job, hold fast their integrity, and wait patiently till I come, I will make all things plain unto them. Do they know my ways ? Do they think of breaking my laws ? Did not I declare in my scriptures that there were two, yet one ? I now declare there shall be no alteration of the law till I come ; for as I made you at first so shall you be till I come. These lines have I given thee ; for my house shall grow stronger until my kingdom is established, and my word shall run and be glorified. If you were to understand all that I speak, Satan would not be able to prevail ; but I will be enquired of for this : for you pray with your mouth, but your heart is far from me, and I will accomplish that which I gave in the forty days ; for I declared my word should sort many.

Let not my children say that this is not my word, that I may judge them ; many came to see thee circumcised, they acknowledged it with their tongue, but they believed it not in their hearts that I had healed thee, but I declare that Thomas shall judge them. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 23rd of 4th Month. 1824.

THOU wast taken before my sheep to have the foreskin of the devil taken from thee, that I might put a ring on thee, that it might be a covenant betwixt thee and me: I gave a woman a ring, that she might be a helpmate unto her husband, that it should be a token betwixt them; and I have now put the ring of the token upon man, to claim man and his helpmates that they might be one bride unto me; and every one that trusts in me shall be healed as thou art. And I will single out those that call themselves Jews, and they shall desire to be circumcised of this people: and the words that I give thee is the milk, and they shall thirst after it till they seek me. For I will destroy Esau's house from amongst both Jew and Gentile, for they have despised my birth-right, and they have sold it for nothing, and I will take it from them and give it unto Israel. In Judah was I made known unto them, and they refused me, and I turned my hand unto the Gentiles, and by the name of Judah I am searching out Israel, and by the tribe of Joseph I will search out mine inheritance,—Esau was of the Jews, but he married a Gentile, and he has sold the birth-right of both houses: and the two houses that I have reserved for myself is Ephraim and Manasseh, and I will graft them together. And every one that curseth this people, this is the curse that I will curse them with, I will destroy them off the face of the earth, and they shall not be seen with this people for a thousand years from the date of my coming. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 26th of 4th Month, 1824.

I WILL have my laws and statutes obeyed which I give unto thee: for I declare unto thee, my servant, John, I see some of my children seeking one, and some another, for they are even like the world, and not like as if they had joined my covenant: but I will be worshipped in spirit and truth; for I will be sought by

spirit, and not by preaching ; for man's learning shall not prevail against me ; for I will let Priests and Rabbies see that I died to conquer, though they refuse me by their learning. And I tell thee, John, as it was then so will it be now ; but my number will I accomplish, and their wisdom will I burn up. For Satan will send them strong delusions, that they may fall ; for they will not follow my spirit, but follow their learning. For, I tell thee, Satan will raise up many prophets and prophetesses in other nations to come forth with the same doctrine ; but the words that I give thee by my holy Spirit, shall eat up and destroy their words, as Moses's rod destroyed the rods of the Magicians ; for I have put thee in his place. For I will bring forth the ark before thy view—I brought it before thee at the first, and I will bring it before thee at the last.

I have made no conditions with thee, for I will make thee do my work so long as thou art upon the earth. And I tell thee, I have changed thee thy name to thy first name ; but I shall call out by many a name : and if there be one in the room when I call unto thee, that name which I call thou shalt cause to be put to writing, that the same may be handed among my children, to shew them that I do not work by the body of the instrument ; this will confound the world ; and this is to let my children see that I will perform that which I forespoke ; for I once declared unto thee, and thou made it known unto William Lees, and thou put it not to writing, that I would call by various names. And all my committees round my ball shall know that my spirit which I give unto thee shall declare against both kings, rulers, and princes, and they shall be as much afraid of putting thee into prison as they were afraid of Jeremiah. For I will give my children great strength concerning the angel which visiteth thee, for my covenant which I made with thee on the 17th, shall stand till the time that my children see that passage fulfilled, where it says, "A child shall lead you all ;" for he shall testify against the learning of man, and he shall declare the learning of the spirit of the living God ; and he shall declare the temple is

built that the mighty God dwelleth in. For I will give thee such laws and testimonies, as will astonish all my children; and those that break my laws and testimonies they shall pine away in the sight of my children. And the fulfilment of my laws shall be easy for my children. But now, son of man, I have something against thee: thou hast been meditating in thy mind this morning, that if the Lord would choose another to lead, it would be much better for thee, and if I would give this office unto another, thou would return home: Now I tell thee, I will bring thee near unto thy home to try thee and prove thee, to see if thou wilt go to thy home: have I made the same covenant with any one that I have made with thee, that Satan should not prevail against my word which I give thee? In the former days I ordered my children that had the light, to slay those that had departed from the light; but I will now bundle them up for the fuel, and they shall be as the world.

I will once more transfigure the building before thee, and I will cause thee to draw it out, and thy hand shall be guided, that all my children may see it, and know that it is I that have given thee it; and the Jews shall send for it; for I now declare that I will cause them to come forth to seek my word by thee. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 27th of 4th Month, 1824.

THOU hast laid Thomas Stone's dream before me: the dream is one; the unbeliever pulling out his knife and cutting thee through the skull, and dividing thee down the middle, without blood, is one thing—that I will divide thee into four quarters, one quarter to the North, one to the West, another to the South, and another to the East, that I may make a full end. And as he saw thee without blood, so shall my people live without blood, when I have brought thee back from the east country: at that time my ark shall be both made and prepared, and my people shall flock thereto

as though I was there, and all people shall behold me from the east country. For though he cut thee down the middle, thy flesh appeared white, so shalt thou appear before all my children; for though thou be in four quarters, yet shall my Spirit be in every quarter. And for Thomas Stone, I caused him to see thee cut in the middle, to have the foreskin of Satan taken from thee, and thy flesh appeared white. And for Thomas Stone, I will shew him many things, and tell him to write them down, and I will answer by thee, and when my children see the dreams fulfilled which I interpret by thee, it shall strengthen them as it strengthened Gideon. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 6th of 5th Month, 1824.

THE word of the Lord came unto me; I will now give thee my words to be put to writing, that they may be handed unto all my children. Did not I say I would open the door by thee, and no man should shut it? And hast thou opened the door of America? thou replies, "Yes, by thy Spirit resting on me." I have a great number there, and I will gather them, saith the Lord. But all that are worldly minded, that go unto that place, I will not protect. And I now charge my servants that go out, that they interfere not with other religions; it is the three-fold cord that I have chosen to wrestle with other religions, and it shall stand for a testimony against both houses; for the four beasts shall declare it, for they shall fall down before the throne, and they shall cry out against the abominations of devils, that I may claim my right; and the twenty-four elders shall cry out also against the abominations of the earth, that I may destroy the king of devils. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 6th of 5th Month, 1824.

THE word of the Lord came unto me saying, John, hearken unto my voice. Be not afraid of man, nor be

dismayed at their looks, for I have sent thee unto the two houses ; one house is of a strange speech, which thou canst not understand, which is Manasseh ; but the younger house thou canst understand, which is Ephraim, and it grieveth thee : and if thou couldst understand the other house, it would grieve thee worse. Therefore as Jacob took hold of the heel of Esau, so will I cause thee to travel among both houses of Esau ; and I will cause thee to take hold of Esau's heel, that thou mayest throw him down, that thou mayest gather my seed. And by the star of Jacob will I give thee a light, till they be gathered. And this light is my Spirit, which shall be a flaming sword that turneth every way. And I will gather all the good trees together, and the boll of an oak will I put within them, which shall not fade away : and the sceptre shall be seen, of mercy for my children Israel, and a flaming sword for both houses of Esau. And the one house of Esau, is like Esau, it is a goodly raiment, which is the saving of many souls ; the other house is Esau's birth-right, hid from the presence of the Lord for a thousand years, which he despised, in the presence of hell. Now I will give thee the other two houses, the star which I left to dwell in the midst of my people, which is of the tribe of Judah, which have died in the faith of the promise to be of the redeemed, believing that I should fulfil the whole of the scriptures ; waiting for the adoption—for the manifestation of the sons of God, groaning with bitter groans ; for the abominations of the earth ; these will I bring with me. Then the sceptre shall be seen for Israel, and the star of Judah shall go before it ; for it is the old lion risen up from the prey, and it shall destroy all the house of the Gentiles, till they submit themselves, with their silver and gold, till they agree to be servants unto those that are redeemed from the earth. Now son of man, if thou refuse, I will take a threshing instrument to thresh thee with ; I will take thee into a ship, and I will take thee from quarter to quarter, and my contrary winds shall toss thee to and fro, till thou submit to do my work ; and when my children see this, they shall know that it is my hand, saith the Lord.

And my children shall weep and mourn within the inward man, that I may send thee with my voice, to declare unto them what they shall do ; and thy wife shall weep and mourn, and lament for thee ; and there shall be a cry of death in the land, that thou hast got a watery grave : and after this will I bring thee forth, and all that hear my voice, and obey it, shall be found of some of the twelve tribes of Israel : and I will change their name, that they shall be no more Israel, but Israelites ; the sons of the living God. And I will put a star in the midst of them, which is the star of Jacob, and it shall light upon Israel ; and Israelites will I make the sceptre which shall stand for a memorial for me in the land where I was slain. But to England will I gather you ; and all the earth shall know that I have chosen thee ; and they shall say, They have no more hold of thee than they had of Noah ; for thou prophesiest nothing but lies. And they will seek thee to put thee to death ; and in prison will they put thee : but a light will I be unto thee. Taken from the mouth of John Wroe by William Tillotson,

Ashton, 6th of 5th Month, 1824.

THOU hast laid the dream of Abraham Matley before me, I will now answer thee . The crowd of people which he saw thee standing in, and seeing no way to escape, heard thee cry out “ A pound of beef steaks, and a score of potatoes for a groat ! ” (These) were the words of encouragement for the people, that they should have all these things before they went through the sea. But they will not believe ; — “ And a man took a potatoe and made a hole through it, ” (This) is the hole which I will make in the sea, and thou shalt go the first through that hole, and thou shalt escape : then my children will follow thee, and they shall see the dream fulfilled, but mockery shall extend before the gathering of this number. And France shall be the first land that you shall travel through. And this shall be sent along with the dream. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 8th of 5th Month, 1824.

THOU hast laid Bentley's enquiry before me, the Lord : I answer thee, That I have given no command to any one, but what I have ordered by thee, my servant, John, neither shall there be any but what I order by thee, till my Spirit rest upon my child. For there shall be thousands of false prophets and prophetesses : but if my children will seek me with their hearts, I will shew them my decree, which I will not alter. Taken from the mouth of John Wroe by William Tillotson.

Sheffield, 17th of 5th Month, 1824.

MY children say they believe my word, and they have faith, but I will now have their works, and I will now prove myself for a people reserved for myself, whom the life of me shall dwell in ; for I told them when I rested on flesh, blood, and bone, like unto you ; that when I came I would not talk much with you, but I would shew you the Father plainly, for the substance of the Spirit shall dwell with you, and make your souls precious by changing your blood into flesh, so that your bodies see not corruption : read 49th Psalm, 8, 9, and 15th verses.—Then ye shall be as gods knowing good and evil : then my scriptures shall be fulfilled and ended, the building is finished ; the scriptures is fulfilled ; that ye are the sons of the living God, the elect, which have not tasted death from their birth, but entered into life eternal. Taken from the mouth of John Wroe by William Muff.

Maidstone, 28th of 5th Month, 1824.

NOW I will tell thee what I will do ; when I have given the whole earth for a possession to the twelve tribes ; I will divide this ball into two parts. And I will cause the sea to go to one place, and it shall be called a lake, and I will cause rivers to go round my ball, and the lake shall feed them, and feed the veins to give waters to the springs, and I will water the planet by a mist ;

for I will divide the planet into twenty-four counties, and Jerusalem is my house which I will dwell in, and I will judge my house in peace and righteousness, and peace shall be to their gates; and the aliens which dwell in blood, for a thousand years shall rejoice to be your servants, and they shall be as glad as you are at receiving your crowns, which I will give you, and great shall be their joy. Taken from the mouth of John Wroe by John Taylor.

Basingstoke, 6th of 6th Month, 1824.

THE words of the Lord came unto me saying: Son of man, cause the words which I now give thee to be put to writing. Out of whom did I choose Moses (but out of those who were his enemies,) to lead him and love him, and give him all the learning that man could give him; but when I began to work by him—then they began to hate him, and my work seemed strange to them; so shall it be now: but I will tell thee who will be the worst—those that will go no farther than the woman, for they are neither hot nor cold, but full of jealousy, and will condemn you for death. I gave a law unto Moses, and he cried out unto me that I might assist him to fulfil it. Now if thou cry out, thou shalt fulfil it. Did I shew no difference between Moses and my brethren? even unto Joshua, and down to my coming, I shewed a difference; and when I came myself I shewed you how you ought to live; for while I was with you, I was as though I served; and be thou as if thou was the lowest of my brethren, and then thou wilt obey my commands. But when I come again it will not be so, but I will be the head of my flock. Taken from the mouth of John Wroe by William Muff.

Ashton, 16th of 6th Month, 1824.

Now see that I have not sent thee a waste errand, and return thou that which is due unto me, and not unto my committee: and let them behold me, and see who I am; for I am he that rides upon the heavens, and

beholds the evil that dwelleth among men ; and I am coming, and I will destroy it, saith the Lord. And let my committee seek me the Lord, and they shall find rest for both soul and body ; for I am he that will cause the weary soul to rest. And I will purge the dross from every one of the vine this year ; for my children shall go no more astray after strange gods, those which are of the vine. For twice have I broken the committee, that I might purge the dross from among them, for this is the rod of my own hands. Now if my committee will seek me, and look unto those who are poor, though of a contrite heart, then I will be with them, and there shall not one thing fail that I have spoken concerning them.

I will give thousands of dreams this year, and I will shew thousands of signs and wonders this year ; there shall be earthquakes this year ; there shall be signs in the sun this year ; and in autumn the armies shall be seen in heaven, with both believers and unbelievers, fighting one against another. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 16th of 6th Month, 1824.

THOU hast laid Mary Harrison's dream before me : I the Lord answer. Tell my children to lay no more dreams before me, if they have lost any part of them ; for if I cause a dream to be dreamed, I will cause it to come forth ; but that part which they lose is the intermixture of evil, and I will not answer. Satan is at work with dreams, and he will send forth many dreams, to lead my people away : for this year there will be strong delusions ; for when I begin to shew my power, Satan will begin to shew his amongst his people ; for there are many of Satan's instruments among my children. And I bid all that are of my vine to stand still, and behold my redemption which I will perform, through thee being the instrument ; and those that will not stand still, by this word which I have given thee, Satan will be permitted to try them. The aged man being dressed in blue, is only till I come ; for

when I come ye shall all be changed, and appear in white ; and the difference between you then and now shall be as great as is between black and white ; for you shall appear as another figure in one another's eyes. And the kingdom shall come as different from your imaginations as she saw it. And I swear by the strength of my arm, that when the forty-two months are up, which are forty-two years, that the gates shall be shut, and shall not be opened any more ; for the residue shall become as the aliens. I am the Lord. Taken from the mouth of John Wroe by William Tillotson.

Street House, 2nd of 7th Month, 1824.

THOU hast laid that which I caused David Hainsworth to hear before me, and I, the Lord, answer :—

If he observes my laws, the things which he heard he shall see with his naked eye, and behold me in my glory ; for I will cause wind and water to gather together into a body, and I will put fire within them, and they shall burst ; and shall cause howling, weeping, and gnashing of teeth, one amongst another ; which seemed to him to be like bulls, lions, and tigers, which shall be man. And the cannons which he heard, shall be my thunder-bolts, which shall roar from every quarter round my planet, which ye dwell on. For the world is round, which is my ball. Four corners have I, which man never beheld : my building which I dwell in is round, and yet it is square ; and the breadth of my ball, which is the world, is the height which I am from you. And if you measure round the ball, you will find the breadth of the ball and this is the height which my throne is above you. I will now have it on earth for one thousand years, and man shall see me, without blood, and live, I am the Lord who has given thee this. Taken from the mouth of John Wroe by Ann Lees.

Street House, 2nd of 7th Month, 1824.

THE length and the breadth are equal, for my first court which my people shall worship in before me their

king is round, and the second court is round, where my holy throne shall be in the middle ; the breadth of these two places shall be the height of the whole building ; but the out-porches which make the building square, they shall not be measured, for it does not belong unto the height. And there shall be neither plastering nor painting, for your earthly priests refuse to shew my walls bare ; they paint and plaster my work, but I will uncover them, and their nakedness shall be seen in the sight of my people Israel, and they shall weep and lament when Israel is rejoicing.

Little Horton, near Bradford, 3rd of 7th Month, 1824.

Now, thou son of man, prepare for thy journey, for my errand which I will send thee ; for it is not unto a people that cannot understand thee. There shall be seven aliens for one grain of wheat, and the wheat shall come into my croft ; for I will cause the rocks, and the caves, and the pits, to be hiding places for my aliens ; for the whole earth shall burn as an oven, and there shall be kings and rulers among this number which are in the caves and holes of the earth : and at that day will my scriptures be fulfilled, where the first is last, and last first, and the poorest of my flock shall leap for joy. And I will now tell thee what I will do unto my flock ; I will make their deeds known on the house top : this is to all who have the mark of their God upon them. For I will thrash my wheat till it be ready for my granary, and I will make thee the thrashing instrument, and thou shalt thrash the wheat till the husks be gone from it ; and then the husks will I burn at my coming. The evil spirits that are among my children are the weeds ; and I will cause an east wind to come at my coming, and it shall blow them into that place which I have prepared for them. Then ye shall see whether the earth shall give her increase, for the great army shall be seen no more in the earth ; for Satan brought them forth for the disobedience of

my children, and he has sown the tares.* Ye now fallow your land one year, but I will now fallow it, and I will burn it up that there be no weed ; and after my fallow shall it yield a thousand years without fallow. And at that day there shall not be seen an animal on the earth that lives one on another ; for at this day one animal eats another, and men murder one another. Now if I had been prince of this world you would have charged me with this, but this work is like those that say my scriptures contradict one another, and they are not true ; and I will confound them, and they shall reel to and fro like a drunkard.

There shall be a book printed of the singing-women which shall sing in my holy temple, seventy thousand shall there be, and the account shall be delivered from every place : seventy thousand men shall there be, and they that play on instruments shall sing at times, for they are in the number ; these shall attend my house. This number shall come out of every tribe, that I may have a part, and every time that they come out of all nations to my house, it shall be a feast unto them, a feast of gladness and rejoicing. This number shall live at Jerusalem, and their offspring shall depart according to their heritage. The star of this number shall shine bright, for it is a great number ; for they shall be the fathers of many nations, and where the king is there shall they be. But the twenty-four elders shall be in twenty-four provinces, sitting as judges ; they shall receive of me, and hand unto my people. Taken from the mouth of John Wroe by William Muff.

Bradford, 4th of 7th Month, 1824.

THOU, John, shall go forth unto Liverpool, and I will cause thee to go unto a Captain, and I will cause him to take thee and him that shall go with thee, on my conditions, and not on his ; but Ephraim shall mourn, and Manasseh shall rejoice in these days, though Manasseh shall suck the milk of Ephraim ; and thou

* Satan sowed the tares by man.

shalt say, How will he mourn ? For the mockery that is in the world. And they shall pray unto me for me to bring thee unto them, for I will hide myself a little moment (as) under a dark cloud. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 24th of 7th Month, 1824.

THOU hast laid Thomas Stone's dream before me, I, the Lord, answer. Betty Dyson, the Spirit, which was permitted to come to show what is coming amongst my children that they be not partakers of it, is—that one will go forth with “a smiling countenance, and a heaven-born smile on her most beautiful and shining face.” And ye knowing him to be advanced in wickedness, and coming forth with his smiling countenance, you that are not with me, your whorish hearts shall hunger after this smile—and the rumour shall be that he has the greatest number, and you think it will gain the battle, though he has set my laws, statutes, and judgments far from him; yet a heavenly smile that shall pierce your hearts. And now he shall deck himself with a heavenly raiment, and he shall come near you with his lips, but some of my children will kiss him in their hearts. And when thou art far from them, my committee shall wonder and know not which way to take, and some of them will say, “he will draw them all.” For my children want to know what there is in heaven, and they want to make a league with me, if I will grant them such and such things on earth for a thousand years, they will serve me. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 24th of 7th Month, 1824.

THOU hast laid John Howard's dream before me: I, the Lord, answer thee.

The dream is one, and the bundle is one, and the woman falling into the pit is one. These three things

shall become one thing amongst my children, which is death. I will now give thee the interpretation. The woman with the bundle is the spirit of her with whom he had connection, in whoredom—the bundle was the sins, shewing what he had done, Satan being permitted to do this, said, that he had a right to him : my angels having put their mark upon him, plucked him out of the pit. Is my covenant yet to be broken ? No, saith the Lord ? If man break it after my mark is upon him—death shall be unto him. This evil has been done since my mark has been put on you, for Satan strove to snatch him away with the bundle, and my angels have preserved him. This is the interpretation ; and let this be a mark unto all my children, that the evil lurk not under their tongues. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 8th of 8th Month, 1824.

ANY man that goes to the meeting and leaves his children playing in the streets, and breaking the laws, is like unto Eli. The Lord commands me this night, that there be no picture nor likeness within your walls, which you dwell in. If any man enter this camp, or any other camp, the Lord has commanded me to pronounce them unclean. The Lord has commanded me to pronounce a dearth in Spain, and a mourning for earthly food. The Lord has commanded me to pronounce (in) Germany a dearth of corn—to petition this land, England. The Lord has commanded me to cry, a scarcity in all hot countries ; and the next year to exceed this greatly, for it shall touch this land England. Taken from the mouth of John Wroe by Henry Lees.

Ashton, 11th of 8th Month, 1824.

SON of man, rise ; cause the words which I now give thee to be put to writing. And let the house of Manasseh send unto Ephraim, that Ephraim may watch and pray, that my Spirit may protect them, during the

time that thou art absent from them ; for Satan will draw forth the Egyptians against the house of Israel ; and he will fight the battle, but I will claim the victory by Israel. And those that are of the vine, Satan shall not pluck out of my hand. But though they are of the vine, if they do not observe my laws, and obey them, Satan shall be let loose upon them, and great shall be their trial.

And to those which call themselves Hebrews, they and their Rabbies, shall both sign my second covenant : and Manasseh, which was called an Hebrew, shall give unto those which glory in the flesh, the milk which the Gentiles have had ; and all that drink it shall be satisfied. and they shall be under the same law that Ephraim is under, and there shall be no difference between Ephraim and Manasseh. For what I caused Jacob to declare on his death-bed, in the 49th chapter of Genesis, was to be fulfilled during Satan's kingdom ; but what I caused Moses to declare unto the people, in the 33rd chapter of Deuteronomy, was for the new world. Jacob declared the curses, if they disobeyed, and the blessings if they obeyed ; and that Christ would come in the tribe of Judah,* and shew them the way to the remnant of the Hebrews. which was among the Gentiles, uncircumcised ; and that he would turn his hand again, and give them a law out of Zion ; and my word has gone from Jerusalem to the ends of the earth, how men ought to walk and build. In the tribe of Judah is the law-giver ; in the tribe of Joseph shall the sins of the people be buried. Manasseh and Ephraim, the elder is the younger, and the younger the elder ; Manasseh is mine heir, the first of mine inheritance ; I lost it, I have been a widow ; for an enemy found it and slew it ; I have now put off my widowhood, and I will seek out for my children ; the children that my husband left me with, they have gone astray, and forsaken me : I have sought the wilderness, the dry land, and the desert, and mine heir has become the youngest ; for the rest of my children which I have born between the younger and the elder, they declare they are the oldest, for they are

* And rest on the seed.

both Ephraim and Manasseh, and they will hold the heirship. Judah and Joseph, which shall graft Manasseh and Ephraim together, that is, the whole twelve tribes shall push them together, and shall destroy the rest, saith the Lord. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 12th of 8th Month, 1824.

THOU hast laid the enquiry of the Committee before me, I, the Lord, answer:—

All engravings, which is the likeness of any thing which I have created, or which I have caused to grow, that shall be burned and destroyed, saith the Lord, and not given to any one that is joined in this covenant: and that soul that keeps it in a cloak, he shall be found out by my holy spirit; and I will make a difference between him that destroys it and him that does not destroy it: and there shall be no excuse to them after they have heard this read. A father shall give nothing with images on to his child, either male or female; for how does he know whether his seed be of the vine or not. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 16th of 8th Month, 1824.

I WILL cause all kinds of evil and abominable things to come before thee, that thou mayest hand it to my Committee, and they shall make it known unto my children, that evil may be stopped, and lust depart from my children; for all manner of lust shall depart from them. And this shall come unto the kings' ears in every nation, and it shall cause them to assemble together to consult on it, that they may stop it; and the report shall be rumoured that every man shall go to his own kingdom where he was born, but they shall be confounded; for I tell thee, there shall not be buildings found for them in England, but they shall encamp in the open fields. And this is a light thing in

my eye, which I will yet perform in this land England. And I will do that by thee, the last year, which shall make the ears of every king tingle. Taken from the mouth of John Wroe by William Tillotson.

Park Bridge, 21st of 8th Month, 1824.

THE word of the Lord came unto me this morning :—

What art thou sighing and groaning concerning the house of Ephraim? did I not tell thee that I would stop evil by thee, that the gates of hell should not prevail against it? Now, I tell thee, Ephraim, that I will now purge the dross from that house, and I will rebuke Satan this day, he shall not rise against my house. And I will now give thee directions to prophesy against them, that wickedness they can assist, but my righteousness they cannot behold. Taken from the mouth of John Wroe by Samuel Lees.

Ashton, 24th of 8th Month, 1824.

THE words of the Lord came to me this morning :—

Rise, and declare my words unto my people. Have not I said, the servant is not above his lord? but this is not the case amongst my children; for the servant refuseth to submit himself to his master, for Satan refuseth me, but I will stop his swell. Now this is the token you to go by: as Satan tried to tempt me, so do you tempt your employers; for ye refuse to be subject to them. But let the master do as I did; shew them a good example how the servant ought to walk, and I will plead between the master and servant. And be thou not vexed that Satan roars in man against thee, for they were against me. And thou says in thine heart, Those that belong unto the church cry out against thee: I tell thee they do not belong unto the church; for I will cause the evil spirits to leave man: and I tell thee they shall enter into the animals which I will destroy; and at that day man shall say, they are mad: and the evil spirits shall cause the animals to loose

their lives, for the animals shall leap into the fire, and into the water, and man shall be afraid of them; but my children shall not be afraid, that keep my law, which is the law of Moses, and the Gospel; which shall prove to all that observe it, redemption. And thy father, and thy brothers, and sisters, they shall be afraid of thee for they shall not be able to stand before thee: for the words which I will give thee shall prick them to their hearts.

And the whole house of Ephraim—no razor shall come upon them at that day that I shall appoint, but when I shall descend to be amongst you, ye shall be as I am: no beards shall there be seen, no hair shall there be upon either male or female, but the hair which is upon the head, and it shall shine like the sun for brightness; and there shall be as much difference between my sheep, and your servants that dwell in blood, as the white man, and the black man, and great shall be their peace; and they shall have as great a desire to serve you, as a male when he is in love with a female: this is the desire which I the Lord have given them, and it shall be as honour to them: for it is honor to my angels to minister unto me, so shall it be unto them. When thou gets into America, thy work shall be great, for thy voice shall be heard far and near: and they shall petition for thee to stop at one place, and they shall try to tempt thee; but I will confound them, for I will give thee a wandering spirit, and there shall be no rest for the soles of thy feet: I will cause sleep to depart from thee. And thou shalt cry aloud and spare not; this shall be heard in many parts of America. And when thou returns, I will then send thee unto Botany Bay, and there shall be a great gathering there. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 25th of 8th Month, 1824.

Now, son of Man, rise and receive my word, that the same may be sent unto the rebellious house,—a house which is full of evil. When I found Israel was choaked

with my word, and could not receive it, I hid myself from them, to see what they would do : so is it now this day, and I see they are in a great strait what way to do ; they run to and fro, one amongst another ; and some are waiting for a sign, some for judgments, some for me to speak to the Committee. I have sent my servant unto the Committee, and they refused. But my dinner is ready, my marriage is prepared, and I will call strangers to eat it, which ye know not ; and ye shall one uncover another's nakedness, and the world shall swell over you. Three years will I afflict you ; famine shall cover you, sickness shall take hold of you, till ye know how to follow the Spirit whithersoever it goeth ; for my instrument you have refused : but ye are like the Jews. The rebellious world wants a sign, but they shall have no sign but the sign of Jonah. But my children shall continually receive signs, and proofs, that I have an instrument on the earth, and he that will not receive the words which I give him by my holy Spirit, which shall prepare my children for my coming, and gather them together ;—he that refuseth this cry, I refuse him. I will now tell thee what they will say. This cry is *not like* the cry of Turner. But, I tell thee, I will now confound them, my children's heads will I lift up. But those who refuse me to reign over them by my prophecy—I will refuse them. For the next year shall be a grievous year unto them. (But,) though they see it, it will be no light unto them. For there were many that received the word of my prophetess, and they stole her eggs, but I caused them to stumble : the eggs are broken, and they are become dirty, and now they loathe their ways. Have not I rivers of water to wash them in if they will come unto me ? have not I a living spring, (that) whosoever drinketh it shall thirst no more ? it shall water you both by day and by night : it shall be a shield unto you ; it shall be within you, and give you words that shall confound your enemies—it shall redeem you from all your difficulties, for it is the virtue of my own body. I will now see who will receive this, and their answers thou shalt lay before me, and I will

answer them. I am the Lord that has given thee these lines to send unto them. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 31st of 8th Month, 1824.

I AM now come to minister unto thee, that thou mayest give the words unto the Lord's sheep, that thou mayest be found a shepherd in his hands: for the Lord has caused me to tell thee that he will cause his own sheep to hear his voice, and he will cause the wolves to have deaf ears, so that they hear not his voice, nor understand his words, that they may fall backward, and not be able to follow on. And these are the sorting words that shall sort them; the words that the Lord will give thee to sort them are—their ways, that they are abomination to the Lord: and he has ordered you to put away your strange gods, and your strange wives, and he will cause the strangers to go from amongst you, and he will gather in the other sheep, and make one fold, and he will have but one leader to his sheep. And I am commanded to minister unto thee until the Lord shall descend from the heavens. I tell thee thy work is not yet done, for the Lord will give thee a command over water and over fire, so that it shall destroy both man and beast, and thou shalt be hated of all men who are not joined in this covenant; and the Lord thy God will put thy dread on them, so that they will be afraid of thee. Now the Lord's sheep shall prophesy as well as thee, at various places; so that those sheep that do not belong to the fold, (though they are joined in the covenant,) one will say, I will follow him, and I will follow her: and, behold, the world will say, They are all prophets: for the Lord will cause me to put the Spirit upon them, even of those that belong to the fold: but when they have prophesied, they shall not be able to go on; though they have prophesied, they shall still wander. Read the scriptures, and understand the Lord's ways: had he ever above one leader in any generation? when he was with

you he led you himself. Though he has had many prophets on earth at once, yet but one leader. And this is the way the Lord's sheep have erred; one have followed one, and another-another; but those that belong to the vine will only follow one. Let the readers of the Lord's word explain to the hearers, that never since the Lord created the heavens and the earth, had he above one leader. The Lord seeth some of his children hesitating in their hearts concerning their beards: ask them what it is to them, if the Lord order them to wear their beards, and then take them off? but the Lord has ordered me to tell thee, that thou shalt see a great difference between them that have their beards and them that have not, when I bring thee back again. I am now ordered to give you all a charge that none of the Lord's children interfere with those who have broken the second covenant, neither shall they discourse with them about his work, at any time.

The Lord has caused me to tell thee that there shall be a grievous mourning amongst the Lord's children; this mourning shall go beyond the mourning of Joseph when he buried his father; and it shall touch every heart of the Jews, though they are not joined in this covenant, yet shall they mourn; for they shall stand boldly for the Lord's children and his covenant, against the world and the devil. Now the Lord will see who will be willing to wear their beards; he will force no man, but have a willing people, and he will see who will give up their old clothing; for the Lord commands, that when the time is up, every one that can buy two suits of new clothing shall give his old to those that cannot buy; and every man's conscience shall prick him, so that he shall deliver up all his clothing but this clothing which the Lord has ordered; so that there shall not be people to take them from your hands, and the poor people shall labour in them during the six days labour, but not come into the Lord's Sabbath: and every female shall deliver up her old clothing, that can purchase others, and they shall be given to the poor that cannot raise any, and they shall labour in them the six days, but on the seventh they shall

put on that clothing which I order them. I am now commanded to leave thee till two o'clock to-morrow morning, and thou shalt have my name before this communication be ended. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 1st of 9th Month, 1824.

THE word of the Lord came unto me by the angel which before has ministered unto me ; and I asked him his name, he said I am ordered to tell thee—it is Uriel, that shall minister unto thee till thy time be up : for Michael, the arch-angel, is your God, which shall come in the name of Shiloh Immanuel. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 4th of 9th Month, 1824.

THE Lord hath ordered me to declare that his children shall be of all trades till the time take place : for the Lord will prepare a market for his children, and he will give a law that will bind Satan ; and he will protect his children : and the world shall desire to trade with you, and the Lord's children shall gather up the gold in great abundance : there shall be many poor in this visitation, but when they take their flight they shall take away the riches, the same as Moses and the flock did. The Lord has beholden his children, and he has taken them in their craftiness, and he now offers them means whereby to escape the works of Satan : and after the Lord forgives a man's sin, let it be buried, and if the Lord raise it up behold it. I am commanded to leave thee at present. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 5th of 9th Month, 1824.

THE Lord has declared his sheep shall be all trades, and they shall traffic and sell to the world, and he will give them hearts to long after your property which you shall have to sell.

Ashton, 6th of 9th Month, 1824.

THE Lord is going to make a full end with his people : he is going to make them a tried people and a sure people, on the same foundation that he left them. And I am commanded to tell thee that this people shall reprove the world of sin, for it shall be a people that shall be wondered at, for the Lord will confound the King upon the throne by them : and the world shall cry, "Is this the people ? for their cry shall go into every land ; for they wondered at the Lord, and they shall wonder at this people and perish. And the Lord will take thee from this people, and thou shalt beg thy bread among thy Gentiles, and this shall cause the world to boast greatly. And the Committee shall write unto all places, that they feed thee not, neither clothe thee, for fourteen whole days : but they may lodge thee if they see thee, but leave that with the Lord, and if the Gentiles refuse to relieve thee, then the Lord will bring his judgments upon them, and they shall know that thou art the servant of the living God. And they shall write in their Laws that they shall search all their houses and books, and all images and pictures shall they burn and destroy, saith the Lord ; they shall neither sell them nor make money of them. Is not the Lord able to give them twice as much ? and no male nor female shall buy the likeness of any thing that God has created or caused to grow, (for it is the workmanship of his hands,) after I have brought thee back after thy fourteen days. For they will refuse to relieve thee, and as they do unto thee so shall ye do unto them, and the world will hate you for this ; but ye are not to refuse paying all things that come against you according to the Law of your Land. And that soul that steals any thing from the world which is not given unto him, he shall die and not live, except it be for hunger ; but if he trust in the Lord he shall neither hunger nor thirst. And this shall cause his seed to come forth, for they are the elect, and they shall long enjoy the land of plenty. And the world shall wonder because the doctor is amongst you,

which will give you eternal life ; for his spirit he will put within you. •

Satan will come forth with his dress, and will try to lead off my children, but behold them that have received the mark, for the world shall behold them. No males shall receive this dress but what have the mark, nor none shall be sealed but what have the mark. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 8th of 9th Month, 1824.

THOU art charging the Lord with a thing like as if he was not able to do it. Thou says, how art thou to do, seeing the people will not relieve thee, and thy friends are discharged from relieving thee ? art thou any better than the birds of the air ? then thou must live on the same things that they live on, for fourteen days. I am commanded to tell thee that they will offer thee unclean things, but if thou eat them, thou shalt become like a beast, three score and ten days ; for thou art commanded to eat nothing that hast died of itself, nor any thing that is unclean ; the Lord has given three things —blackberries, wheat, and nuts ; these are clean unto thee for fourteen days : and they shall be for putting thee in prison, for they will tell thee thou art a farmer, and paying assessments, and coming for relief, and many will discharge thee from their premises : and thou shalt live in the woods. And as thou art so shall the time come that they shall be, for this thing shall become a snare unto them. Does not the scriptures say that thou shalt become a snare of a fowler in all thy ways ? and the Lord thy God will perform this : for the work which the Lord will cause thee to do shall come as a snare on all the world, to those that seek the gains of this world ; but those that seek the new one it shall not touch.

Happy is that house where they are joined both in this covenant , and where they are not it is a divided house, and Satan will fight hard against my covenant :

but if they trust in me it shall deliver them. I am commanded to leave thee. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 9th of 9th Month, 1824.

THE words of the Lord came unto me by the angel saying, John, What dost thou here ? thou belongs unto the fields, the groves, and the woods. I am commanded to tell thee that thou shalt go into magistrates houses, and unto gentlemens' seats ; and thou shalt beg like a hungry man for hunger, and thirst shall be upon thee, and if they give thee any thing to eat, thou shalt say, This meat is like ye, it is unclean. And thou shalt steal for hunger, and water shalt thou drink for thirst, out of the brooks. And this work which the Lord thy God will cause thee to do, will cause a great talk in the country ; and as thou does so shall they do, they shall go out into the fields seeking blackberries, nuts, and wheat ears, for very hunger. But that soul that serves thee with clean meat thou shalt set his name down. But if thou eat roasted meat, it will be laisted with swine's fat : if thou eat boiled beef, it will be boiled with swine's flesh : if thou eat bread, it will be kneaded with swine's fat : if thou eat any thing out of their vessels they have been polluted with swine's flesh. Their vessels are like them. Thou shalt go unto a potter, and thou shalt seek for a new vessel ; and behold, their hands that has made it, is polluted with swine's flesh : then thou must go unto a potter which from his mother's womb never touched swine's flesh, and thou mayest take meal out of an ark that came out of a mill, but the swine has been amongst it in the field. Thou cries what art thou to eat ? I am commanded to tell thee, it would be good if thou could eat no more, till all abominable things would be put away. Swine is good for nothing but to destroy, so is the wickedness of the people. The words that the Lord shall cause thee to utter during these fourteen days—they shall go forth into many nations, and they

shall stand good in other nations. And thou shalt take thy mantle with thee, and thou shalt lie on the ground, and lap thee in it: thou shalt not change thy linen or thy clothing; and I am commanded to be with thee, and thou shalt have thy eyes open to see me, and thy three friends shall rejoice greatly, five hast thou, but three there is a mark upon; these three friends that I shall name unto thee they are these that shall look unto the fatherless children and the widows, and they shall nourish them, as a type of what I will do; no man shall know them until the time be fully accomplished; but thou shalt have it in a sealed letter, and then I will take it from thee, and when it shall be opened, it shall be sent to the children of Manasseh, and the fulfilment shall be written in the bottom.

Ashton, 10th of 9th Month, 1824.

I HEARD a voice this morning:—Awake, thou son of man, and go out into the fields and the highways, and cry out against the abominations which are done in the earth, and tell them that thou art come to seek out the summer-fruit, that thou might eat the lilies of the vallies, and of clean meats, that thou might return the spices thereof unto him that sent thee. And thou art to tell them what is the reason that all the fences are down, and all the summer-fruit destroyed, and the lilies of the vallies become sour grapes, and the spices and the nuts are destroyed! except now they can find the seed of the summer-fruit, thou shalt warn them that the master will come and burn up and destroy the whole ball. Now thou shalt tell them, as they have not sown the summer-fruit, and have kept it out of the earth, and have sown the thorns, the thistles, and all manner of corrupt seed, and have holden back that seed which they were commanded to sow, the thistles and the weed have become the fruit of the ground; thou shalt tell them that the Lord thy God has commanded me to tell thee to cross the field, and go round the field, and to pull out and gather the summer-

fruit, which is the vine, where thou sees any ; for ye are smothering it, so that it cannot thrive ; and ye have covered it by your false garments, and your deceitful tongues. And thou shalt tell them, that the angel Uriel has met with thee to tell thee that, if Israel will gather themselves together, that the Lord will lead them unto a place where there is no weed, a choice place, a place where the vine will grow, where there is a tabernacle drawn over it, where the frost air cannot blow, where the sun cannot scorch it—where there is no stones but choice earth : there is a wall round it high and lofty, so that the foul air cannot blow on it ; the doors thereof are high and lofty, (which are twelve in number,) doors which Satan cannot enter, a building that is pleasant, the ground-work is laid, the gates are set up, the walls are built. And thou shalt tell them that Uriel has told thee, if they come not out from among the weed, that Uriel has heard from the Lord God of Hosts that there is a charge given by the living God of Israel, that the thunder-bolts will descend from every corner of the heavens, and will burn up and destroy all the weed if they come not out. And those that will not cry out to be lifted up from among the weed, they are to be burned and destroyed with the weed, saith the Lord. And thou shalt tell them that Uriel has commanded thee to go out and lodge in their gardens, to spy out their crafty ways, what they are doing with the vine ; and thou art commanded to go into their vine-houses, and that thou art ordered to pull up some of the thistles to see what root they have taken, and that thou art commanded to tell them, that they shall do as the Lord thy God causeth thee to do, that they shall enter into one another's houses for hunger,* and that they shall see the summer fruit plucked out from among the thistles, and then they shall see the difference between the summer-fruit and the sour

* This prophecy was literally fulfilled in the following year, particularly in and near Bradford : numbers of people were seen in the fields, gathering blackberries, nuts, nettles, or any thing they could eat ; some begged grains, and some died for lack of food, produced by scarcity of employment.

grapes, and they shall seek the seed of the summer-fruit which they have destroyed, but they shall not be able to sow it amongst the tares, and amongst the thistles, and the things which the Lord God has commanded them not to eat. For in the time of forty and two months they were commanded not to sow any more of the evil fruit in their gardens, and they have sown it, and has trampled the seed of the summer-fruit under their feet; so the Lord will trample them under his feet, and after he has them he will burn them up, and they shall become ashes under the soles of his feet; and they shall be hid from before him for a thousand years. And thou shalt tell them that Uriel has sent thee unto them, to tell them that the seals will be opened, and that the lion of the tribe of Judah is descending from the heavens to view his garden, and he will roar like a lion, and they shall hear his voice from every quarter of the earth, and he shall cry, "Destroy them all, destroy them all." Then there is a charge to the angels that the whole ball shall be burnt up; and at that day their hiding-places shall be uncovered, and their sting of the serpent shall be discovered; and that the sting which they bear under their tongues, which is full of poison, that when it is made bare they shall be burnt and destroyed: the nakedness of their idle shepherds, and their stings, shall be seen the first; and their bed shall be too narrow for them to lie on, and their clothing shall be that it will not cover them; so that all those who have eaten of the sting of the poison shall see their sting; for it shall be made bare to their view: then they shall be afraid one of another—and those that have eaten of the sting of the serpent which is their king—they shall destroy one another, and eat one another; and they shall cry out for hunger like a hungry man. And thou shalt tell them that Uriel has commanded thee to travel fourteen whole days, and to cry out for clean meat, and if they will serve thee with clean meat the Lord will prolong their days, but if there be no clean meat found amongst them, the voice of him that created the heavens and the earth will be heard in every

quarter, that death has happened to them, a burning, a famine, and their nakedness is seen, and that they have to run into the woods, and under the trees to hide themselves from the presence of him that created them; and thou shalt say the name of him that has given thee this is a messenger from the living God, and his name is Uriel: and I am commanded to tell thee, John, this hunger that thou shalt have shall be a bitter hunger, for it shall cause thee to cry out bitterly, and to prophesy against them, and the groans of the breathing of thy loins shall be heard, which shall cause many of the vine to long to be out of the thistles; and they shall cry, and weep, and lament over thee, and they shall try to relieve thee, but through fearing the commands of the Lord they shall not be able; and this shall cause the Lord's people to mourn for thee; this is against all which has the sting of the serpent within them, for the sting of the serpent is against Israel, and is against the priests which has kept Israel under them, for they have kept them covered with their wings of evil, so that the seed of Israel could not grow. I, Uriel, am commanded to tell thee, that this is to be circulated, and to be read public, for it is for the rebellious house, that thou wilt be fourteen whole days in the open fields, the woods, and the groves. And if thou cannot find clean meat, thou art commanded to eat blackberries, wheat, and nuts; and this shall be thy meat for fourteen days. And thou art commanded not to eat of their abominable meat, but if they can bring thee clean meat thou wilt eat; and if they can prove to thee that they have clean meat, that the Lord will not burn up this ball, but will preserve it for their sake; but if they cannot prove it, thou art commanded to tell them that it will be destroyed within the forty and two years, and that their months are lengthened into years to see if they will seek the Lord their God; for Jonah was commanded to cry, Yet forty days,—and the days were made into years; and so now the Lord has commanded thee to say, Yet within forty months, the whole earth shall be burnt up and destroyed. And let this be read on two of their sabbaths, which is Sunday,

to the rebellious house of the Gentiles, the seed of Esau, which curses their God with unclean meat between their teeth,—and thou shalt say, these are the words which thou art commanded to utter before the rebellious house. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 2nd of 10th Month, 1824.

For their businesses—all that deliver themselves into my hand, I will be with their business. Have not I said, Every man should live as if they were to live on earth for ever? And by this the world shall be snared: have not I said in my scriptures that I would raise up a prophet which should come as the snare of a fowler? It is not the prophet, but the word of my holy spirit, which I will drop among my children.

Thy troubles shall be great before thou leave this land England, and thou shall petition me to take thee away, for hell will open its mouth on every side against thee.

And I the Lord, will cause what the Coroner and Jury have done at this place, Ashton, to go round my ball, and I will shame them in the sight of all kings; and it shall be entered into the book (of the first ten years of the visitation:) and I will deliver him from their hands, and I will confound them till they be afraid of meeting you. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 22nd of 10th Month, 1824.

A VISION of William Cooke, Gibraltar, 4th of 7th month, 1824.

This night I went to bed about eleven o'clock, and during the night I received from the Lord the following vision.

I beheld, and lo, there was a great calm, nothing moved; the motion of the air was quiet and still, and very sulphureous; so that the people stood astonished

at the stillness of the heavens, and the burden that was upon them, expecting that some awful judgment would soon take place: the atmosphere appeared in such an extraordinary way, that the most hardened heart began to dread something. I beheld, and lo, from the west appeared a long cloud stretching towards the east. I then turned myself towards the east, and I beheld, and lo, the cloud in the east became fire: the earth began to tremble, the people began to fear and quake. I then addressed them, and told them they should have believed what I had told them two months ago; for I had plainly told them these things would take place; some believed and some did not. I then beheld a man passing from the east unto the west of the place pronouncing these words. "Woe! woe! woe! to the people of the earth, for their offences." This man was without a hat, neither had he shoes or stockings on, but a waistcoat, shirt, and breeches: he also had a bucket with a long rope, to draw water with, and as he pronounced the *Woe*, he sprinkled the water. I beheld, and lo, he came to a place that was in a ruinous state, and there they entered into conversation with him, and the master of the house stole the rope, and hid it, so that the man could not find it when he was to depart: at last, a boy came and shewed him where his rope was, which he took, and passed along to a very large pond: and here the people was assembled together, and one of them was determined to drown this man in the pond; but he cried out for help, and asked if there were no Englishmen about him, for they appeared to be all foreigners. I beheld, and the man was saved from the waters, and conquered those that were against him, but not by any violence, for I saw no violence, only that the man escaped. Here ended the vision.

Thou hast laid Cooke's vision before me, dated the 4th of 7th month, 1824. And I the Lord answer thee—That the number of the people, and the stillness of the air, was the evil Spirits that were on thousands of people, on the 26th of 9th month, at Bradford; and they travelled from the east country to the west coun-

try: some cried "What is the meaning of these times?" others say, "There will be a great judgment!" others cried, "Destroy him." Thousands of evil spirits were there on this people, till the air was darkened, and the heavens gave rain; so that the people could not contain to stand it. And the man passing from the east to the west was my servant John Wroe, which same words I put in his mouth, and which he cried in the ears of the people, and he wanted my judgments to come that he might fall in the midst of them himself; but the forty and two months are not up.

The basket which he had contains the bread for my children.

The bucket, with the rope that he had in his hand, is to draw water out of the well of redemption: and the words that I give him shall he sprinkle on the people, and it shall bring them to perfection. I have given him the line and the plummet, and the net, and he shall cast it into the seas, and it shall bring forth good and bad; but I will divide them saith the Lord: and they shall eat the bread, and drink the water; but the bad fish shall loathe my bread and my water, for it shall neither be meat nor drink to them.

Now, son of man, throw out thy net again, and thou shalt gather a large number, but more bad than good; then I will cause them to pass the fiery furnace, and those that refuse to eat my bread shall be separated from my sheep.

And the place which thou entered into was Great Horton, and the master of the house was Zaccheus Robinson's son, and he entered into conversation with John Wroe, and he got other people to invite him into his house, and by that he stole the rope, and he thought he had him fast; treachery of cruelty was in his heart: but a boy shewed him up stairs, so that the people could not behold him; but he cried unto me, and I heard him, and the boy told him that he might get out the backway, and up the fields; but the other intended to have had him hunted with such like as himself; and Zaccheus Robinson's son had meant to have drowned John Wroe with his words; for he said,

“Thou sees what shame and disgrace thou hast brought thyself to, and thou hast no way to escape.” And John cried unto me, and I heard him, and delivered him into Moses Elsworth’s house : though war was in the young mans heart, and he went into that house to snare him in his words. Let this interppretation be sent immediately, along with the vision, for it is fulfilled. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 4th of 12th Month, 1824.

THUS saith the Lord God, I have something against thee, thou son of man : thou shalt bear the iniquity of my people for forty days—of the bouse of Ephraim. I delivered thee a certain command to carry unto all my people, to see who would serve me, and who would not serve me : and I commanded that as thou appeared before them, so should they appear ; and as thou hast done as Samson did, so has my people. For he that is ashamed of me I will be ashamed of him in the day of my power, when revenge is mine, saith the Lord. For I commanded Samson that no razor should come upon his head, as a type for all nations, kingdoms, and states ; and after I gave thee the decree, thou caused a razor to come upon thy face, and so have my people. Did not I say I would show the difference between these who wear their beards and these who wear them not ? and my Spirit has departed from thee and all who have cut their beards, of those who lifted up their hands to shave no more : and I have placed the burden upon thee for forty days. For did not I say that the time should come that man should not live by bread alone, but by every word that proceedeth out of the mouth of God ? these are the days that I said I would hide my face behind a dark cloud, and see what my children would do. But I tell thee the tares are not yet gone, for they shall feel a heavier burden of my word—the house of Ephraim : though Manasseh is rejoicing. Did not I say I would be en-

quired of by the house of Ephraim? Ephraim has petitioned me for my bread, and I will give him a portion, half of my word which I have given to thee shall be handed to them now, and the other half when thou art on the swelling seas. Who are those that are mourning of the house of Ephraim? now the floods and the tempests are coming against them, and they feel the cold wrath of my heavy hand. But all those that have not done as Samson did, they shall have the protection of my Spirit. by day and by night, and the sun of my Spirit shall set no more upon them; this is the difference I will make between them. Are they ashamed of me? Son of man, thou shalt prophesy and say, Thus saith the Lord that created man at first, I will once more blow the breath of my Spirit on my people; for did not I breathe on my disciples? so as I breathed on them, so shall it be done: but to whom is it thou son of man? it is not unto those that have done as thou hast done. Have not I fulfilled my word, are not they as thee? look upon the naked birds, when they have lost their feathers? how are they without covering? their nakedness is seen: so are my people in the sight of all others. Behold Gideon's army: so are my people. Son of man, when thy three years are up, then thou shalt stand in the midst of my people; and I will cause the seals of the house of Israel, and all that are found worthy to pass the two swords, shall receive them. But whom is it to? It is to those that have obeyed the commands; and the command is to every one that have lifted up their hands, or promised God in their hearts, that would wear them. These are the birds which have got the feathers, and their wings shall be as yellow gold. These that are found worthy to pass the swords, and receive the seals of the living God—the Lord declares he will make them rulers in his kingdom, and they shall be captains over thousands of millions, and rulers in the twenty-four provinces. Did all get made rulers of Gideon's army that went down to the waters? no one but what lapped like a dog, but the others divided the spoil, and as it was with them so shall it be

with my people: the battle is with the mockers of the word, and the other is the Lord's. I am now commanded to prophesy that at the end of three years that Bradford band shall remove to Ashton, and there shall be a Committee of twelve chosen, and though they be at Ashton, they shall belong to Bradford, and they shall judge between the musicians and thee. Taken from the mouth of John Wroe, by Henry Lees.

Ashton, 5th of 12th Month, 1824.

ON the 7th of the 10th month, 1824, at a quarter before five o'clock in the evening, Mary Brown, John Brunton, junior; and James Clayton, junior; all of Bradford, saw a very particular sight: and many who are not believers saw it at the same time. They saw the sun in the full size, and it appeared red as blood, though the day was very dark and dull; and they saw as if a hand cut the sun in two, and then cut it across several different ways; and wherever the hand cut, it appeared a dark stroke, as if really cut through; and then it disappeared all at once. John Brunton, junior, thinks the appearance lasted about a quarter of an hour.

Did not I tell thee, in the quarter of autumn I would shake the earth terribly? And that my signs should be seen in the heavens by my sons and daughters, and the world?

Now the sun which my children saw when it was setting, is the people: the strokes which they saw cut the sun, is the world: seven times shall they cut my people, and their strokes shall be seen every time; and it shall appear dark to all the people of the world and my sons and daughters shall seven times mourn. And I will cause them seven times to separate as they saw the sun part; and then will I close up the sun, and the world shall see it no more; but it shall for ever dwell within my people, and it shall be an everlasting light unto them. The eye of man is the light for the body; but at that day I will shew you sights as I shew a man

visions with his eyes closed, and this is the light that shall be within you. Taken from the mouth of John Wroe by me, William Tillotson.

Ashton, 5th of 12th Month, 1824.

THOU hast laid Thomas Stone's dream before the Lord. I am commanded to minister unto thee, to make known the interpretation; but the house of Israel must wait for the fulfilment; for it shall be fulfilled within this day, (which is within the last thousand years of the six.) And the world can no more find out this riddle, than they found out Samson's, but those which are joined in this covenant, which belong not to the vine, shall be as Samson's wife, and the world shall play with them to find out the riddle, and when they have found it out, then they shall accuse thee, and thou shalt call unto the Lord, and then the Lord shall pay them as Samson paid them with their own clothing; for they shall wear their own words, and not know it, and it shall snare them, and take them; for those that are for the world, the world loveth; and the drunkard loveth the drunkard; and as Samson slew thirty of the Philistines, and took their raiment, and paid them with their own; so will the Lord now pay them by the words which he will now give thee.

Now I will give thee the interpretation.—The man that looked up unto the moon and saw a great light. The moon is the Clergy, and their light shall seem to lighten the whole earth, and it shall now spread more than ever, and it shall strive to put the light of the sun out. And the clouds being bad woven, are, that Israel can scarce see their way. The woman with the rod in her hand is the ministering spirit of Satan, which shall put forth her rod and touch the moon, which is the Priests, and they shall have a visitation; and say they are visited by the Holy Ghost; when my children shall appear in darkness. And there shall be an engagement between the sun and the moon; but when the true Israel are gathered I am commanded to shew thee

the difference. The moon gives its light by night ; so does Satan give a light unto the world : when the sun rises the morning makes its appearance, and the night is past ; and they will see that the moon has been there, and is there, but has no power ; so as the moon has no power to give light when the sun is up, so will it be when Michael stands up, that the light of the world then shall appear no more ; for the sun is the new world, and the moon is the old one. And the moon bursting is the world, the evil that is in it ; for it shall boil in every nation, and in every city : and this is the fire that is against the true Israel ; for the priests shall prophesy, and roar like lions in the streets, and print books, and translate them into other languages, and try to stop the gathering of Israel. And Israel shall petition the government, that they may have a peice of land to hold a feast unto that God that created them, and they shall grant them it, and they shall have a right to it by their law, for their law shall Israel keep until the Lord come : (and he will destroy their law, and burn them up by his coming ; and this will prove that the law which the Lord gives Israel, shall be stronger than the laws of the nations.)

The woman again is the world, and she shall say, that the Millennium is taking place ; and that the whole race of man will receive it, which hearken to the priests, by the law of the Gospel ; and the ill-woven clouds is the people which cannot see the sun that is going to make its appearance, but the moon they see. The sun is the Law and the Testimony, and these are the two houses : the testimony they shall acknowledge, but the law they shall despise. I am commanded to tell thee what they are like—they think they have the testimony ; the testimony is the brick to build with, and that is the Gospel ; and when their building is built and finished, the Gentiles is fulfilled : then the lord of the land will come, and he will say, “Who has built here ? and where is your right ? have ye any law to shew for this ? where is your writings.” They shall answer, “We have the Gospel.” Then it shall be like them which say, “I have eaten, drunken, and prophesied in thy

kingdom." The Lord shall say, "Where is thy wedding garment?" Then they shall answer, "I have none but the Gospel." Then he shall answer, "Thou art not the heir, for this is not thy possession; thou hast built on another man's ground." Then the Lord shall bring forth his people with the law written in their hearts, and they shall shew their writings before their Lord, by the works which he has caused them to do, and the Lord shall say, "Well done, good and faithful servant, thou art the heir of mine inheritance, thou shalt drive them out of their possessions, and they shall trouble thee no more.

And instead of the woman remaining when she has come from the east she has to return; so shall the world return and be seen no more. I am commanded to leave thee. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 6th of 12th Month, 1824.

THOU hast laid Caroline Naylor's dream before the Lord, and I am commanded to give thee the interpretation of it. William Twigg coming into the house is,—One that has been joined in this covenant will pick such and such parts out of the communications, and they will become a link to him, and he will say that he has laid them before the Lord; and that spirit which ministers to him will give him many words, and it will shine like glittering beads. And he will go forth unto many bodies, and he will try to put it about their necks. And to places where he goes not, he will send by letter. But the sealed will do as Caroline Naylor did, they will put him out of their houses, and will confound him, and the Spirit of the Lord will be upon them. And this will be a great trial unto those which have clipped their beards. But I am commanded to tell thee the same beads that he tries to put on other people's necks shall snare him, and take him, and he shall fall. Though yet he shall preach the kingdom. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 6th of 12th Month, 1824.

THOU hast laid David Hainsworth and William Muff's petition before the Lord: I am commanded to answer thee. Does the Lord order an army to go to battle and not give strength? The enemy is permitted for a time to try and prove whether it is the Lord's way or not, so is it with the Lord's people. But wherever the Lord gives a command he requires it. And the command is, that no man take tobacco or snuff. But if a man be nearly blind, and he positively declares that snuff preserves his eyes, then the committee may give him a ticket in writing, that I have heard from the Lord of hosts—He that relies not on the word shall stand in great need. For all the healing herbs were ordered to grow until the time that the Lord set his hand a second time upon his children: they are for the world, and not those that are joined in the covenant. When the Lord was on the earth, when any one was in the fever, or lame, or blind, he neither ordered him to use snuff nor tobacco, nor any kind of herbs;—he spoke the word and it was done, so shall it be when thy three years are up.* But until thy three years be up Satan will be permitted to try thee with those that rely not on the word. Was any foiled that entered into the water? so shall it be with this to every one that relies on it.

And the Lord's children shall take Samson for an example, for that prophecy was for the one hundred forty and four thousand. And every man that cuts a hair from his head, for fear of shame, shall be as Samson was, for they shall fall with their enemies. And this is to the whole house of Ephraim, and shall take place at all places where they hear it read, and every one that hears it shall be guilty, that lifted up their hands to the Lord, to wear their beards. Did not the Lord clothe the birds of the air? and when one bird is naked it feels the cold wind, so does the Lord's people; and as the birds are in the moult, so are the people who have cut their beards, and when one bird is naked

* Each year being ten.

all the others are pecking at it, and it absconds from the other birds. And the Lord will put his Spirit upon those who have not cut a hair, and they shall stand boldly before the others, which shall cause the others to shame; for they shall shame with the world and with the Lord's people. Look at the strength of those who have not cut them, and look how those shame that have cut them; this is the difference that the Lord sets between them. And when thou cut thine dread came upon thee, and thou wast afraid of the Lord's people: and the Lord turned thee back till thy beard was grown, and I was commanded not to minister unto thee until it was grown; and as it has been with thee so shall it be with the people. I am commanded to tell thee from the Lord of hosts,—every man that cuts one hair for fear of shame, shall be guilty of the whole of the law. No player on instruments shall cut his beard, that has lifted up his hand; they shall turn it back on the upper lip, so that there may be a parting in the middle. Then the committee shall see the difference between those that obey these commands and those that obey them not.

And they that take the communications from thy mouth, shall not cease writing till thou hast done, though they lose some parts they shall still go on: for some of the communications shall be as a sealed book to them till the time that he gives others to follow.

And let every man of the house of Ephraim stand to his office: for the house of Ephraim hearkens to the world, instead of hearkening to the Lord's word; and they have condemned thee before thou wast guilty.

My name has been before given, and it is the Lord that gives the word to hand unto thee. I am a messenger from God, and thou for man. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 7th of 12th Month, 1824.

THOU hast laid Waterman's inquiry before the Lord,—I am commanded to minister unto thee, to tell thee that every man that is joined in this covenant, that is

the head of the house, if he is the tenant, and pays the rent, he shall suffer no pictures nor likenesses of any thing which God has created or caused to grow* to be within his walls; but if he be not the head of the house, and one of his sons be the head of the house, and pay the rent, he then shall be free; but if he make his son the head (after the reading of this,) to get from under the burden, he shall not be free: and if his son be the head of the house, or any other man that is not joined in this covenant, he that is joined in the covenant, shall destroy all his own likenesses and pictures, and those of all his children, which are under age, pictures which are in books or otherwise, and the time shall come that it shall be destroyed in wood, stone, and iron, all that belong to those that are joined in the covenant; and the Lord shall burn the other at his coming. If he has not made a covenant with God in his own mind to wear his beard, nor lifted up his hand to wear it, he shall be free for a time: those that are above fourteen years, that are not joined in this covenant—they may take their pictures, or likenesses, or books from under the walls if their father be the tenant, and be joined in this covenant. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 7th of 12th Month, 1824.

I HAVE a command from the Lord who has sent me unto thee, to tell all men to labour as he laboured till he come, for if ye be idle in temporal things ye will in spiritual, and the Lord has promised health and strength unto those that labour in his vineyard.

Every man that is found with his beard on and is circumcised, when thy three years are up he shall enter into the camp, and he shall deliver a ticket of his name and the place he comes from to those who bear the swords, and when they return under the swords back again, they shall receive the seal of the Father and the Son and the Holy Ghost, which

* Except a person who has need of them as a gardener, &c.

made the covenant with Abraham, and it has alighted on Israel, and it shall gather them and disperse them no more, and they shall then be as gods knowing good and evil, and the Holy Ghost shall be their shield ; but to those which have not the beard, of the house of Ephraim, they shall not receive the seals, neither shall they enter that day into the camp : this is to all places round the ball. Let this interpretation go along with the rest, that all the Lord's children may see it. The next time that I minister unto thee when thou art on the sea, I am commanded to give thee the answer of the females, who shall enter into the camp and who shall not. Who are those that have received the first and the second seal ? shall they not receive the third when God shall descend ? I am commanded that man shall hand the first and the second seal unto man, but the third is God from heaven, which will seal the heart, and that seal shall destroy death, and give them the tree of life for their possession. Hunger and thirst then is fled, all the tears then shall be wiped, and those that fight the battle shall differ in glory as those that fought it before ; they shall be made rulers when the new kingdom shall come on the earth, and they shall sit as judges on the throne throughout the whole of the kingdom. The Lord said, those that served his treasury and obeyed his commands they should be found labourers in his vineyard, and have the protection of his spirit, and have power over their enemies ; and it will prove the Lord, whether he be the head of this work or not, by prospering them in temporal things. Did not the Lord tell them when a man had found a prize he returns to his home, and he sells all that he has, to purchase that prize ; this was what the Lord said when the man asked what he must do to purchase the pearl, he told him he must sell all that he had and give to the poor : this was to purchase the soul, the commands, he said he had observed, and done, but the latter command he would not do. Now there is another pearl which is beyond the soul which is the body, that they may be united together ; now the Lord commands you to support your friends,

and if the Lord be your friend support his work ; but no one is a friend but those who obey the commands, nor no one will be able to behold the light in the narrow road ; the command is the light, the law is the lamp, and the pearl is the Lord, the King of the earth, and my name that ministers unto thee is Uriel. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 9th of 12th Month, 1824.

THOU hast laid Henry Lees' inquiry before the Lord : I am commanded to minister unto thee, to tell thee, that it extends as far as Jacob claimed his children ; a father shall not forget his children, nor a brother his brother, nor a sister her sister : and those that the law ties you to by lawful marriage ; and the law of your land ye shall not break : This is the command which I have for thee ; and when the Lord begins to gather you, this then shall be void. Ye shall relieve no one but what is tied in this covenant, and ye shall acknowledge no one to be your brother, nor your father, nor your mother : and as Joseph appeared not to know his brethren temporally—so shall ye not know your brethren spiritually—those that are not joined with you. Now I will give thee the interpretation of this : has not the Lord said he shewed mercy to the third generation ? so shall ye relieve to the third generation of the flesh ; but when the Lord begins to gather you, it shall not be by flesh but by Spirit. The Lord now will stay his hand of sorting his fish, and the net shall be thrown out again, then the Lord will sort them by the word which he gives. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 9th of 12th Month, 1824.

Now the Lord has given a command that his sheep in all places shall read the thirty-third chapter of Ezekiel, and mark the thirteenth verse.

This next year the Lord will confound all those that

hold to that spirit which rested upon Joanna, abiding by the words which were given then, and not following the spirit.* Did not the Lord say that he would send out fifty this year ? and that year that he sends out, fifty shall go out. Did not he say this generation should not pass away till all was fulfilled ? and it is the generation when the Lord will begin to work, and it is now taking place. Those that go with thee are sent out to protect thee in temporal things ; there has none yet been sent out with the Lord's decree, for Satan has had permission with them to try them and prove them ; but the Lord will push a number out all at once, as he pushed in the days of his flesh, and no one will be sent out this year according to the years of the world ; but when the Lord does send out, then ye will see it fulfilled, and ye shall see the mysterious way that the Lord declares his word. For he said that thy daughter should go unto John Garland's for a time, and thou hast tempted the Lord thy God that he might take thy wife's seed from her. Now the Lord declares that the females shall judge betwixt thee and thy wife, and if they shall condemn her, and find thee right, then she shall go into another quarter, that they may remain in the north, the south, and the west ; and when ye are going to be gathered they shall be in those quarters, and Benjamin shall call them forth, and when he shall acknowledge them his brother and his sister, then shall the petition go to the government of England, and they shall grant ye your petition, that ye may hold a feast unto the Lord, in the open fields, by paying a recompence to the farmer : this they shall grant you for four score days ; and the Lord will pay them the damage. I am ordered to tell thee the length and the breadth of the ground that ye shall petition for, that you may fix your tents. And when thy three years are up, a tent for thee shall be made. The three years are three days--and other

* This was fulfilled in the following spring, in the deaths of Jane Townley and Ann Underwood, two females with whom Joanna resided the last ten years of her life, and unto whom a number of the professors of her visitation looked as successors in the work she had begun.

three are six. This is to be sealed up till the time : those that pass their judgment upon this—I tell thee they will lengthen the time. But if the females condemn thee, shame will cover thee, yet the Lord will keep thee though Satan may tempt thee, yet the Lord will not suffer thee to do the deed : and if thou be condemned and her set free, her daughter shall return with her ; and if thou be not condemned she shall go into the South country, and if not, she shall remain in the North country ; but Benjamin for the South, and Joseph for the West ; this is at the time of gathering ; and this is the token for the Lord's children, when they are called together. But when the three years are up, then the Lord will have delivered thee from the hard speeches of the Lord's flock ; the mule then shall make its appearance, and the rod ; but the rod shall not rest with thee, it shall return unto him whom the Lord gives it to, I am commanded to leave thee. Taken from the mouth of John Wroe by William Tillotson.

Gravesend, 12th of 12th Month, 1824.

THOU hast laid thy Travel before the Lord, and I am commanded to minister unto thee, but the words are against thee ; for thou thought in thine heart that thou wouldest go round England ; but I am commanded by the Lord of the vineyard to tell thee to return back ; and after thou hast holden forth the word in this place, that thou shalt not stand up either before the Lord's flock or the world, in this land England ; for thou art for other nations ; for when thou hadst stood up amongst the Lord's flock, they cried out against thee, and said, what had thou come there for, when the Lord had given thee nothing ? for the Lord commanded thee to go forth unto all places, and thou thought when thou returned thou wouldest then wear thy beard, and Satan has been permitted to come on the people to rise up against thee, that they should not glory in thee, but in the Lord ; and as they have risen up against thee, the Lord will hide thee from them, till the time that thy

three years be up, and he will send thee unto other nations; for they have rejected thee because thou wouldst not give them a word when thou hadst no word for them: if the Lord had given thee it, it could not have been a famine to them. But the command is unto thee and unto the committee, that they shall obey the Lord's word before they see it fulfilled.

The committee shall take all the communications which mention a Law, and which say, "To be entered into the Laws," that is a Law, and it shall be in force; but a command is a prophesy that shall be fulfilled: still the Lord wishes them to be observed, to prepare themselves ready. And every man that has worn his beard, pretending to obey the command, if a razor ever more come upon him, he shall be guilty of the whole of the Law; and this shall be recorded in the Laws. And the command is unto thee, that thou tarry not in this place till the sun go twice down upon thee, and thou shalt tarry at thy own home three score and ten days; then they shall meet thee at Liverpool. And I am commanded to make known unto thee who shall go with thee; and after thou art on the sea they shall not hold the Lord's word from his sheep. I am now commanded to give thee directions, William Tillotson, he that is with thee, shall stand up in the midst of the Lord's sheep, he shall say, the Lord requires a sign of them, all those that will obey his commands, and wear their beards, they are to shew him a token, by lifting up their hands, as a covenant between them and him. Now I am ordered to tell thee who shall go with William Tillotson,—John Taylor; and they shall go unto all places where there have been believers, and he shall tell them of the Communications that have been given, and which are fulfilled. Where they will receive the word, he shall not hold it from them. And they shall receive all money that is given unto them, to bear them on their journey. Thou art commanded not to show thyself unto the world, nor unto the Lord's sheep; but to keep as much out of their way as if thou was afraid of them; and by this, those that have received the seed by the way side shall fall, and the sun

shall burn them up ; for they shall not hear the words uttered from thy mouth, until thy time be up. By this thou mayest say, Farewell, till the Lord send thee ; for before they see thee they shall long for thee, that the Lord may give them a word. I am commanded to tell thee that thou mayest stop at Sheffield, but the Lord has not given thee any thing for them, ; neither shall thou declare any thing to them. Thou shalt not stop at any place till the sun go twice down upon thee, if thou dost, thou hast broken the Lord's command ; or if thou lodge in any man's house two nights until thou enter into thy wife's house. And when thou leavest thy wife and children, thou mayest say, Farewell ; for it shall be a day of sorrow, for the whole house shall mourn. Taken from the mouth of John Wroe by William Tillotson.

Manor Field, 30th, of 12th Month, 1824.

I AM commanded, John, to minister unto thee, to make known the hidden works that are in the seven seals, that thou must make known to the Lord's children, for the last chapter of Daniel shall be explained to thee. the times there mentioned, and the half time. From the time that Noah came out of the ark upon the dry ground, to the days of Christ, was a time, which was two thousand years : in the fourth year after the two thousand were up, it was made known of his coming : the other time is the two thousand years of the gospel, and the half time is the thousand years in which Satan shall be dethroned ; then after that shall the holy people be scattered, and Satan shall encompass them to make war by the aliens, but God will trench them within Jerusalem ; and at that day the holy people shall see the second death arise, and God will judge between them and Satan ; but the holy people shall be caught to the throne of God, for endless time. Now I am commanded to tell thee that God made the earth in six days, and he compares it with three days, and the day of rest the half day. Did he not say " he did cures to-day and to-morrow, and the third day he

would be made perfect," but the half-day he will rest from the works of Satan, so shall the sealed people, for endless time : for there is a time and times, and a half-time, which are seven days. First, to the drowning of the world ; the second, from the deluge to Christ, and the third the days after Christ, the fourth the half-time ; these are three generations and a half ; for God will judge the third and show mercy to the fourth. Here are three times, and a half-time ; God shall see his seeds seed, which shall come in the name of Shiloh Immanuel ; then shall the mortal body put on immortality and live, for there is a difference between the mortal body and the corruptible body ; for the mortal body cannot put on incorruption, no more can the corruptible body put on immortality ; for the first fruits must be immortal, and they that come with him must be incorruptible. When this communication is read the last chapter of Daniel must be read, that they may see when the daily sacrifice was taken away, and the abomination set up. There shall be one thousand two hundred and ninety years, but those that join the covenant within the seals, and are married and circumcised in heart and life, and enter the years of one thousand three hundred and thirty-five, and followeth the spirit whithersoever it goeth, the same shall receive the crown. Now I have explained to thee the times and the half-time ; for one time is two thousand, and the half-time one thousand ; and Daniel's days are years, and the difference is forty-five years, in which the mysteries of God should be made known. Christ being the first man, the second God from heaven, the third shall quicken the spirit which is the last Adam ; three years shall the holy people have honour in the sight of their enemies ; in the fourth he will condemn the wicked ; but the sealed, he will bury their sins in the deep. So a generation with God is two thousand years, and a half one a thousand : with man it is not so. So the seed of God which dwelt in the woman hath been hid from the sight of men and devils for three times and a half ; so the woman was caught into the wilderness ; so when the three times

and half are over, the final resurrection shall take place, and God shall judge between them and Satan, and they shall live; but the fruit of the sealed shall then be separated from the aliens; then shall death and hell deliver up the dead which are in them; then shall Satan and his angels be cast into the lake, and man shall live. This is after the thousand years, that all shall live, then shall the words of Christ be fulfilled, that every mansion hath received its own.

Now I am commanded to tell thee that the preachers may compare that which God hath fulfilled in the communications with the scriptures, and hold them out to the world—all that is fulfilled, but that which is to fulfil they shall not hold forth. Let the preachers on Sundays pray to God that they may understand them; for God shall teach Israel, and the tree of eternal life shall be in their hands, and they shall hold it to the Gentiles; and if they come out from among the Gentiles they shall eat of it, and join the covenant; for Gentile is corruption and they shall put on incorruption, but Israel being the first fruits to God, is a mortal body, and shall put on immortality. These are the two houses, one of incorruption, the other of immortality; and they both shall live. Now son of man be thou strong, for the Lord thy God will not deliver thee into the hands of thy enemies, but thy enemy shall thrust thee out of this land England. Every camp shall be made according to their families, and every one to their own tribe and every bed within the camp, and every bed-stock shall take a-part; and the length of them shall be the height. The number of bed-stocks and beds shall be prepared for the whole house of Israel; and they shall be ready at one place against the midnight cry; and the people shall flow to that place. And there shall be waggons and carts prepared, and the beds shall be packed up and numbered, and the name of their tribes; this shall be both on bed-stock and bedding; this shall be done before the gathering. And the ark shall go before this people, and the carriage with the instruments, and the waggons with the beds and camps. And thy bed shall be pre-

pared before thou returns, and the beds of the two beasts, and the beds of those that bear the stones, at that time ; all others shall be made in the same shape, and that which is made for thee is the pattern. Then shall the four beasts be seen, two in the heavens and two on the earth : and at that day, twenty-four elders shall be seen in the heavens, and twenty-four on earth ; so I must leave thee. Taken from the mouth of John Wroe, by me Patience Elsworth.

PRIVATE
COMMUNICATIONS.
1825.

Street House, 17th of 1st Month, 1825.

THE words of the Lord were ministered unto me this morning in a dream, by a person bringing a foreign cat, dead, and it laid on the table a very beautiful colour; its hair was smooth and shone like a raven, its hide was cut all down the belly, and a part flayed. This cat was given as a present for me to eat, and it seemed to be as white as veal without blood. I cried out and said, I have never eaten such things: but my cook was ordered to put it into a pie unknown to me. The cook said, the skin was beautiful to the eye to wear, and the flesh of the carcase was good: but I ordered it to be buried out of my sight; and the female cried, What! a foreign cat to be brought so far, and to be buried? so I flew up in a rage and I was for killing her, and I cried, The devil is in thee. So this cat was buried. The day following my cook brought a pie on to the table, so I sat down along with others, and they said, the pie was very good. This pie contained several kinds of flesh, and I got some upon my plate, and I saw a piece of meat on a bone like a foot, and I eat of it: as soon I had eaten of it I cried, This is the cat; I must die! and I vomited till my whole entrails had come up, and I saw the meat which I had vomited, and I awoke.

Street House, 18th of 1st Month, 1825.

Now thou hast had a dream, send it unto the Committee, and when it is returned back again unto thee,

thou may lay it before the Lord, that I may be sent to minister unto thee. Now thy enemies are chasing thee, and I am ordered to tell thee that it is a female, one of Satan's instruments ; but if thou wilt obey this command—that thou wilt not let the sun rise three times upon thee in one man's dwelling, after thou leaves thy own house,—for thou art not tied to parish or county ; but when thy three score and ten days are up, thou shalt then appear at thine house as bold as a lion, and prepare for thy journey. Thou wast ordered to stop three score and ten days at thy wife's house, but it was so long as thou hadst peace ; but when there was no peace thou was to return, till thou found peace : for when the Lord saw there was no peace on the earth he left the earth, and his disciples were ordered where they found peace, they were to make that their abode ; and where their enemies were, they were to shake off the dust of their feet. So if thou obey this command, thou wilt not be delivered into the hands of a female. Taken from the mouth of John Wroe by William Muff.

Street House, 21st of 1st Month, 1825

THE words of the Lord came unto me this morning by the same angel, saying, Utter the words that I now give thee, that it may bring forth Israel out of darkness into light, for all the world is in darkness for three days, and I will rise within the three days : for the Lord's body was given to the world for a witness, for three days, when it will be proved who are sealed by the Lord's blood, and who are not. For the two swords have been between the world and the tree of life from the fall of Adam since he fell in Paradise, and as it kept them from the tree of life, so all that seek the tree of life it shall stand between them and the world.—For there was only two swords found for the Lord ; so as his time was not fully come no man was found to use them ; for his own arm brought forth redemption to him, and he left the world till the time came : and now he is gathering them out of all nations

to use the sword. He suffered that their bodies should not suffer like his, but they shall suffer persecution, for the Lord suffered persecution to redeem his people, and the sealed shall suffer persecution to redeem their bodies to receive life. And when the sealed shall have done suffering, the world shall have its eyes opened, and they shall see the Tree of Life, and not be able to eat of it: this shall be as hell to them; and they shall gnash at one another, and there shall be weeping and wailing: then that scripture will be fulfilled which says, that their bodies shall be cast alive into the lake which burneth with fire and brimstone. Now I have something to say unto thee concerning the females. Did not God in the flesh weep over them, and cried, Behold thy mother? and as they bare him, and as he proved to be the seed of the woman, and not of man, his mercy shall extend double to them; for as he has been twice born of them, once in body and once in spirit, so shall there be two females* for one male. These shall not be one above another. For man became the ruler of the woman by the fall, but as God has handed back the seed of the woman to bruise Satan's head, so shall woman be brought back into her perfect state, and as she has been found a helpmate for man,† so shall God be an helpmate for her. And who are the sealed? I am ordered to tell thee: They are those that appear in the dress according to the description given; for they shall be all dressed in youthful appearance; and if any say I am old, and I shame with youthful appearance—these shall not be able to fight the Lord's battle—these are armed with man's armour, as David was at first:—all that are found with this dress, male or female, and obedient to the Laws, they shall have ten days notice before they are gathered, for this land England, but other nations shall be gathered before there be any notice for England. And the world shall say they are like grasshoppers for number, though there will be many snakes amongst them; for many will be

* The temporal woman, with the Bride, Jerusalem above, to take the evil away from him.

† Spoken as done.

circumcised that will not wear their beards. Now I have something for thee to make known to one who is in the house of Ephraim ; tell him that the Lord says that he has sworn that the righteous shall live ; and if he return from that he shall certainly die : and if a man be ever so wicked, and not sinned against the Spirit that visits Mount Zion, and returns from his former wickedness, he shall surely live. If he does not see the tree of Life in his mortal body, his corruptible body shall put on incorruption, and he shall see the Lord's glory ; but happy is the man whose mortal body puts on immortality, for these are the sealed, and they shall see the kingdom ; for when the thousand years are over they shall judge angels, and that world that is after, when the heavens are their possession. Thou criest unto me, Who is this that lieth in the grass like a snake ? One who has repented himself often, and the Lord has heard him ; he is not a snake to the world, but a snake unto his own house, which is Ephraim ; and to his own body, for he is trying to pluck his own seed out of the Lord's hands ; for when God gives a man seed, it may chance to be of wheat or some other grain ; but when a man sees his wheat flourish, he strives to dress it, and to pluck the weed out, and to keep his house clean : but when a man has sown wheat, and it becomes trucks, and all manner of weed, he cries then, " burn it, for it is good for nothing." Now, I am ordered to tell thee, to tell that man, to take care, lest he become a truck, and the fruits of his body all manner of weed. For he is inviting his house not to visit mount Zion, and not to go so often :—God does not require such hard things ; for his part he is very easy. But I tell thee the Lord has plucked one from him, and if he seek God with his whole heart, he shall have his father's seat. Satan will try him, by his father being an instrument in Satan's hands, and by this he will be proved whether he be worthy to sit in his father's seat ; and if he loves the council of an earthly father, his strength shall fail him : for Satan cries out against him, that, if he be proved in this manner, he will take his father's advice. But if he stands firm to my word,

my two swords shall protect him, and keep him, and preserve him to the last day. Thou criest, If Satan be standing against him, how is he able to stand? Let him forsake his father's counsel, and observe the command already given to him. I am not ordered to tell thee the names,* but when he hears it read, it shall make his ears burn, and he shall confess that he is the man; and if he then repent, the Lord will then heal his wounds. Thou hast told him before what he would do. Then let him remember his vows, and promises, which he promised to the Almighty. And now he cries, he cannot see through it; is he to judge mount Zion? God shall call his sins to remembrance, and his rod shall touch him. Was he not a shepherd in the house of Ephraim? was he not a judge in that house? has he not let the guilty go free? has not his wisdom reached beyond all men? has not his cry come up before heaven? God has plucked him from his seat to preserve him: the Lord's rod shall humble him. Cry out aloud, and say, Behold the young man: let him forsake the evil; let him put on the sackcloth of mourning; let him become a house to himself, let him take unto himself whom God has appointed for him, that the peace of God may abide with them. Taken from the mouth of John Wroe by William Muff.

Ashton, 30th of 1st Month, 1825.

As the Lord has explained the Scriptures in the communications that the preachers must hold forth; and let no preacher say as the preachers of the Gentiles do, that the corruptible body shall put on immortality, for the Lord declares they mix it. How can a living body be a corruptible body so long as the breath is in it? It is the living body that shall put on immortality, and the corruptible body that shall put on incorruption; the Lord created you all mortal bodies. And the Lord told them in the day they eat they should surely die, and no man ever yet lived one day; but he said if they put

* Samuel Muff, and William Muff his Son.

forth the hand and took of the tree of life they should eat and live, for ever, and every mortal body that tastes of the tree of life shall live, and put on immortality ; but that mortal body that refuses the tree of life shall become a corruptible body. And the Lord has given you three things :—them that chuse the tree of life there is immortality, which is the tree of life ; they that seek the heavens, and not the heaven to come on earth, and seek the grave, their bodies shall see corruption, and at the coming of their Lord their corruptible bodies shall put on incorruption, and they shall see the glory. This is the second thing that I have shewed thee, and I am ordered to give thee the third likewise,—they that believe there is no hell, no devil, (that all are equal,) and their bodies die the death of the wicked, their corruptible bodies shall not put on incorruption till the one thousand years be over ; and that is the final resurrection when God will judge between those who have died in the works of Satan ; for no one after the corruptible body has put on incorruption shall be under the power of Satan ; then shall be fulfilled that scripture that Christ died for all. I am ordered to tell thee that God has holden thee back from the people till the time that he has unfolded the scriptures unto thee.

But the heir of His inheritance the Lord has given a strict command that the angels that they watch : and Satan has got a permission, that if they break such and such commands, that he may pluck that heirship from them ; and if they seek the Lord, as Daniel sought, they shall be more than Daniel ; they shall be more than those that died before them ; they shall be as gods. For Christ ascended on high to be a Judge, that he might become the heir of judgment ; and Christ will give it unto them. This is not to be circulated, for it only belongs unto those that are found worthy to bear them. Taken from the mouth of John Wroe by Henry Lees.

Street House, 15th of 2nd Month, 1825.

THE words of the Lord came unto me, by the same angel, which came in my hearing ; saying, Son of man, prophesy against the children of Israel, and tell them that they are purchasing their clothing without searching their houses, and putting away their abominable things. Now tell them to search for all pictures, and burn them, and destroy them, saith the Lord. This is to all who have been on the roll and are circumcised ; for the Lord requires their houses to be cleansed, and all likenesses in woollen, linen, iron, wood, stone, or earthen vessels, to be put away, between and the time of the sacrifice. And all those who fulfil this, and the Law, according to the cleansing, they shall hold a passover to the Lord, from the sun-rising to the sun-setting ; every male and female shall be dressed in white linen at that day.

And let every man cease smoking tobacco, for it has a smell of burning, an emblem of death. Did not the Lord say, they should stand in need of it,—every one that smoked ? it is a permission of Satan to try them, that the Lord might withhold his healing from them. Now ye that smoke, try the Lord, and let your doubting spirits depart.

And at the time when ye are gathered, one shall say, I am not as worthy as thou, for I have not suffered like thee ; for I know we shall every one reap according to our suffering. For those that have been beheaded and put to death, they shall see them in the heavens exceed the others ; and by this they shall say, the Lord is just. And as it is with them, so shall it be with their mortal bodies ; then have they put on immortality—then ye shall be as gods knowing good and evil.

I have something for thee to make known unto the Committee that beareth the stones, that they shall prepare a place for those that are circumcised and married, in one place of themselves ; for the circumcised shall not sit with the uncircumcised.

The Lord is going to try the females, for Satan declares that they will not wear the vails, and if they refuse, Satan then will have permission.

Now all the Lord's children may observe thee when thou prayest for one single person, that the Lord has shewed thee that there is a snare laid for that man ; and when it reaches his ears, let him make prayer and supplication unto God, that he may be able to withstand the power of Satan.

The Lord has caused many letters to come unto thee : tell the committee to search out all the proofs of the Lord's visitation, and tell them that circumcision—the fulfillment, is life from the dead ; it never belonged unto those that died. Abraham being circumcised, it was of righteousness ; but the first man that fulfilled it received it ; then he changed the mortal body to immortality. So Paul seeing the Jews would not receive it, turned to the Gentiles, showing them the righteousness of the Lord, seeing that the two swords kept the Jews from the tree of life, till the fulfilment of the Gentiles, that the Gentiles might see his glory ; and through their repenting and acknowledging Jesus to be the Lamb of God, their corruptible bodies shall put on incorruption,—so Paul seeing this, said, there was no difference between a Jew and a Gentile, for they were both equal by acknowledging Jesus, that his blood should cleanse them : this was the saving of souls ; for even the Jews believed those that died should come with their Redeemer. But Paul brings forward another prophecy, which is in the second chapter of Romans and 25th verse, and the third chapter and the first three verses. Your eyes were to be blinded till the fulness of the Gentiles. Did not Christ say he had many things to tell you, but you were not able to bear them then ? So now no one shall receive the Oracles of God, but the elect ; so all the rest shall be blinded. The Lord made the Gospel-law known by the Jews. So now the fragments that were left at the Lord's table are making known the redemption. O ye house of the Gentiles why will ye not return. Taken from the mouth of John Wroe, by William Muff.

Street House 15th of 2nd Month, 1825.

THOU hast laid Jane Taylor's inquiry before the Lord, I am commanded to give thee the answer, that the committee may send the same unto her. She has not sent what she wants; but her heart is that she may have a sign. She has had the writings to read of all those which the Lord has visited; and the door is the Scriptures, and the visitation of the Lord's Spirit; and if she find that they tie not, those parts which she is fast with let her send, that I may be commanded to minister unto thee. For the Lord will give no other sign, till he sends his judgments: but I am ordered to tell thee that she has yet to struggle for life; and if she be not willing to give her body for that life, she shall lose it; but at the last she may come forth; for the road is narrower every day for the world. And when the forty-two days are up, neither male nor female shall be able to find it, for a thick cloud of darkness shall rest over the door. And this is the sign which the Lord will give the world. My name is Uriel that has given thee this. Taken from the mouth of John Wroe by William Muff.

Street House, 15th of 2nd Month, 1825.

THOU hast laid the enquiry of Robert Wallace and Samuel Wyatt, of Devonport, before the Lord:—

That which the Lord made known in the Standard of Zion, page 187, that his warning was past, was during the time that the Spirit should rest upon him (George Turner); for warnings shall never cease till the Lord has gathered his people. Has not the Lord declared by his former prophets, that if the wicked would not repent, he would destroy them? Has the Lord fulfilled what he spoke by George Turner, in his day? Is George Turner to put on immortality? Is he to come with a natural body, or, incorruption? I tell thee that he is a ministering angel in the Lord's work. For no one shall see Shiloh, who is the Lamb of God, in mortality, till he comes to dwell in them and be the

life of them. And at that day the twelve tribes of the house of Israel, twelve thousand in each tribe, shall be gathered into one place ; then shall ye see the bridegroom descending, and the house of Israel his brides. Who is the house of Israel ? They that are sealed, married, and circumcised. But if ye play the harlot, the Lord has sworn he will not open the seal ;* for ye have broken his covenant, and are without a wedding garment.

One has passed the fiery furnace, and he cries, I know I shall be saved. Another has passed it twice : another says, I have seen three visitations, and I stand yet. But I tell thee, they who come in at the eleventh hour, by the last instrument the Lord works with, shall be far before them that have seen six visitations, and departed from his laws. For did not the Lord tell you to follow the Spirit whithersoever it goeth ? So the Lord will take seven instruments to work by, which are the seven burning lights ; and these lights ; are set in the road to the tree of Life. And if ye lose one of these lights ye shall not be able to travel without returning back and seeking it. But instead of seeking the Lord ye seek one weaker than yourselves.

And for thy visions, during George Turner's time, they were neither to lead nor direct ; but for the unbelievers. For the Lord charges all his children to reject all visitations, but those whom he leads by ; and how are they to prove it ? but by the standard, which is the Scripture. Then let them all prove whether thou art the Lord's instrument or not. Ask them if George Turner fulfilled the 28th chapter of Isaiah ; the 11th verse. For with stammering lips, and another tongue, will he speak to this people. For the Lord will now open the Scriptures to your view, and he will prove you. For the Lord says to the wicked, " They shall surely die : " but if they repent, he again says, " They shall surely live : " so he said, ' If the Committee kept his command they should surely remain ; so the Lord ordered thee to write unto them, and they con-

* Which is opening their understandings to see these things.

demned his word without an examination. So now he has fixed Ashton for his head committee, to prove his word by."

They have sent unto thee what Paul said to the Galatians, v. 1, "If ye be circumcised, Christ shall profit you nothing;" how could Christ profit them if they never believed him? tell them to read the 44th chapter of Ezekiel, and tell them to read the 2nd chapter of Romans, verse 25th; also 3rd chapter and three first verses, which is that the mortal body shall put on immortality. But Paul spoke of all those that died before the fulness of the Gentiles, that if they sought that righteousness of repentance, they should certainly come with him. Taken from the mouth of John Wroe, by William Muff.

Street House, 15th of 2nd Month, 1825.

THOU hast laid the Committees enquiry before the Lord:—

I am commanded to make known unto thee that the marriage before was a base begot, which was a mock marriage, to try the Lord's children: for the Lord will be married to none but what are like the three Hebrew children, they shall pass the fiery furnace seven times; and they shall be like the children of Israel, for they were forty years in the wilderness, and they followed Moses, and after that Joshua: and now they shall follow the Lord's spirit seven times within forty-two days, which will be years with the Lord.

Now there is command to the priest that his rod may bud, that he may stand boldly before the people, and strictly examine them, if they be circumcised and willing to wear their beards, and swear that they will follow the Lord whithersoever he goeth, and they will cry out against the abominations which are done in the earth. The same words which the Lord gave thee he must use to the married people; and the unmarried which be single, male and female, they shall be married single to the Lord.

Street House, 16th, of 2nd Month, 1825.

THOU hast laid Brown's inquiry before the Lord ; and I am ordered to answer thee. Let the committee send to Brown the proofs which the Lord gave thee at first ; for the Lord has pronounced no healing to no one, but but those that follow the Spirit whithersoever it goeth. So those that believe that the Lord visited Brothers, Joanna, George Turner, William Shaw, and thee, they have passed the fiery furnace five times, though they have not passed the difficulties, yet their faith hath cleansed them, for whether did those that believed in Christ shew their faith, or those that went through the work, and were beheaded ? If these enter into the heavens, they have both received their penny. Consider the parable which the Lord put forth—those that had been working the whole of the day, and those that came in at the eleventh hour ; so shall it be in the kingdom. So you must enter in at the first light, and pass them all seven, and the swords of the Lord shall protect you. Taken from the mouth of John Wroe by William Muff.

Sand Beds, 21st of 2nd Month, 1825.

THE words of the Lord came unto me as follows,—by Uriel, the archangel, he which has made known the ways of the Lord ; for he has declared unto me that his name is Michael, the archangel which holds the key of the seals of the Scriptures, which cried unto me in my hearing, Hast thou considered the faith which he holds towards the Lord ; tell the house of Ephraim that I have set him as a light amongst them : shall he not be an Elder ? shall he not read in mine house ? Thou shalt say, thus saith the Lord, an Elder in mine house shall he be for ever ; and if he hold fast till I come, great shall be his reward. Is my arm shortened toward the house of Ephraim ? I said the house of Ephraim should not be broken up, which is Bradford Band, it shall bear the name of Bradford ; for my voice was there heard in the midst of that place. And when

they are all gone down to number five, I will draw Bradford out as a man draweth an anchor out of the sea, into another place. For Jerusalem is in the heavens, and it shall come and dwell on the earth; so shall the music at Bradford dwell in another place. There shall be twenty-four Elders of the music and twenty-four Elderesses. I ask thee who is the heir? Does not an heir order the affairs of his estate? then judge who they are. They are two houses, the one house is the heir, the other house the glory, and shall give the command; and a part of these are in other nations, and they shall join this. And who is the heir? thou repliest Manasseh. Thou sayest, what token have they? I tell thee that the stones which they bear are the covenant betwixt them and me, that they shall judge and order my house for ever. This is my covenant with them.

Now I tell thee who I am: I am the first man which gave my body to the earth and took it again, which proved myself to be the oracle of the living God. Now the first is last, and the last is first; the first man is earthy, which became corruptible, which shall put on incorruption: the second man is the Lord from heaven; which mortal body put on immortality; this is the God of the living and not of the dead: but Satan became the God of the dead, and when Satan is bound, the righteous, whose bodies are dead, shall rise: then God shall change corruptible bodies into incorruptible bodies, but those that have died not in the faith of Christ, for who can count the number that believed in me before I rested on the woman's seed, the body of Jesus, they shall all rise and come with me, but with the other it shall not be so: did I not say to the Hebrews that where I am thither you cannot come, which is the life of immortality? then after the thousand years, I will judge between Satan and them. Taken from the mouth of John Wroe by William Muff.

Meeting Room, Charlestown, 28th of 2nd Month, 1825.

THE words of the Lord came unto me concerning the house of Ephraim, that it is hid in the seed of the great

multitude of people ; ten thousand of that house shall come out ; but Manasseh is the heir of the inheritance, and it shall be one thousand ; but twelve Elders of each house, and those that are found worthy at the Lord's coming, Elders shall they be. And unto Manasseh is given to judge his word, though Ephraim is the glory of his house. I have a charge to those that bear the stones, that they be careful to look unto him that is able to make you keep them, for none can keep them himself. If ye break one part of this matrimony, ye are guilty of the the whole Law. Taken from the mouth of John Wroe by Henry Lees.

Meeting Room, Charlestown, 5th of 3rd Month, 1825.

THUS saith the Lord God. The drum which belongs to the house of Ephraim, which belongs unto Bradford, is commanded to come unto this place. Two drums shall there be at all Sabbaths. This band shall exceed all bands in the earth. And the remainder of the Song of Moses and the Lamb shall be sent from America, and at that day the committee shall sit on it, and send it to them that are appointed to choose the tunes ; and then I, the Lord, shall choose out of them. And no one shall practise that Song but the sealed and married : and none to be admitted but the sealed and married. Taken from the mouth of John Wroe by Samuel Lees.

Ashton, 10th of 3rd Month, 1825.

THE words of the Lord came unto me this morning :— Cause the words which I give thee to be put to writing, that I may shew the evil the first. They shall be the instruments that belong not to the vine, which have left their names among you, and I have holden my word from going forth amongst them, that they may go out ; for the road will get narrower and narrower, so that a Gentile cannot see the way : when the Gentile, cannot see it, then it shall be peace to you ; And

every male of the house of Manasseh shall have fresh crowns ; and thou shalt have them transfigured before thee, and thou shalt draw them out, then I will make known what they shall be made of. And the other, at my appointed time, shall be given to Ephraim, for they are like unto that rebellious house, and after that they shall be burnt. And every female shall have a scarlet girdle, which shall tie in the middle and hang down the left side. This direction which I have given thee is for them that bear the stones : these shall have a scarlet sash, which shall go over their shoulders, and tie on the sides with a blue string, they shall be of silk ; and when Ephraim is gathered they shall have white ones ; this is the difference of both houses ; there shall be a difference between the females and the males, for woman shall not put on man's likeness. Now I give thee a charge that the house of Ephraim wear no part of scarlet, neither male nor female. And at the pass-over this dress shall be prepared for the house of Manasseh, and at that day every one that can produce his stone shall have it.

Ashton, 21st of 3rd Month, 1825.

THE words of the Lord came unto me this morning, by the same messenger, saying. I am ordered to minister unto thee, that thou mayest make known unto the house of Ephraim by the mouth of Manasseh, the heir of the Lord's inheritance ; for Ephraim is a stiff-necked child, and I will break it, and put a bit within his mouth.

And thou meditates concerning them, and thou wantest to leave them ; but if thou left them at this time—the Lord would love thee more than them : has not the Lord said that he would make peace by thee, among his children, before he took thee away ?

Now, thou son of man, rise up and say, Thus saith the Lord ; Manasseh shall pick out three men, and they shall read the New Testament through, before thee, and during that time thou shalt neither eat nor drink,—at that time I am ordered to be with thee, to give thee

the Law of the Gospel, which is the testimony. And it shall be on the right hand of the door. Then they shall pick other three men out, and thou shalt rise and eat, and drink ; and they six shall read the Old Testament through, and the book called Apocrypha. I am permitted to tell the this—that Uriel is my name, or Michael.

Was not David a man of war all his life, and the Lord never found him worthy to build him a house ? but his seed he permitted. Abraham was a Gentile, so was Ephraim before the Lord called him ; but a Gentile will never be able to find his way. This may be a mystery to you, but the Lord has a birthright for each ; and he that selleth his birthright is a Gentile, and not a Jew. For Jesus spilt his blood to purchase the birthright for every Gentile, that by his blood they might be free ; but I am permitted to tell thee, that none will come out but what is of the seed of Abraham ; and this shall be a certain sign to them, when they are gathered, that the scriptures have had their fulfilment, that the decree of the Lord cannot be broken. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 28th of 3rd Month, 1825.

I AM commanded to minister unto thee, that the same may be handed unto the Committee, that they may give true judgment unto the house of Ephraim, that the strange work may be performed in the land. Has not Manasseh heard of Ephraim, how he is beloved ? are they not searching the Scriptures to see for these two houses ? are they not seeking the way to Zion ? is not Ephraim weary ? are not some of them crying that the Lord is delaying his coming ? art not thou crying out that things are not coming according to thy expectation ? and the Lord's children are trying to get his word from thee before thou hast committed it to writing : they shall rely upon nothing but what has passed the committee, and is in writing. Thou shalt not lodge with Ephraim, but when thou art on thy journey : and if thou find not peace in the house of

Manasseh, thou shalt leave that house ; and thou shalt go and seek thy peace among the world, until they seek thee. Now be thou not afraid of the world, for they shall relieve thee ; for the Lord will not lead his sheep astray, though they say thou makes blunders. The Lord has set thee as a stumbling block both before the house of Ephraim and Manasseh, and thy stammering lips and foolish tongue shall cause them to pass the fiery furnace. For Manasseh shall be proved by thee, whether thou be he that should come to bring forth the strange act, for some say thou art not that prophet. Has the Lord performed this before ? is that scripture fulfilled ? search and prove. Thou criest thou art without a home ; Ephraim is not thy home until both houses be grafted, neither shall it be only when thou art on thy journey, for it gets the word from thee before thou art ordered to commit it to writing. This thing has the Lord given thee, when thou art on thy journey, thou may lodge with them and thou mayest give directions to all bodies that are not joined in this covenant.

When ye hold a passover unto the Lord, the fat of the beast shall be burned, and it shall ascend upwards, and the Lord shall smell it, and then it shall descend both on man and beast, and shall become boils and grievous sores ; but those who are joined in this covenant it shall not come near them.

And when the Jews of the house of Manasseh petition to come, they shall be admitted in on law nights, but not when communications are read.

I am he that should stand up for the Lord's people in the last days, that has given thee this. Taken from the mouth of John Wroe, by John Garland.

Ashton, 6th of 4th Month, 1825.

THE words of the Lord came unto me, as follows :—

Rise and go unto London, to one of the name of Lindsay : and thou shalt prophesy before them. And call together their archers that they may bend the bow ; the words which I give thee are the arrows ; and

tell them that they have got the bow, but if they hearken not unto this, the arrow they shall have to seek ; for all that rise up against the Lord shall fall.* And see thou be not afraid of him nor them. Thou shalt warn all other places in London, that thou wilt stand up at that place. But stand this night before the committee, and thou shalt say, Prepare for my journey. And as oft as I have been ordered to tell you to prepare for my journey—so often shall this committee write unto the government, to prepare for a sacrifice unto their God ; and they shall say, We will not leave the land until God has wrought our deliverance. Then the ruling powers shall send for thee, and thou shalt take the Iron rod in thine hand ; and they shall ask thee what thou meanest by it ; and thou shalt say, It is the rod which the Lord thy God has commanded thee.

I am ordered to tell thee, that thou shalt say, thus saith the Lord. If ye will give unto us a piece of land, for seventy days, that we may hold a feast unto the Lord our God, then we will give the worth of that land unto the owners, for the damage which we have done ; then will we let you know what the Lord has done for Israel.

We will neither take, sword, nor weapon ; neither will be deprive any man of his property : and if ye refuse the words of the Lord, then will the Lord bring forth all the former plagues upon you. Now, O sovereign ! take this into consideration, that I may know what to answer him that sent me. I tell thee they will not give thee a piece of land, neither will they hearken unto thee. Written by Robert Blackwell.

Ashton, 9th of 4th Month, 1825.

Now, son of man, thou shalt take a light in thy hand, and thou shalt go forth into America, and with that light will the Lord push the people together. But I will hide thee before that day, for did not the Lord say unto thee, that the word, Thou, was unto whom the Lord should send ? But the Lord will send thee, John, unto America, and thou shalt throw out the net, and the

* See first Ten Years Volume, p. 89-96.

Lord will sort the fish by the words which he will give thee. And see that thou obey the commands which have before been given thee. I have many commands to give thee, that thou mayest be a thrashing instrument unto the people: and if thou be afraid of them, Satan will afflict thy body. Two swords shall there be in the throne, and they shall be drawn on Sabbath nights out of their sheaths, and they shall lay on the table, the one on the right hand and the other on the left, when the laws are read. And they shall be drawn against all flesh. For when the three years are up they shall be drawn.

And the Lord will give thee something concerning the females when thou art on the sea.* My name is Michael that has given thee this. Taken from the mouth of John Wroe by Robert Blackwell.

Ashton, 11th of 4th Month, 1825.

THE words of the Lord came unto me this morning, at near four o'clock, and I was ordered to cause them to be written at one o'clock in the afternoon, saying, Write the words I am ordered to give thee.

The words are thus:—Why art thou groaning in thy heart, because of those who have left their name for a curse amongst you? do they rise up against thee and the committee? Nay, they rise up against the Lord, which gave thee the command at first. Then is the Lord's word returned void? and has not accomplished what he promised thee, that if thou delivered the butter the milk, and the honey, faithfully, that thou should not be in his hands? Then, I tell thee, be not grieved; for if Miriam and Aaron were permitted to rise up against Moses, who were his own sister and brother, why art thou grieved at those who rise against thee which belong not unto the fold? for Thomas Stone, and John Liversedge, shall never more be joined in the fold, for they are like Korah, Dathan, and Abiram, the earth shall open and swallow up their

* Which was fulfilled on the 13th of 4th Month, 1841, on the Atlantic Ocean, and written by Robert Gunn.

bodies ; for they have crucified the Lord a second time, and the grave shall be their portion. They rise up against thy wife and children. I tell thee, if the Lord had not shut the door against Satan, they would break through the law of your land, and they would tear thee limb from limb, and they would set thy wife's house on fire, and all her children. I am ordered to tell thee that they will make an attempt, but they shall not prevail ; though some part will be set on fire.

I will tell thee what the Lord has ordered me to make known unto thee—that the Lord will provoke both the world and all that have left their names for a curse, by the dresses he has given you ; and those that have got the dress, that belong not unto the fold, they shall not be able to wear it. Then let male and female be valiant, and fear not ; for am not I the Lord, their God ? I will be their shield and their refuge, both by day and by night, yet for all this they shall hunt you and pursue after you to put you to death.

But until I come shew your good works ; love mercy, and do good unto them that hate you : and whatever they take from you receive it not back : if they shall steal any thing from you receive it not back ; for when it is stolen it becomes Satan's : and every one that hearkens unto this command which is given unto thee, and prays unto me that it may be written in their hearts, they shall receive a seal. Then let strife, malice, envy, and hatred, depart from you, that the Lord your God may protect you. Now, I the Lord, your master and redeemer, send forth my voice, that it may reach your ears, that I call unto the sheep that have broken my law, that if they will depart from their former ways, and obey my laws and commands, I will receive them into my fold again. Taken from the mouth of John Wroe by Robert Blackwell.

Ashton, 13th of 4th Month, 1825.

THE words of the Lord came unto me this morning, saying, Thou hast laid Sibley's inquiry before me, the Lord ; I now answer thee. The committee, which I

have chosen to judge my word, they hearken not unto my word ; for the stones which they hold, I have said I would not make thee the instrument of them delivering them up, that I might prove them, that it is not thou that caused them to come to them. But I tell thee what I will make thee an instrument of, that I would bring thee upon them when they are not aware of it, and my own floor I will purge. For why has this thing been before them and not been brought before me. And thou hast laid thy thoughts, this morning, before me, whether thou had a right to give any thing that comes unto thee ? what thou givest, it shall not stand, until the time that I have forespoken of.

Now I will prove all that were Committee-men in the time that William Twigg gave his prophecies. I caused thee to prophesy in the midst of the camp, that there was one of the committee that it had been better for him if he had never been born. Now, judge not my word, until I make it known unto thee, for thou judged the wrong person ; thou judged Joseph Grimshaw ; but did not I bid thee to stand boldly before Thomas Stone ? Is man's looks to trouble thee ? for he is the man. For there is a book that came unto William Twigg, the book of the Apocrypha, which is holden amongst my children : when I, the Lord, have brought it forth, let that person's name be recorded in a book, which holds it ; for a person that holds any thing of the property of William Twigg, or holds any thing that he thought to have given unto him at any time, between his coming and departure, it shall become a snare unto him, and they shall not be able to travel this year. This thing which I cause to be done shall be sealed up to the end, then the interpretation shall come to all your views. Now, son of man, stand boldly before them, and prophesy against the committee, and say, Thus saith the Lord, Are you afraid of man ? I again warn you in the name of the Lord that you sign no Communications contrary to the thoughts of your heart ; and if you have the least scruple upon your minds concerning Mary Wroe, sign not that communication : and bring to your view what has

been made known before, saying, that man or that woman that you saw was after money—stand against them: and if you have any doubts upon her—I, the Lord, say, sign it not. For ye shall be proved, for they might say, If we sign it not, he will command the stones to be taken from us. Is not this man's weapons? Did not I send thee unto the house of Ephraim? did not the whole house withstand thee? and did not I say, that if five could be found—that five should withstand the whole? now if five can be found they shall withstand all the rest. Then when thou hadst found five, which stood twenty-one days with thee, did not I then bring forth my two swords, which made evil fly every way, and no one was able to gainsay my word? for my words became as sparks in the stubble. Did not I leave the committee in London without my spirit? Did I take either writings or papers from them? Are they able to destroy them writings? Has any one been able to destroy the Bible? Will they say that the twelve stones are not able to pass through Jordan? Will they deal with the leader of my flock as they dealt with me when I dwelt in flesh? Is there no difference between him that gives the command and him that carries the ink-horn? As I live, saith the Lord, before the mule has gone over all Israel, this shall be interpreted to all your view.

Then let Samuel Lees get a hazel stick, cut out of a wood, and let him bend it across the chine of the mare, and then let him take it and tie it on the ridge of the mare, that it may become brown: and this is John Stanley's mare; and at my appointed time they shall put her to an ass, and that mule shall go into various parts: and Samuel Lees shall do this when the mare is put unto the ass; he shall perform the mark with the hazel stick. And let no man take one hair off the mule, for that is the mule that shall carry THOU. For thou shalt go into all nations, kingdoms, and states. For shalt not thou, son of man, be redeemed? for where is he, when I say, Wilt not thou go, that can resist my word? for the word THOU shall sort both Ephraim and Manasseh; for it has been a stumbling

block ever since the days of Adam, and Satan has not known it; but if my people will hearken they shall find it out. And when the mare has foaled the mule, it shall then be given unto the committee, and by the committee unto the word THOU, and it shall carry the word, THOU, into many countries.* And let John Stanley put his mare which I have mentioned, unto that ass which I shall work in his heart; I am the Lord who has given thee these lines, to prove my committee.

And if five be not found, thou shalt say, Thus saith the Lord, I have a command to go unto another place, for I am to leave you, that you may seal up your thoughts, and see if they will deliver you at the day of redemption; for I am against you by the words of the Lord, to go unto another people, for my work shall seem strange to them.

Now let the Committee write all their proofs, and such communications as they shall judge on, and send them unto Sibley; for I will make him an instrument in my hand, and he shall withstand them all. For I will bring thee before that house, and thou shalt prophesy in the midst of them. The first which the committee sends, may be read to the whole body. I will call my sheep out of London into the country; there shall not a hoof be left in that place, neither shall any of my sheep dwell in a town.

Now let the Committee take such and such parts of this communication, and let the rest stand as a sealed book against them, for they are the persons; for they shall be as the garden fruit. For their houses shall be searched. Am I to bring a thing upon my flock and not upon them the first? he that walks the first carries the light. Did I go behind the children of Israel when they went through the sea? or went I before them? Did my light shine on the Egyptians in the sea? As a man who carries a lanthorn with only one light in a dark night, and turns the light behind him, so has it

* The mule came forth according to the above, and carried the instrument of the Word, Three Years, after which it was sold, and sent into another country.

been with my committee ; they have carried the light behind them, and not before them. Why do they keep the decree out of the newspaper ? why do they not write against the lies and the abominations of the earth ? I set not thee for the newspapers, but them. I give this power unto the Committee at all places—where they see a lie in the newspaper, to contradict it. Have I given them all my work from the days of BROTHERS unto this day, and are they not yet able to answer the world ? will they continually be fed with babes' milk ? I tell thee this is strong drink unto them, and if they drink it not, it shall become bitter in their belly, without tasting it. Have not I said that Israel should suck the milk of the Gentiles ? have I not found them in the house of the Gentiles, and made them Manasseh, the heir of my inheritance ? I say, leave them for seven days, and then let them return thee an answer, if my work be too great for them ; for if they be two months behind they shall not touch one paper only in its turn ; but if it be from another kingdom they shall take it the first. Nay, they talk about the cares of the world instead of attending to my work. But I will have a willing committee ; neither man nor devils shall put out my light, neither shall they deprive me of my robes. Now son of man depart out of their sight for seven days, and when the sun shall rise to-morrow, let this be given unto them, and at the expiration of seven days thou shall return unto them again.

I gave a command unto them that their pictures should be destroyed in their houses, hast thou not seen their likenesses on their clock faces ? The groaning of my children is come up before me, that I have laid a yoke on them and not on the committee. And when thou returns at the expiration of seven days if they will then be my committee, they shall destroy all likenesses, and all cotton, they shall have none for wearing apparel nor bedding.

And if there be five found that will obey this command, they shall withstand all the rest. This is to purify my house. And if there be not five found thou shall speak neither good nor bad to them ; thou shall

take only the clothing which thou hast to cover thy nakedness, thou shalt not take two changes from them, neither shall thou eat nor drink in the place, but thou shalt go unto the place where I shall appoint for thee to go to. And see that thou perform this, for I require all likenesses to be destroyed within six months from the date of this with all committees. And in three months after, your whole house shall be swept, amongst all that are on the roll. Now if thou canst find five that will take this oath, that they will perform this, thou shalt then stop with them, till thou go upon the sea; then thou shalt perform what I have fore-spoken unto thee, and then thou shalt come as a snare on all my people; for a fowler will I make thee until thy work be done. I have not set thee to utter hard speeches against them, but to stand boldly before them, and to deviate not from that thou hast given. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 21st of 4th Month, 1825.

THE words of the Lord came unto me this morning, saying, John, thou son of man, rise, discern between me and the word, for did not I say unto thee that I would not remove it from Ashton for fives' sake? now have I not found five? this five shall withstand the whole world: for my army was too great, according to the number of my people which I had made known. And go thou forth unto all places, and appear as the world to them; and deceive them, as the world will deceive them, that when the world comes against them, that they may be able to withstand them. Forge thou names, and false tickets: use thou craft and deceit, like the world, that they may seek unto me the Lord to protect them. And try thou Bradford again, and if it withstand thee, and if they seek me, thou shalt not be permitted to overcome them. But if they overcome thee, then the crowns and sceptres shall go from Ashton unto Bradford. Three times shalt thou try them, and if they overcome thee at the third time, then this which I have promised thee shall

be performed ; and they shall put on the crowns, and hold the sceptres. But the torches shall not go, for it is one for each house.

Now, son of man see that thou be valiant, that thou mayest make a mock of the world : take thou a foolish instrument in thy hand ; and I the Lord will cause thee to do as the world doeth, and will do. Thou shalt try to use craft unto thy own wife, and thou shalt seem as a deceiver to her, that she may be aware of the world. Taken from the mouth of John Wroe, by me William Tillotson.

Ashton, 22nd of 4th Month, 1825.

BETWEEN eleven and twelve o'clock in the evening, the words of the Lord came unto me, saying, Thou son of man, utter the words before the Committee, that the same may be put to writing, saying, that I change times, and as I change times, so will I change cold for heat, and heat for mildness of weather : so have I changed my laws.

And for him that carries the ink-horn, he is a priest, and he shall be thy spokesman ; and when thou art at Ashton, uttering my words before the people, he shall explain words which the people cannot understand. I tell thee he can speak well, for I will make him bold before both my people and the world.* And thy spokesman shall be he that is with thee ; for I will cause them that are with thee to explain thy words at all times when the other is not with thee. Henry Lees has been afraid of man, but the fear shall be removed, and my dread shall be put upon him. I said unto thee that William Twigg was thy spokesman : he was so long as he obeyed my commands. I tell thee the priest, which is set over the whole creation, he shall likewise be thy spokesman. But let them take this to themselves, if they receive bribes, or money, of any man, they shall become as that person was who gave them the money ; and all illnesses shall be put upon them, which was upon them which relieved them.

* Henry Lees, but the names remain no longer than obedience.

Take care, that when the child is born, that it has neither woollen nor cotton about it, but let it be wrapped in swaddling linen cloths. And between and the eighth day the name shall be given thee. Let William Lees, the priest, baptize it ; and let the mother attend with the child ; let it be baptized in the Sanctuary : let the Elders and Elderesses attend ; let the music play ; let there be the sound of a joyful Song ; let the best players be sought out from all places : there shall be rejoicing and weeping, for very joy, that there is a mother* found in Israel.

Now, let the committee of this place see that I have caused others to bear a part of their burden. The crowns shall be prepared for them according to the number, as I bring them forth, and not beforehand. The sceptres shall be prepared, and the blazing torches shall be fresh ones, and the others shall stay for a memorial. And the two swords that were drawn at the first, I will cause them to be delivered up : these shall hang in the Sanctuary. And I will cause thee to stand boldly before him who lent the swords, and thou shalt prophesy before him, thou shalt say, Thus saith the Lord, who caused thee to come from thy mother's womb, who has fed thee from that day unto this : then thou shalt say, thus saith the Lord, Again he requires a certain thing of thee, that thou deliver up them two swords, not unto me but unto the Lord's work.* Taken from the mouth of John Wroe by William Tillotson.

Ashton, 25th of 4th Month, 1825.

Now, Son of man, why art thou groaning in thy heart concerning my children not being gathered : let a man go out into the field, and sow twenty four yards with

* A spiritual Mother, Jerusalem above.

† In the Meeting, on the 27th of the 10th Month 1822, the two swords here alluded to were drawn, and which were borrowed of Isaac Smith, a Worsted Manufacturer near Bradford, not a member of the Society of Israelites'. In the 8th month, 1826, John Wroe went and demanded the swords of him, and he gave them up.

wheat, and behold that ground is full of all kinds of seed, which caused the ground to be cursed. Then, if the weed make its appearance the first, and the wheat still lies in the ground—then when the wheat begins to put forth its blade, the weed has taken the strength of the ground, so that the wheat cannot thrive : it looks tender, and ill-favoured, and some of the thistles spread every way. Then the owner of the field sends forth the reapers to reap the weed ;—does he not begin to draw up the thistles the first, and then the small weed, so that he can reap the wheat at the time ? yet the small weed is in the ground. Then the reaper bundles up the wheat ; then the owner says, Go and fallow the ground, and burn it ; burn the earth and the weed together. And thou hast seen a few of the thistles drawn out ; and thou sayest in thine heart, The wheat looks worse ; it is all trodden down ; it never will rise any more : I tell thee, the wheat is no less in number, for I will cause a south wind of my Spirit to blow upon it. But I tell thee the thistles will prick thee, which shall pierce thy heart. For the small weed knoweth not my ways, nor the words which I give thee ; the thistles know, but they undersand not ; they hear my words, but their hearts are far from me. Now be thou not grieved, but bear with a little patience : I will make thee the instrument of drawing out the thistles, though they perce thine heart, yet seek thou me. For I will search both houses ; and I will make my garden that the thistles cannot grow in it. But the small weeds interfere thou not with ; for they shall be burnt up at my coming. Thou sayest who are the thistles ? I tell thee they are those who have been in my word ever since I turned my hand a second time to my people : I tell thee they are preachers, committee-men, and rulers. And when I have drawn out them, the world shall cry, Where are these cursed people ? their work is fallen to the ground, it is over with them. Who are these ? they are the little seed ; they have never either heard my word or seen it, neither do they know my ways. But, I tell thee, thou shalt see the thistles all withered and dried away, before the time the earth is burnt up.

Tell the five Elders to prepare thee the pruning hook, and thou shalt prune the ground; for, by the words I will give thee at that time, I will make the nations tremble. Is the smith to blow the fire all the day, and not the iron to be heated? I tell thee thy rod is prepared, it is before me. I tell thee come away from the thistles, for I will cause an east wind to blow upon them, and they shall wither: for I the Lord have plucked them up by the roots; for their names were never in my roll, neither shall be in my generation. Now I will try thee with Ephraim: he was proud and naked, and I have caused his shame to be seen: now I will see if he will know me, that I may cover his nakedness. For thou shalt go unto Bradford, and thou shalt say, Thus saith the Lord, where is Ephraim, my youngest son? his cry has reached my throne. O, Ephraim! O, Ephraim! what hast thou done? the beloved of my bosom. Thou grieved me, and I chastised thee; thou refused my chastising. I have repented of that which I thought to do unto thee; I will not do it, if thou wilt seek me. Then, O my child! turn thou unto thy father that begat thee, and to thy mother, that I may succour thee a little moment, till the indignation be over. If thou refuse to return unto thy father and mother, I will return to the earth, and beget me another child, and she shall travail, and bring forth a son, that will serve me: and I will bring her forth free. Why art thou grieved, O my son? if thou wast born in troublesome times—ask thy fathers if they were not: ask thy mother if she was not grieved for thee? will not thy father tell thee that he has seen all the troubles—the groanings of the earth? will he not tell thee that he knew the sorrow before thou came forth? Then, O my child! art thou fit to be a judge, or he that knew the trouble and toil of the world before thee? Then, O house of Israel! hearken unto thy father, and those whom he has placed as Judge over thee. Then, I say, when thy days are up, go unto Ephraim, and tell him if he will put away all his abominable things, and return unto me, I will clothe him with a change of raiment, I will crown him with honour, and majesty, he

shall bear my glory. O Ephraim ! hast thou not the house of Manasseh for a guide unto thee ? I pull down—I set up whom I will : for I will now prove thee, Ephraim, whether thou wilt serve me or not : if five can be found I will not remove it. But if five cannot be found, thou shalt go unto Babylon, that great city ; thou shalt sigh and mourn over it seven days ; and thou shalt prophesy against it, and thou shalt say, Thus saith the Lord, O Babylon ! O Babylon ! has not the Lord thy God a Lot in thee ? is not the house of Ephraim within thee ? Then thou shalt say, Thus saith the Lord, O house of Israel ! come out of Babylon, for I will destroy it, till it shall be no more. No weapon that shall rise—that shall lift up a sword against Ephraim, shall prosper ; for fire and water shall cover it. Then what do I require of the house of Ephraim ? I will send my messenger, and he shall search thine house, and the house of thy son's son ; then thy fourth son shall be redeemed. Then prophesy on the fourth son, and say, Thus saith the Lord, Come out from amongst thy children, thy father, thy mother, thy sister, and thy brother ; for if thou mourn for them, or if thou put on black, or if thou have any abominable thing, and does not forsake and destroy them, thou shalt not be my son. Hearken, my son, wilt thou not be mine ? wilt thou not agree with thy elder brother ? dost thou not see he is putting away all these abominable things out of his sight ? as I live, saith the Lord, I will cause him to forsake both father and mother, sister and brother, wife and children, house and land, for my sake. Then Ephraim ! has not Manasseh borne the burden before thee ? then be content and dwell with him.

Now, Ephraim, act thou not treacherously with me, for my servants shall search thee : I will send forth my angels, and they shall enter into thy houses ; they shall search all thy beds, and thy clothing, and they shall discover thy nakedness ; and they shall shame thee in the sight of both houses : and then I will send my plagues upon thee, and thou shalt become as one of the rest of thy brethren. I will not make thee a ruler over the

people. Wilt thou still disobey my commands, and want to be a ruler over my people, O house of Ephraim? thou backslider?

Now Ephraim, if thou wilt swear unto me, that thou wilt put away these abominable things—for I require it at thine hand—if thou hast an unbelieving wife, is that to clear thee? if thou has an unbelieving daughter, is that to clear thee? if thou has an unbelieving son, is that to clear thee? is thy son and thy daughter to break my covenant? because ye love them are they to break down my altar? did not I say, If ye loved them more than me ye should not be worthy of me? neither shall ye remain with me during my day of rest. Now I have something for thee to make known:—Did not I give a command that William Muff should leave father and mother, sister and brother, and forsake his father's counsel? and has he not teased thee? have not I, the Lord, declared, that my children should rely upon nothing but what was in writing? for writing shall lead and direct them. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 26th of 4th Month, 1825.

THE words of the Lord came unto me this morning, saying, John, rise up, and cause these words, which I now give thee, to be put to writing, that the same may be given to whom the Lord has found; for a friend unto them will he be, so long as they walk in his commands, and observe his laws; for if I had not sent thee unto them I had destroyed them with their likenesses.

And every one that relies on thee more than another man, they shall be deceived, as I will cause thee to deceive the doorkeepers. For I will cause nothing to go into writing, but what I will fulfil before I come: and if thou loose any part, I will confound thee, so that thou cannot give the rest; neither shall it go into writing.

There is one thing that I require of the music committee, that they shall see that every man that has the Lord's instrument—that it shall be kept clean, this

shall be done at all places where there are instruments : for cleanliness I accept it as a sacrifice, for it is as a peace-offering unto me the Lord.

And let thy five friends observe my child, Benjamin, that he be taught music every day, as well as in learning reading, until I the Lord appoint a master for him : and let the priest consider that he is in Eli's office.

And let Samuel Swire take the twelve stones, and let them be engraved, the name of their tribes ; this do I require at his hands.

Now, son of man, prophesy concerning the house of Ephraim going into America, for if he will observe my Laws, there shall not one thing fail which I promise him : all things that pass in America, will I cause to pass his hands ; I appoint him the head in that place.†

Let the Committee write unto all places, that the word Thou is on the sea, and let there be a cry throughout your land ; and let them send all (the communications,) that I cause to come under their hands, that they have passed, to be sent ; then it shall be seen whether thy enemies pursue thee or not. Did I not say that they should push thee out of the land ?

But I say, where is the pruning hook, is it not the length of Jacob's rod ? is it not light ? is not thy strength sufficient to carry it ? let them pick out a cunning workman ; for I have shortened the rod that strength may be given. I will give thee the length of the rod before I take thee. And I will cause thee to go into a wood, and thou shalt get a rod for the priest ; it shall neither be painted nor the bark bruised, but it shall give forth its bud.

Now, O house of Ephraim ! look thou unto Manasseh : I have given thee the glory, and Manasseh the heirship, that ye may both become one staff. For, as I live, saith the Lord, I will dwell in the midst of my people. Taken from the mouth of John Wroe by Robert Blackwell.

* David Hainsworth and Samuel Entwisle went, but never were able to preach ; but though the persons fail, the office stands, and it is fulfilled in John Bishop.

Ashton, 27th of 4th Month, 1825.

FIVE o'clock in the morning, the words of the Lord came unto me, saying, Son of man, speak these words in the ears of the Committee; that when it is committed to writing, that it may cause their ears to tingle. Have I not chosen them five? if five will observe my Laws, and walk in them, I will fight the battle with five: and so long as I can find five, I will not forsake Israel, neither will I leave him: I will work my work by that five, until they be all gathered. Twelve will I have, but five shall bear the whole burden, it shall be Gideon's number, the other seven have not a part in this work, until the battle be fought; And so long as they remain in my offices a razor shall come upon them until they be gathered,* then every man shall appear as I appeared, with my beard full grown; then I will make a change. Who are these five? thou answerest, Thou knowest not. They are ten yet five. Then why hast thou not sworn them to their offices? Thou sayest, Because they are not on the roll; I say, If they obey my commands they are on the roll in the heavens.

Now I require this of my people, that they advertise themselves in the newspapers, that they return God thanks that they are found worthy to fulfil that passage, to be called the off-scouring of the world, and to cast their idols into the streets,—that God has found a people willing to destroy all likenesses of things on the earth, or in the heavens, or in the sea: nothing will they have in their houses of the likeness of any thing which God has created or caused to grow. Now all you nations of the land, assemble yourselves together, and all your shepherds, and advise yourselves, what word I may return to him that sent me.

Son of man, prophesy, and say, Thus saith the Lord, O ye house of the Gentiles awake, and tremble before your God, and return unto him who created you, that you may have the new name given you, that your

* Two years and a half after this, which was the 10th month, 1827, they were gathered to the rest of the people, by letting their beards grow.

name may be changed like Jacob's name; for God will deliver Israel "without staff, sword, or any warlike instrument;" for the battle is the Lord's. Then, O ye house of the Gentiles, gather yourselves together, and that God that answers, let him be God:—for if God be only yours, and you have the light, shew it unto your brethren: Is this dispute between Esau and Jacob? Thou Esau broke thy brother's yoke from off thy neck, when thou destroyed him who was to be king, and thou got a light, and thy light has been glorious; and why hast thou hid thy light under a bushel, and not shewed it to thy brother? Thou criest thou hast shewed thy light, and thy pomp, and thy glory; thou hast sent missionaries into many nations; and thou hast prepared shipping to carry the Gospel; thou hast told them to repent, and prepare for the grave, and to meet judgment. Does not Israel say unto Jacob, Hast thou not life before thee; but thou shewest us death, and thy works are all dead. I tell thee Esau, though thou hast made agreement with death, it shall not stand; for a remnant shall come out of thee, though thou refusest my name Israel—and I will take them for servants for one thousand years. Are not these the aliens my Scriptures speak of? Read and understand, O ye house of the Gentiles; ask of your God, that you may understand the ways of Israel, for ye have sold your birthright for nothing, and I gave my life that I might purchase yours. Then seek ye Abraham's faith, that ye may fulfil all righteousness. Is there not a God, that is visiting this land Ehgland? Will he not gather his elect from the four corners of the earth, unto this land England, and redeem it the first? Now, son of man, stand upon thy feet, and prophesy against the house of the Gentiles, and say, Harken unto David thy brother; did he not cry, O Absolam; O Absolam; would to God I had died for thee my son? Then did not I give the life of the woman's seed, the body of Jesus, to return back thy birthright? and I was to be king at that time, and thou killed me, and thou hast been king near these two thousand years, and yet thou

hast refused thy birth-right for want of searching my Scriptures. Do they not say, "Seek and ye shall find, knock and it shall be opened unto you?" Thou son of man, prophesy again, and say, Thus saith the Lord, if ye will not seek out for Israel, and agree with him, the Lord your God shall burn and destroy Esau's house from the face of the earth, and it shall never be remembered any more. Have not I offered you the tree of Life before I offered you the place of an alien? Prophesy thou again, son of man, and say, Thus saith the Lord, Who are they that have caused my people to go astray? the priests, the shepherds of the flock, they have caused the kings of the nations to go astray, for they have served Baal, and not the living God. Then, O house of Baal, forsake thy ways, and hand the truth unto thy people. Does not the law of Moses say, ye shall not wear a mixed garment, (as of linen and woollen together)? Then why will ye adulterate, O ye shepherds of the flock, the Lord's word? Do not the Scriptures say, that when the soul has left the body, the body is corrupt? Do not the Scriptures say, that when your Lord shall come, the corruptible body shall put on incorruption? And do not your Scriptures say, that your living body is a mortal body, and at your Lord's coming, shall put on immortality? why will ye mix the living with the dead? Do you want to do with me as you did before? for ye took my body from me and put me among the dead, but I ever live and am making intercession for the lost sheep of the house of Israel. I have turned my hand a second time to recover the remnant of my people. I have set watchmen upon the walls of Jerusalem, which shall never hold their peace day nor night, till Jerusalem be established. Taken from the mouth of John Wroe by Robert Blackwell.

Street House, 9th of 5th Month, 1825.

THOU hast laid the Inquiry of the Committee before me, I, the Lord, answer:—For destroying the works of the Devil, that will I do; but if you be unclean, and you see not your uncleanness, how can you wash your-

selves ? so if you see not the works of the Devil among you, how can you ask me to destroy them ? and when a man is lost on his journey he makes inquiry. Then, I say, ye are all lost : then let every heart ask of me, that I may destroy the works of the Devil, and cut short his reign. Those that have not joined this covenant—how can they ask ? but, I tell thee, that many that have joined this covenant are worse than them that have not joined it.

Now let my committee at Ashton make known unto all committees that their doors be open unto thee at all places ; and let them know that the word, Thou, is on the sea, or whom I may send ; for when they think thou art at home thou shalt be in America, and when they think thou art in America thou shalt be at home, so is my ways with my sheep. Taken from the mouth of John Wroe by William Tillotson.

Street House, 6th of 6th Month, 1825.

THE words of the Lord came unto me this morning, saying, Rise, and commit it to writing, that if a man vow a vow unto the Lord—that vow will the Lord require at his hand, if it be of good to serve the Lord ; but if it be proved of evil, and he know it, and he perform it—he shall be guilty before the Lord. For the King (Herod), performed his vow, when it was of evil, to be seen of men ; and the deed caused him to be guilty before me. I require this of both males and females—to dress light and airy ; for when I come your raiment shall be changed—your covering shall be light ; and the likeness of your dresses which ye have now ordered, shall return unto the aliens.

Thou shalt return to that place where I order thee, and thou shalt cease from the toil of this world ; thou shalt not labour in temporal things : this I require at thine hand, until I, the Lord, give a command.

Thou shalt go unto London, and into the South country ; thou shalt take thy rod in thy hand ; and I will bring forth the three years that I have spoken unto thee ; and I will let all the world know that there are

three days and three years. And thy three years shall take place on the longest day, and they shall end on the longest. And after thy three years are up thou shalt be seen to enter into the water with a large number of people; then the mule shall be brought unto thee; then thou shalt rest one day—but that day thou shalt be seen upon the mule in various parts; and that mule, at that day, shall carry thee farther than any mule carried mortal man before in one day—one year. This shall be a day of rest unto thee, and thousands of people shall flock unto thee from every quarter, because of the Lord thy God being with thee; for strength shall be given unto thee; and him that is given unto thee for a servant—he shall see it, and if he see it, strength shall then return unto him. This is a command unto him, for his desire shall be to be with thee, but before that day, they shall do great things with thee, for thou shalt seem more foolish to the world than ever thou did. And the visitation of my Spirit shall seem as if it died away, but I will spring it up, and cause the blade to be seen, and the world shall see it, and acknowledge it, and not be able to taste of it.

Now, son of man, set thy house in order, before thou depart, and cause all paintings to be made away, and all deal beds, these thou shalt cause others to come in their stead. And thou shalt cause thy wife to swear unto thee, in the presence of thy servant, that she will let nothing be purchased, nor come within her walls, without being paid for before she receive it into her possession. Have I not set thee for a light to the whole world? then let those who are set up for way-marks for others, trim their lamps that their lights may burn bright.

And make no more vows; for that vow shall be broken that thou made concerning Henry Lees, for why wilt thou render evil for good? thou hast sinned before me; but thine office causes that sin to be inflicted upon thy body: this is for the sake of Israel; for I swear by my Holiness that I will confound them by a foolish instrument.

Thou hast laid Elizabeth Dawson's* inquiry before me : I, the Lord, answer thee, That no person is allowed to work after six o'clock, (on Sabbath evening), for hire or gain of money. If a man's animal fall into a pit, he may labour ; or if a house be on fire, or any accident happen : but if a man do it with the view of gains he shall not meet till he has undergone that Law. But on the watch-night there shall be no excuse, neither accident, death, fire, nor water, shall cause them to be separated from me the Lord. And I, the Lord, require the hour at every one's hand, male and female. Let her trust in me, and deliver up her office, if they will not exempt her from labour on Sunday ; but if she can get one of the world to do it—that servant may be an alien to her : but, I say, it is better to deliver up, for ye shall not cause your servants to labour.

O ye' of little faith ! who forsake my council, and set my work at nought, I will come upon you as a thief in the night.

Now see that thou attend unto thy office, lest I afflict thy body ; for this which I have suffered thee to do is to confound the world, and to cause my children to labour as if they were to live for ever, for did not I labour before you.

On the 24th day of 6th Month, at seven o'clock, thou shalt hold a meeting unto me the Lord ; then one of them that draws the swords shall deliver the staff unto thee ; and thou shalt go forth unto the South country, that the rod of my Spirit may rest upon thee, that it may be a shield unto my holy mountain. And when they ask thee what that is in thy hand, thou shalt say "A rod." Taken from the mouth of John Wroe by William Tillotson.

Street House, 14th of 6th Month, 1825.

Two o'clock in the afternoon, the words of the Lord came unto me, saying, Son of man, have not I commanded thee to set thy house in order, that it may be a

* The Letter Carrier.

type of my day, my year which is a thousand? Two houses will I have, of a type of of this, in which there shall be no painted furniture! any thing that is a fixture in a wall, that may be painted, as doors. No paint shall there be in my house, Jerusalem; the real matter shall be there. Now let one of the committee set his house in order, as well as thee; let him have no part of deal nor paint about his bedsteads, or furniture: let this house contain four rooms on a floor. I give him choice to pick his own wood, but he shall have no deal furniture: he may lay oil on the wood, but nothing as a kind of plaister, or paint; and this shall he perform without likenesses. This cry shall go throughout your land, that I have caused Jerusalem to be searched with a candle;* and as I have caused your houses to be searched, search ye for me with a candle, for I am the light. But that soul that has a picture or a likeness hid, and kept as a cloak of deceit, my light shall not shine upon him, and at the expiration of the nine months, from the date of the former communication, (the 13th of 4th month, 1825,) shall be seen the difference between him that has destroyed his strange gods, and him that has not. Is not the twelve to be a light round the ball? then if those lights which I have made known, trim not their lamps, their lamps shall be removed from them. But this command of furniture is to none but thee and Samuel Swire, but if they perform the same things it shall be well with them. When I gather you ye shall take no cotton with you.

Now I command thee again, that every doorkeeper of his own place shall search his own body of people:† the committee of his own body shall summon him to appear before them, and they shall swear him, that he will be no respecter of persons; and that he will enter into every house where the master is a believer; and he shall search the committee's houses first: and he shall say, I am commanded by the servant of the Lord, to say, thus saith the Lord, that if thou refuse for thy

* Zephaniah, chap. 1, v. 12.

† A male for the males, and a female the females.

house to be searched, for all pictures, and all black ; the Lord refuses thee to meet with his children, until thou hast consented. And he shall bring all these things before the committee, to which he belongs, and that committee shall destroy them ; they shall neither sell them nor make money of them, but the books they shall return to the owner.

Now I will give thee a command concerning thy house, and the other, that ye may be a way-mark for the twenty-four, that twenty-four lights may shine round the ball : twelve were there at the first, and twelve are there at my second : Israel despised my second, but beheld my first : now I cause both these lights to shine together,* that they may see my glory. Now let this Elder take care, for I have wrought this thing in his heart before. He may have the plastering as the colour that I caused to grow, or he may paper them, but he shall not mix them with above two kinds of things : this thing shall go round my ball : this thing is for a time, then shall the substance appear. Now I have granted these people the desire of their hearts, concerning cotton, lay thou not this thing before me any more.

Let William Tillotson return unto Ashton, for he has lighted the lamp at Idlethorpe, and it shall not go out until I come ; and then will I burn all these abominable things out of my sight. Then all the mortal trees shall put on immortality, and there shall not be seen a dead root of these things which I have caused to grow, but the unclean will I burn at my coming : this thing shall be upon all things which are living at that day ; for there shall be as great a difference of the things which I cause to grow, as there shall be amongst you, and the wicked.

And when I have searched the whole of my house, then will I give another portion of my spirit unto my people, that they may be a light unto the rest of my flock which shall come forth.

And for all dreams and enquiries,—thou shall not

* Law and Gospel.

hold them in thy possession, one of the committee of the twelve shall read them before thee, and then they shall hold them in their possession, that I may answer thee.

And let the committee prepare thee for thy journey, for it is a great one,—three days shall it be : and cry thou out unto me, that Satan afflict thee not. And when thou hast received more strength—then shall my children. I am the Lord who has given thee this. Written by William Tilloton.

Ashton, 24th of 6th Month, 1825.

THUS saith the Lord, I have brought thee as a stumbling-block before this people, that thou may cause those which hear the word by the way side to go out, for they shall no more understand thee than the world shall, that they may fall back, and be snared and taken. Again, son of man, say, Thus saith the Lord, What is the reason of this people falling, being snared and falling backward ? They ask counsel one of another, and ask not of me, and I swear by my Holiness they shall not enter into my rest. That soul that asks counsel of me I will protect, but that soul that asks counsel of man shall depart.

Now son of man, prophesy concerning the house of Manasseh. The two swords shall be drawn at the very time I made known unto thee, and the sealing shall go forth, and the sacrifice shall be offered, and the incense shall ascend upwards, and Pharoah's plagues will I perform on the earth, saith the Lord. And, at that day, thou shalt see some which are joined in this covenant, who shall curse and fight, in the sight of the house of Manasseh, they shall curse for the very plague touching them. Then son of man, prophesy. What is the reason of the plagues touching this people ? they ask counsel one of another and not of me. Then let my Committee discern between me and this people, and let them examine who they are. Say, son of man, Are this people married unto me ? circumcised unto me ?

Do this people obey my command by their dress ? have they the mark ? have they the seal which shall protect them ?—Then let the committee examine these characters which my plagues touch. Now, son of man, prophesy, those that obey my laws, the plague shall not touch them.

Prophesy against foreign nations, say, Thus saith the Lord, I have a seed in America, and they shall come by hundreds, fifties, and thousands : and as soon fifty are searched out in America, they shall come, and the same a hundred, and the same a thousand, to that place where my Spirit shall rest.

Prophesy and say : many of the Rabbies shall return unto the Protestants, and after that they have joined them, they shall join my work.

Prophesy and say, I will cause one man to go from this place, and go to many places, and nations, and parliament houses ; and thou shalt prophesy against them, and the house of Manasseh shall follow thee, and be witnesses of this to their brethren.

And the house of Ephraim and Manasseh shall put on sackcloth, and ashes, and mourning, for thee being taken from them.

Again, prophesy concerning thy journey ; thou shalt travel through the south country, and then thou shalt return for America, and say, Thus saith the Lord, that I will cause no seer, no interpreter, no astrologer to guide my children, during the time that thou art absent ; my word, my spirit, by taking counsel of me shall protect them.

Then son of man, prophesy and say, before this year shall be expired, that I will bring distress upon this land England, people shall mourn and lament for bread.*

Prophesy upon those which shall eat my bread and drink my wine, that I will destroy death from amongst them.

Prophesy concerning the rod, the iron rod that is in thine hand, it shall go into many nations. Taken from the mouth of John Wroe by Henry Lees

* This was fulfilled in the autumn of the same year, by the banks breaking.

Ashton, 26th of 6th Month, 1825.

Now, son of man, cry out, that the spirit of the Lord is upon thee, that these three years I will make myself known unto my people Israel, and within these three years I will prove whether thou be my instrument or not, for thou shalt not hear the communications read after I have given thee them, thou shalt not be received into the congregation till the communications be read; thou shalt not hear an enquiry a second time read: thou shalt not have them in thy possession.

And thy wife has laid an enquiry before the committee, and refused to be one of my lights round my ball, putting away and destroying those things which I have commanded, and thee giving way and not burning and destroying them, according to my commands; these things shall be a snare unto her, during all Satan's reign: if her trust had been in me was I not able to replace others after they had been burned? Thou shall choose out twelve men and I will put my spirit upon them, and their houses shall be cleansed of all things which I have given a command. And this cleansing shall enter into kings houses, and shall shame them, and provoke them to jealousy; no furniture shall there be within their walls that needs paint, that the works of my hands may be seen in the wood. Doors or fixtures they may paint, but if they salt it without paint, my word shall protect it. Do ye not put spirits in wine, salt upon meat? but ye paint my wood to gratify your eye, and disfigure the workmanship of my hand.

Before the time that I gather you ye shall all be free; ye shall not be in debt to the world, ye shall pay for all things before they come on your premises; the ground shall be paid for, which I will gather you on, before ye are gathered to it. When I was brought to the cross, was I in debt to the world in temporal things? then if ye be free in temporal things, how much more shall ye be in spiritual. A doubting heart do I hate, saith the Lord.

Courtship is an abomination unto me, it is capable of all abominable things.

And for deal furniture, I have not given a command to destroy them, until I destroy them with fire from heaven ; but will not the twelve destroy them, when I have made them known unto thee ? they shall rest neither day nor night till they have destroyed them. This thing shall ye see in the newspapers : this shall be a cry throughout all your land, when I do it. Will not the twelve do it before I make them known unto thee ? their names I will not give thee at this time, and when I do give thee them, it shall be in a sealed letter. And when parliament men come forth to prove these things, then the sealed letters shall be opened and my word shall be proved. I am the Lord who has given thee these things.

Why is jealousy working in my children's hearts ? have I allowed thy wife any more than I allowed at the first ? have they it not in writing ? Why do they say there is treachery ? her allowance, what she has, have they not had it writing ? have not I a right to order my treasury as I think ? are they to choose for me ? Nay, my words abide not in them. Do not my Scriptures say, My father in me, and I in you : three persons yet one ? but as you refused my word—how can I abide in you ? That is what I promised you, that if my words abode in you I would graft you into the vine ; but as my words abide not in you, ye are not in the vine, ye are wild branches. Now, son of man, prophesy and say, The vine seeketh unto the wild branches, and is waiting to graft them into itself : and all that refuse not to be grafted in, shall put on immortality, and those that refuse to be grafted in shall put on incorruption, one part of them at the first resurrection, the other at the last resurrection. This is a mystery to the world, but unto my children it is not a mystery. I will answer inquiries by thee while my children are writing them : and my committee shall see them by the date. Taken from the mouth of John Wroe by William Tilgotsen.

Park Bridge, 30th of 6th Month, 1825.

JOHANNES, cry out in the ears of thy brethren, and say, the spirit of the Lord is upon thee to prophesy in the name of the Father the Son, and the Holy Ghost; thou shalt prophesy and say, Thus saith the Lord, If my children will walk in my ways and obey my commands, I will cause their enemies to love them; I will grant them favor in the sight of the Egyptians, though the world believeth not my law nor my command, yet will I cause the world to both feed them and clothe them as a cow feedeth her calf with milk! but he that has joined the world in signing unto combinations, he has signed for the works of the Devil and not me.

Is not blood the life of the first earth? Is he not the first Adam? When man fell did he not become corruptible? Then seeing man is become corruptible for six days, then at the seventh he shall put on incorruption. Now seeing he is created under the fall, not willingly, but that I might subject the same in hope at my coming, that all things might be subject unto me; so I created the first Adam earthly; the last Adam, life eternal. So when I make the last Adam a quickening spirit, it shall rest on all the hundred and forty-four thousand; then, at that day I'll not talk much with you, but every man shall see for himself. This is the man-child that is caught up unto God, and to his throne, and there he must be until both houses be grafted together. Then at my coming shall the last Adam be seen: as the dove descended and alighted on me, so shall it alight on the hundred and forty-four thousand; for the whole number is one, and the last Adam is one, so shall they all be one.

If I created man subject to vanity, have not I power to raise the same in hope? Then who has hope in me? We are three, yet one, the last Adam and the last Eve, a hundred and forty-four thousand,* yet one. Then, son of man, number me the seed of the mother; thou says thou cannot. Shall one of the seed of this woman die? Can that which receives immortality die? No;

* Their lives with them.

when I have finished it, it shall die not. Then, son of man, discern between the thing which is created and the thing which is made ; while a thing is only created it is subject to the fall, but when it is finished it is immortal, life eternal. Now I tell thee this is the mystery which I wrote in the Revelations ; I came first and rested on flesh and blood under the temptations of Satan, that I might put away corruption, which is blood in the flesh ; that I might destroy him which is the author of death. Then did I not become the first-fruits of them that slept ? and did not I cry that I was the root and the offspring of David, the bright and the morning star, the vine of the earth ? and ye that abode in me, I would abide in you ? Then I say, Except ye be born again ye cannot see the kingdom. I spoke to my people in the days of my flesh in parable, and they cried, How could they enter into their mother's womb a second time ? And I yet say, Except man be born again, where I am when I come, there cannot he be. Before I rested on the seed of the woman was I not God ? Then when I have finished man, will he not be the last Eve ? Then I say, the last Adam is born again, for the hundred and forty-four thousand. Then all you that put forth your hand and take of the tree of Life this child shall be for you all. I am God, I rested on flesh for you all, so is the last Adam born in Spirit. I am Shiloh-Immanuel, the Mighty God, the Everlasting Father, the Prince of Peace ; there is no other God beside me. I was not known when I said, I am that I am : I was not known when it was said, I was Jesus the son of God : and now I am not known in the name of Shiloh. When I rested on flesh, to put away sin in the flesh, then I shewed the mystery, that I put on immortality : so now is the last Adam born in Spirit, caught up unto God and to his throne, to give unto all that will receive it. So Satan's reign is until I take the third power unto me ; Satan knew that when I was called the Son of God, that his power was not taken, but when I shall appear, then his power shall be taken from the last Adam.

*Park Bridge, 1st of 7th Month, 1825. At 3 o'clock
this morning.*

THE words of the Lord came unto me this morning by the angel, saying :—I am sent to minister unto thee, that thou may give directions unto the Committee, that the Committee may hand the same unto the Lord's flock. The one Church two houses—two Churches. Then I am ordered to ask thee who the Lord turned his hand a second time too? thou sayest Ephraim. Then has not the Lord built Ephraim a temporal church? then be ye labourers in temporal matters, with cleanliness, which is holiness.

I am now ordered to tell thee, that when the two houses* are finished, that the rent of the house shall be paid out of the places round my ball, for the world at that day shall not meet in it, they shall meet in another place, as they do at all other places. For all your places is but one.

Ashton, 2nd of 7th Month, 1825.

THUS saith the Lord, thou shalt go forth unto London, and there shall be a large number gathered together, and one man will come forth and prophesy, and many of them will prophesy, but one man will say he is the standard, and thou shalt stand before him with the iron rod in thy hand, and thy rod shall swallow up their rods.

And there shall come forth a man, and he shall say he is the man that carries the ink-horn; thou shalt stand boldly before him, for he is a liar, and he shall return to the dust from whence he was taken.—And at London there shall be a great number, and the battle will be great; but it shall be decided that day. I led thee the first three years to various parts of England, and I caused thee to drop a word here and a word there. And thou shalt go forth into the South Country, and thou shalt drop a word here and a word there, and it shall bring forth fruit. Then thou shalt go to a

* The Sanctuary.

seaport, and thou shalt go to America, and thou shalt drop a word here and a word there.* Taken from the mouth of John Wroe, by William Tillotson.

Ashton, 4th of 7th Month, 1825.

THE words of the Lord came unto me this morning, saying :—Johannes, discern between my Committees. Have I given a law unto the bodies to keep, and not unto those that are to judge my word? The hearers shall now judge them that have judged my word. No one that is appointed an elder shall sit or judge this word. These words that I now give thee shall be given unto the Committee of Ashton body; and they shall judge between me and those that bear the stones, and after they have sat in judgment, and passed it, they shall execute it without letting any man know of it; and it shall be executed before the sun rise twice upon them. The head and the tail shall be searched first: five persons which bears the stones. The door-keeper shall enter into Samuel Swire's house, and he shall say, I have a command by the servant of the Lord, to enter into thy house, to take all things that has any likenesses on, let it be whatsoever it will, and they are to be sold at the shop, and the money paid to the Lord's treasury. I am commanded further to take all cotton and black, that it may be burned and destroyed. And the man that I brought before thy view shall execute it, for he is one who shall draw the sword of the Lord at the door; the other is the door-keeper at Bradford, one for each house,—Jonas Verity and John Siddal. This searching shall they do with candle light: they shall call the master of the house at every place. This shall be sent to the Committee of the body, at Bradford, and they shall sit in judgment,

* The circumstances, as pointed out in this communication, took place in the 8th and 9th months, same year. And Lindsay, the chief of the number alluded to, died about three years after; also Tozer, who said he was the man with the ink-horn, died about the same time. See page 89 to 96, first ten years volume.

and execute it in the like manner, And that one which is appointed as an elder, that denies these things being taken away, they shall return their names unto thee, that thou may lay them before me the Lord. And the door-keeper shall have the communication after it is past, and he may read it to the master of the house. For it said they are Elders: but I will now prove them, and he that is able to endure, the same shall be an Elder.

I gave a command unto thee to burn and destroy all those things; and thou shalt yet deceive thy wife once more, for I will bring thee as a thief upon her, and thou shalt deceive her to prove my word. And thou shalt even seem as a deceiver to my children: for I will confound them by thee.

That which is taken at Bradford, let it be sold at Bradford; and that which is taken at Ashton, let it be sold at the shop. This shall make a trembling among some of them. When this is executed, and fulfilled, let those that bear the stones circulate it with the fulfilment thereof. For thou shalt break down many images in many kingdoms. I am the Lord who has given thee these lines, to prove those that bear the stones, or is appointed an elder. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 6th of 7th Month, 1825.

THESE words came unto me saying:—Joannes, why art thou distressed in thy mind concerning the committee? Are they better than the Lord's children? Art thou afraid of them, as thou wast afraid of the world? I have a command unto thee, that thou shalt not go on thy journey, until these houses be swept. All these abominations shall be delivered up into the hands of the committee of the body, they shall even take possession of them. But those which are going to leave their buildings, and will swear unto the Lord that they never will own them more, and that the committee of their own body may burn or destroy, or sell them, and return the money into the Lord's treasury: or if the

likenesses can be destroyed without damaging the article, it shall be returned, but if not, it shall be sold, and the money returned into the treasury.

Thou hast laid the inquiry before the Lord concerning the wood. If you will build in spiritual things, ye shall build in temporal, then know how to build on Mount Zion ; whosoever shall refuse it, the Lord will not know him at his coming ; for ye are troubled and uneasy at temporal matters, but ye are not grieved or vexed in heart at the spiritual, for the temporal overcomes the spiritual,—the Lord built the temporal building and laid the foundation, and he overcame the flesh and the Devil, and no one shall inherit the kingdom but what does the same ; and he overcame the temporal life to give you the spiritual, which is not corruptible.

The wood that the Lord will order, shall be poison to all insects at his appointed time : bedstocks may be of oak, and the posts of mahogany, but not defaced. No kind of furniture shall be defaced with another piece of wood of another kind, but may be veneered with the same kind.

Houses built of bricks or stone, may receive plaster, it is as salt to the walls ; ye may paint, but not any kind of a likeness of any thing that lives, or grows ; or scarlet, or black ; neither shall there be above two colours in one room, on the walls or doors. This is a temptation. The lights will not paint the inward doors does that which is cured want salt ? Then I say, all that believe in Mount Zion, the inward matter is cured, but he that believeth not, shall cry out for salt, when there is none. Then, I am now ordered to tell thee that the Lord will bring forth twelve, as thou saw a large heap of stones, which looked very black at thee, and they became many heaps, and they all gathered blackness at thee, and gnashed at thee with their teeth—at the last, thou saw twelve heaps which became the head over all the other ; the countenance of these men changed to a smile ; these are the twelve lights, five is there out of the twelve that shall exceed the others, but the whole twelve shall bear that light that shall go

into all nations ; thou hast not seen them all as yet, but they shall be brought to thy view. Thou shalt send him that is with thee, with the door-keeper, and he shall set every thing down that the door-keeper ordereth. And the door-keepers shall be like two ravening wolves, they shall be as they would tear all in pieces, and when that servant has gotten all accounts, he shall deliver them to thee, that thou may return an answer unto them of the words which the Lord will give thee. And he shall go with thee unto thine house, and he shall go with the door-keeper to all the rest—all that is theirs, even down to their clothing, they shall all swear to the Lord that they have nothing to their knowledge contrary to the Lord's Laws—if it be any thing of the least of an imitation, or been made in the view of a likeness, it shall be done away with. And when these houses at Bradford are finished searching, ye shall return.

The Lord has brought one rod forth to thy view, and thou refused it by Satan's instrument : now the Lord will prepare thee another, and Satan another ; now wait thou, till these be brought unto thy view, then petition with thine heart that he may make known unto thee which thou shalt take. Then I am ordered to tell thee who shall travel with thee ; many are wanting to go with thee ; then let that soul which has a desire to go with thee, prepare for his journey, for I am ordered to tell thee that it will be a rough journey ; Satan will come forth, and will lay thorns in thy road, and if he that is with thee try to turn thee from that which the Lord has given thee, thou shalt leave him, and not travel with him, but turn another road, for the things which the Lord will give thee he will think there is no way to escape, that is where it shall be thorns and thistles unto you both, but the word shall prevail, and overcome them for thee.

I tell thee that Satan shall preach his own destruction, and the Lord's children shall find out his ways by his preaching. Now if the man that goes with thee seek the Lord, the word shall also prevail for him, but this it to let you know that Satan will strive hard to

overcome him. For thou shalt rebuke Satan in many, and thou shalt drive him from instrument to instrument, for he has this permission—after thou hast rebuked him by the command of the Lord, he will go forth and take a fresh instrument, and then he will fight thee again. And wherever a person shall put lies in the newspaper, and sign his name to it, and the committee shall see that it is a lie, they shall contradict it, this power has the Lord given them, that all lies may be frustrated until the Lord come to burn them up. Taken from the mouth of John Wroe by William Tiltonson.

Ashton, 6th of 7th Month, 1825.

THE Spirit of the Lord is upon me. As your clothing is, so shall the music be, for no mixture of metal shall there be. The Lord your God gives you a sign this night,—when you see the music all play as one man, then look for your King. And at that day shall every man prepare with a knife and fork. And when the music shall be all heard at one size, then shall your flight be ; for as soldiers are gathered to the battle by the trumpet—so shall all my children be gathered by the trumpet. And as ye increase in music, so shall ye increase in my spirit.

I have heard from the Lord God of hosts to make known to thee, son of man,—he that is without an office shall not meet with affliction, neither shall he be tempted like him that has the office. This is the reason the Lord has kept his spirit from his people craving for places. They want offices before the Lord has prepared them.

Those that belong not to the vine—they shall swear and rear against the world ; then they shall leave you and join the world.

Thus saith the Lord:—That man that seeks the Lord shall not seek him in vain ; and while they are speaking they shall be made known to thee, and sent to them, and many dreams and inquiries shall be answered, whilst the committee shall have them in their hands.

Now draw thyself from all temporal things; for this journey shall be the beginning of journies. A fresh time—a fresh season of the year. For five houses shall become one house—one besom shall sweep them all. Then, when I have swept them, my Spirit shall be given them—the Spirit of protection. And thou shalt not depart from them till that is performed. That man that shall travel with thee---he shall set the whole journey down, but he shall not shew it to thee, but to the committee.

Now, son of man, prophesy again concerning the music---I will cause the words which I have given thee this night to cause them to slumber and sleep; and they shall meditate one with another, till it shall provoke them till they go out. The remnant, the Lord will return his Spirit to, and he will gather them again, that the Scriptures may take their accomplishment---the last first and first last.

Who is he that says, He will learn the song of Moses and of me? That soul that asks me with his heart. But ye utter it with your lips when your hearts are far from me. The Lord has compared you to fish, good and bad, to the end.

There shall fire and lightening descend from the heavens, and destroy a part of the crop: the trades of your land shall fail, but the peaceable multitude shall not fail: there shall be the Lord's increase amongst them.

Then say to the House of Ephraim: The Lord thy God has built thee a temporal house: now unless thou put forth thy hand and take the spiritual, thou shalt not inhabit the temporal. Has not the Lord turned to thee, O Ephraim, the first? Has he not given thee the Glory of the music? Then spread forth thy wings and gather thy brood. When my servant's three years are up Ephraim shall spread forth the wing, and gather all his music. Then shall the eyes of Manasseh be opened, and they shall join this people, and bring their treasures. Now I have brought thee before this music, that this may be a covenant betwixt them and me; and I have brought thee before them that there may be many witnesses against those that tread the

words under their feet, that I have given thee. Taken from the mouth of John Wroe by Henry Lees.

Ashton, 8th of 7th Month, 1825.

THE words of the Lord came unto me this morning, saying :—Joannes, see that thou be valiant and strong to that which I have called thee forth, for if the house of Manasseh refuse me, I will refuse him. Did not I say, that it was as impossible for a rich man to enter the Kingdom as for a camel to go through a needle's eye? They are rich in idols, they are looking at the value of their idols, and I the Lord require them. And if that servant be not valiant to that which I have called him, I will try him as I try them ; for before he come unto thee he shall swear them, that they will deliver up those forbidden things which are left in their houses. They shall swear that they never will own them more, nor acknowledge them to be their property. Those things which belong unto the committee to judge, they shall judge ; and those things which need no judgment shall go unto the shop to be sold, and the money put into the treasury, missing cotton and black, they shall be burnt and destroyed. Any where, where my servants are jealous they shall enter. And if they find things which cannot be moved, with likenesses on, the committees must go to the place, and things that they can take the likenesses off, they shall stop till it be done, and they shall become their property. And he that is with thee shall sweep the committee-room out, that no more abominable things come within. And a female shall search their wives, and if she find any of these abominable things, they shall be disposed of the same way as those which shall be found with the males. This shall she perform before he that is with thee shall return unto thee ; and when he returns, he shall send a letter from Bradford, within eight days ; and if he has fulfilled that command, thou shalt write unto him that he may come unto thee, and if not thou shalt not see his face ; for I the Lord will come upon the other as I have come upon these.

Did not I create the earth in six days, and ended it on the seventh? Then, I say, the world says, they have six thousand years; Do not the Scriptures say, I will come as a thief upon them? If the committee had had six months, and they had put them away at the end of six months, would they have been any better than the rest of my children? Nay, except they exceed the rest of my children, they shall not hold their offices. When a man gets into a strange country he inquires for a shepherd to shew him the road; then the shepherd goes before the sheep, and shews them the road; then whether does the shepherd or the sheep know the road the best? Then have not I, the Lord, set the committee that bears the stones, as shepherds to the rest of my people? and they kick against me. Then let him that is with thee swear the rest of the females, with their husbands, and let him return thee an answer in writing: if they take this oath they may let these things remain until they have got others in their stead. My word before has said, they should have six months from the date of it being given; but now it has become mine; yet they murmur.*

Now thou shalt go unto thine house, thou shalt not labour, neither shalt thou declare any thing unto thy wife, for I have yet a work for thee to do there, for thou has a greater trial than those which thou has had; if thou find peace in thine house thou may stop. Have not I said, Where thou found not peace thou should return from that house? See that thou neither eat nor drink at after peace has become thine enemy; then if thou has no peace at thine home return into the fields, and let him that is with thee seek thee if thou be not found at thine house; and if he cannot find thee, let those that bear the stones seek thee, for those that seek my word by thee seek me, and they shall not seek me in vain. My children have spoken lies against thee, but I will cause them all to become as Job's friends, and my committees all shall see it.

* The search of the houses of the elders took place as directed in this and foregoing communications—and they also took the oaths as directed.

Now let every man stand valiant to that which the Lord hath called him to. I am the Lord, which has given the this, and time shall prove it. Satan is trying to hedge thee in on every side. There shall be a cry of fire in your land—this shall be a type unto all nations—I am the Lord that has chosen thee mine instrument to fulfil such and such parts of the Scriptures. Taken from the mouth of John Wroe by me William Tillotson.

Bradford, 23rd of 7th Month, 1825.

I AM commanded to say, Thus saith the Lord, Thou shalt not leave this land till thou has caused their houses to be searched seven times with candles,* for all the abominable things that are in them. Thus saith the Lord, Thou shalt not go unto America till thou hast caused all these things to be done. I am commanded to say, Thus saith the Lord, Every one that has got their clothing shall not come into the meeting without their clothing. Written from John Wroe's mouth by me John Brunton.

Ashton, 30th of 7th Month, 1825.

THE words of the Lord came to me this morning, saying, Rise and abscond, for my house--the house of Ephraim is cleansed; and thy enemy shall pursue thee and follow thee from one county to another, for they shall never lose scent of thee till thou be on the water; but thou shalt not be delivered into their hands at this time.

And thou shalt return to Manasseh, and if that house be swept, then thou shalt pursue to the south; for the south wind shall blow, and thousands of the Jews shall clamour after the words which I will give thee.

For the house of Ephraim is brought down to two persons, and when I make my house number twelve, then my work shall end, for that is the time my houses shall be grafted together.

* Zephaniah 1st Chapter, 12th verse,

Many shall dream this year, and they shall interpret themselves by the fulfilment, and it shall cause many people to come in that I said should be grafted to you.

Thou shalt call the committee together, and thou shalt stand before them ; and thou shalt never return till thou hast been in America. Thou shalt take thy staff into that country, and it shall be that staff thou took first.

See then that thou stand before priests and rabbies, and prophesy before them, and the words which thou prophesies shall come to pass.

Did not I cause thunder and lightening to come before thy view ? It shall this year sweep away their crops : they boast hard, but it is before they put off their armour : but it shall be in many lands.

Thus saith the Lord, let all committees send out labourers at all places, any day of the week ; for it is now in season. My word shall be hidden and it shall sort out the sheep—when I left the world I left eleven which gathered themselves together ; my word shall be no more kept from my people.

Read the 29th chapter of Genesis, and the 7th verse, for that word shall be given to-morrow : and the sound of it shall go amongst the preachers ; and then the sun shall not be risen the second time ere thou shalt depart into the south country.

When two houses are come in, and the middle wall is taken down, thou shalt stand in the place of the wall, with two staffs in thy hand, and thou shalt smite them together,—the two houses shall become one, and never more be separated.

O Ephraim—O Ephraim ! thou hast boasted thyself against Manasseh, thou hast said thy wings glitter like gold—thou hast said, though they have the gold, thou hast the sword.

Let the committee take these words down in a book and record them, that the number is become two, and the ten shall be taken out of the world. Taken from the mouth of John Wroe, by Henry Lees.

Park Bridge, 19th of 8th Month, 1825.

THOU hast laid Thomas Stone's case before me the Lord : I the Lord answer thee. Does not Satan say, that when my people advertize, that he will advertize also ? Thomas Stone shall advertize his own death-warrant. Then let the Committee—that which they know and see is false—let them also advertize against him, that his own words may snare him.

Did not his dream say that he tried to gather a pound of fat off the ice, but he could not ? so all his works are short of weight. Let my children demand their rights of him, that his own companions may see his ways, for he is become a wolf ; but not of the world, for they are blinded ; but he is a wolf with his eyes open, seeking whom he may devour.

Thou hast laid the inquiry about the floors of the twelve houses before me : that likeness of that which shall be in the day of rest. I tell thee, as you have deal now for your floors—so shall the aliens have it. This shall be the difference between the house of the aliens and the house of the sons of the living God.

Do the inquirers look at the expense—the difference between deal and oak ? Nay, I tell thee, that even the floors shall be varnished, that the workmanship of my hands may be seen. If any man doubt of my store-house, let him cease building, that I may raise up others in their stead. I have not told thee who they are ; for I tell thee paint has become abomination in my sight, for it has been an instrument in the hands of Satan of causing Israel to sin. I, the Lord, totally forbid in these twelve houses, any white wood of any kind, which is soft wood ; but I give them all kinds which stand not need of paint. Did not I say that I would destroy the name of deal out of the land : this is out of the twelve earthly houses. There are four houses,—the four winds of the earth, which are four beasts. There are twelve houses, which is the whole house of Israel : this twelve shall have twelve different manners of spirits, yet all one spirit ; twelve different stones, not two stones alike : so as the stones differ, so

shall the houses; there shall not be two built alike. But their staircases shall be alike: the same as the stones is all one stone, they shall be lighted in the top of the building. This shall be the token of your houses.

Thou hast laid the enquiry concerning the carpets before me. A green plod for the twelve houses, and all other houses may have what colour they will, missing black or scarlet; but the twelve houses shall have scarlet hangings, with red fringes: they may have red and green, and white may appear to make the plod. Let not my children inquire again about colours of carpets.

Thou hast laid the inquiry concerning inlaying before me. Did not I give a command unto thee, that thou should set thy house on fire, that the inlaying in the wood might be burnt and destroyed? there shall be no inlaying but what is inlaid in my house, according to my command, neither shall there be above two thicknesses of veneering; whatever the veneering is, it shall be the same kind of wood: but as I have allowed cotton for six days for wearing apparel, so have I allowed deal throughout all Satan's kingdom. But those that are appointed as the twelve lights, and the four lights, they shall neither have cotton nor deal within their walls—but what is under the plaster; thread of cotton shall be allowed, as deal under the plaster. This is to all, and all the lights; but if they can get linen which will do the same, I require it. But will not that kind of cotton, which I call cotton, be destroyed, and that kind of deal, which I call deal, shall be burnt up at my coming: but the fir tree will I preserve, and it shall be for the aliens during their generation.

Thou hast laid the enquiry concerning the looking glass frames before me. The twelve lights and the four lights,—the frames shall be all of one kind of wood. If you want gilt without any kind of wood, that may ye have; if ye want it solid gold, that may ye have; if ye want it silver, the same. Solomon made likenesses in my house to prove my word, that no man should

make the likeness of any thing in heaven or in earth, but that which I command, for my ways are not yours. But I tell thee there shall be all the clean beasts that Noah took into my ark, round my house ; and ye shall go through them, to go into my house ; and that was the reason why Solomon drew out these things. But man shall not make these likenesses to themselves. Now if any man will be a light let him not make any thing of two sorts of wood, or two sorts of silver, or two sorts of gold, that my work be not defaced.

The twelve houses,—the four houses : they may eat their bread in their houses with their hats upon their heads, on purpose that I may confound the world.

After the 17th thou may meet in the midst of the congregations, on a Sunday, without thy hat upon thy head ; and thou may declare my word.

But from the 17th of the next month, to the 14th of 12th month, thou shalt cease travelling : and on the 14th thou shalt prepare for the ship, and thou shalt go forth to America, according to my word ; and thou shalt begin the second day.

Thou hast laid Dobson's inquiry before me :—I the Lord answer thee. Did I the Lord give him the proofs, by the healing of my spirit in him ? Thou says, it was not thee, but me ; so it was. Then is he yet without strength ? Is my arm too short for him ? Have not I prepared a law in your land ? Nay, I say, though they shall cast you into prison, they shall not be able to take your beards. Then can the kings of the earth stop their allowances, if my mark be upon them ? Tell Dobson that if he take one hair from his beard, that he shall become like Sampson. Nay, I will turn the sport that the commissioners made upon him, I will turn it upon their own heads, and they shall become like Sampson's enemies. And all that do like Sampson they shall fall with them. Is my mark to be a mock made on ? I tell thee that circumcision is the mark for the heart, which is the spiritual mark : I tell thee the beard is the temporal mark, which ye may call the one the law, the other the gospel. I tell thee the soul may be preserved with either of these marks ; which

is either law or gospel: but he that has not both shall not inherit the kingdom, which is immortality.

I tell thee that Satan is permitted to put enmity between thee and thy wife, on purpose that thou might be driven unto my work. Then let none of those that is joined in this covenant wrestle with that envy, for they know not for what purpose it is suffered: she is married and thou art not, and I will protect her, and he shall afflict thy body; but my word shall confound him.

Now one day have I given thee for the ass, that thou may ride thereon during that day; one day have I given thee thee the mule for my use, that thou may ride thereon: one day the horse. These are lent unto thee, till thy days be up: but yet shall they belong unto my work. Then let no man ride these, during these days, but thee; for if any man ride them, which is joined in this covenant, it shall snare him. And let the ass be prepared against the time that thou returns from America. I am the Lord that has given thee this. Taken from the mouth of John Wroe, by me, William Tillotson.

Gravesend, 25th of 8th Month, 1825.

ABOUT three o'clock in the morning, I had the following vision; And the word of the Lord came unto me by the angel of the Lord, and I fell down before the angel; the angel said, I am sent to tell thee that the Spirit of the Most High shall rest on thee at certain times, which shall confound the learned in the Scriptures.

In this vision I saw the twelve tribes of the house of Israel; and I saw twelve thousand males in each tribe. After this I saw the issue of the twelve tribes of Israel, the number I could not count, for I saw the whole ball peopled, and I saw the sea drawn into one place; and all the rest had become dry land, but that lake, and it was a very little lake, for I could see over it; and I cried unto the angel, What is the reason of this lake? Thou shalt wait forty days; and at that day,

when thou shalt live forty days of the fruit of the vine, I shall then be ordered to make known the meaning of the lake unto thee ; so far I am permitted to tell thee—there shall be an earthquake, the greatest that ever was before, neither shall there be any like it, and it shall be left in this form that I am permitted to shew thee ; there shall one river go out of the lake to the west, and it shall go round the ball till it come into the lake again ; there shall another go from the north, and it shall go round the ball until it come into the south ; they are only two rivers, yet they shall run from lake to lake ; they are two in the middle, four in the ends ; these tides shall meet in the middle of the rivers, and then they shall run back from whence they came ; at that day your lands shall be watered with mists from these rivers, there shall be no more boisterous winds, there shall be no more corruption Your present earth is compared unto two things : the first thing is, thou says, What is the reason that the earth giveth not its increase ? It is that curse that was pronounced upon the earth, when Satan had caused the commands of the Lord to be broken, so Satan was permitted to bring forth his great army in the earth to destroy the fruit. The second thing is, that the truth beareth no fruit, so Satan comes forth and steals the fruit, and causes the evil spirit to carry it away, and destroy it, so that there is nothing good on the earth ; but when Satan is bound the truth shall bear its fruit, and the earth its increase ; for the evil spirits you see not, therefore man is likened unto the earth which is full of insects, lies, and abominations ; they are like unto the fruit in which ye see not the insects till ye open the fruit : did not the Lord say he would no more drink of the vine of the earth until he drank it new ; so ye must have new bottles to put it in : the old bottles is the toil and care of this world, which are full of the canker-worm ; and he that has passed the shadows of this world, and looked for the new one, has prepared the bottle. The new wine is the new life. The old bottles are your old lives, which are corrupt ; but the new life, it hates the old one, it will not dwell with it ; and the old bottles are against the

new bottles, they shall be broken, and never be remembered any more until the final resurrection. When you have passed the narrow gulf you will cry; What fools we have been, the place is wide, we now all can see it. I tell thee thou art brought to a narrow place of the river, which they who belong to your present world, will not be able to find; it shall be like the beginning of a river which they can only just see run. Was not Esau likened unto the present world? Then I tell thee Jacob had hold of his heel: then was not Esau the heir of the wicked world? but when his heirship is out he refuseth to join with his brother Jacob; so he says, "What occasion have I to join with Jacob, it is mine own; I am the elder, and I will fight for it." So I tell thee that Jacob's days are not yet come; so Jacob must travel like a river through many strait places, and he shall be tossed to and fro like water in a river; so as there is no rest for the waters of a river till it gets to its resting place, and joins the other waters, so is the seed of Israel till it gets to the vine. And, behold, thou cries it is but a vision.

I then rose out of my bed and looked out of the window, and saw the toils of the ships in the river, for the men in the ships were quarrelling one with another. So I laid me down again. I had been awake with my eyes open, during the whole of this vision.

The words of the Lord came unto me again, saying, What dost thou mean, by meditating in thy mind concerning the vision? It shall be made plain to you all at the expiration of the forty days,* then ye shall eat the increase of the earth and be satisfied; for the world must be warned forty years. The two months spoken of in the Revelations are two years; these two years ye shall eat the fruit of the earth; these are the years† of the healing power of the Lord among his own people: in these ye shall be able to keep his laws, statutes, and judgments.

Then son of man, cause the word, which I now give

* Which is set typical of the forty years.

† Of the partial redemption,

thee to go to writing, that the marriage shall appear, so that he that eats animal food shall be to me as if he cut off a dog's head. Is he that sheddeth man's blood to go free? Then he that eats animal food after the forty years are over, or cuts off a bullock's head, shall be as he that hath slain a man; he shall die and not live. Then is there not a man in Israel that will eat no animal food on my sabbah? Nay, I tell thee, from the date of this thou shalt have a loathing heart; thou shalt eat no animal food from the beginning of the sabbath until it be ended. Happy is the man that obeys this command, that immortality may be given to him. Those that are joined with thee shall say, "It is not a Law." But I will tell thee what they are like—they are like the swine that divideth the hoof but cheweth not the cud, they are unclean saith the Lord. Then obey the Lord's commands, that are not made into laws. Ye say, "If it either chew the cud or divide the hoof we may eat it." But he that does it shall find the grave. The world cries, the Lord's ways are narrow that they cannot travel on them: is not the morning star the first light? then ask for it, that it may be given you: then you shall see the sun make its appearance; for the cattle shall be gathered, the shepherd shall make his appearance. Taken from the mouth of John Wroe by William Lees.

London, 28th of 8th Month, 1825.

THE words of the Lord came unto me, saying:---Go thou the day following to Tozer, and stand before him, and prophesy, with thy rod in thy band; and thou shalt say, Thus saith the Lord; The Lord has shewed thee many things, and for this end was thou born. The seal thou has received, and thou shalt be able to retain it; but thy body shall go to dust, and thou shalt put on incorruption at the first resurrection, and thou shalt receive no visitation but that which thou hast, and thou shalt hold it fast till I come: thou shalt be a witness for Joanna, and thou shalt come with her; and at that day thou shalt be great to the ends of the earth. I am the Lord that has given thee this; see that thou be not afraid.

London, 31st of 8th Month, 1825.

THOU hast laid Lindsay's communication before me; I, the Lord answer thee. Did not I say, the battle should be fought—the victory should be won? Did not I order thee to stand before William Twigg, with an iron rod in thy hand? Did not I cause thee to rebuke Satan in my name? Then did not I say that the same evil spirit that rested on him should go unto London, and rest upon Lindsay? and that Satan should fight the battle by him being the instrument? Then will Lindsay stand up to defy Israel? Then, I tell thee, he shall be like that uncircumcised Philistine, for the words which I give thee shall destroy him, without any war-like instrument; for he shall gather by the power of Satan, and not by me the Lord: for I tell thee he will neither be circumcised nor wear his beard—and I tell thee, he will defy all my laws, for he is Satan's instrument, and his works are without date; and he says, his bishop shall be revenged on one of the three, if one of the three shall happen any thing, he will say that is the man. Tell him that Satan is a liar, and he cannot give the communication again; and he wants a copy, or the original, give him it, that his works may be seen. Let John Taylor and Masterman come on Sunday forenoon—let Masterman stand valiant before him and read this before the whole of the congregation. Let John Taylor write what Lindsay shall speak, and send the same to Ashton, that the same may be recorded against him, for the very words that shall proceed out of his mouth shall condemn him. He says he is the skeleton; is not the skeleton the works of Satan? did not Satan bring forth the likeness of the skeleton before the woman to shew his power, that he could bring forth people to live without blood? but I tell you the blood is within that skeleton, and that skeleton shall die like Lindsay, for their bodies shall go to the earth; and after his death shall the remnant return. Cry out, then, son of man, and cause those to come out from his abominations that wish to serve the living God, which is of the house of Israel.

Devonport, 3rd of 9th Month, 1825.

At five o'clock in the morning, the second time, the words of the Lord came unto me, saying, as follows :— Son of man rise up and prophesy these words, which I shall give thee: say, Twice has the Lord called forth this people to marriage; say again, that the words of the Lord came unto thee a third time, for marriage. All that have been married with any likenesses on their dresses, or mixed raiment, their marriage shall not stand, but they must be married over again. But he that can be married in linen, let him be married in linen; for when Satan's kingdom is ended, no one that is redeemed shall be clothed but with linen, or silk, and your present raiments*---the same shall be to the aliens, during the thousand years, for they shall stand in need of the clothing from the cold; and they shall cringe from the heat, for they are not redeemed; for as the days of a tree are, so shall their years be; for a thousand years shall they live without death. After that shall Satan be loosed and they shall find out what a being he is, when the Lord has opened their eyes, Then shall the final resurrection take its accomplishment; Then I, the Lord, will judge between them.

Then, if I have found thee to be the instrument of delivering my word, and have taken the sins of the people and put them on thee---whether is it better for thee to bear their sins, or Satan be permitted to bring forth an angel to deceive thee? Then, I tell thee, to bear this patiently; for I have upwards of three thousand souls in London, that great city which is as Sodom; but I will gather them out of it. The next year, thou shalt go again into it, and I will mend thy net, and thou shalt throw it out; for I have made thee a fisher of men. At that day they shall be for hailing thee into prison, for it shall be told to the king, that thou hast set the whole city in an uproar. Then, be thou strong, have not I, the Lord, sent thee.

* Which you are married in.

Now, son of man, see that thou neither eat bread nor drink water in Ashton, nor within one mile of that place: salute no one on thy journey to that place, that is not joined in this covenant.

For thou shalt be brought forth, and the females shall condemn thee by the mouth of one witness. Then Benjamin shall go through Sodom, and through the south country, which is as Gomorrah. Then behold your newspapers. Do not the Scriptures say that you must be seven times refined?

Now son of man! thy name, which is Joannes, thou shalt labour from the sun rising to its setting, but Benjamin shall receive the fruits thereof. I laboured in the body, but when I come in the branch, all men (that get it) shall know me, the mystery shall be unfolded.

Then let no man say that Benjamin is the branch,* for he shall sit with the ruler. My body in which I shall dwell is prepared, and I will descend from the throne of heaven: for my throne shall then be on earth, and they shall descend from the heavens to minister unto me. Then let no man say that Benjamin shall be a resemblance of me on the earth; do not the the Scriptures say, You shall see my face for one thousand years? Now, son of man, prophesy against those that say Benjamin is a resemblance of me; but if I be your ruler, he shall be there also.

Then, son of man, again say unto the house of Israel, call forth the labourers that they may go out into the highways and hedges, and compel them to come in.

Now, son man, prophesy concerning the committee of the standard; let them build twelve houses, that it may bear the likeness of your houses in the millenium; for no man's house of the twelve tribes of Israel shall touch another, they shall all be distinct; and that part which is for yourselves, your sons, and your daughters, shall have no paintings within the door; but that part which is for your servants, the aliens, you may paint, or you may use any kind of wood in these parts.

* For the branch is the other spirit which belongs to man.

You shall have servants born in your houses. Did not I set the type in Solomon? Then let Samuel Swire pick out twelve house steads, so that the wind can blow round them: let there be six on one plat and six on another. These are the two houses, and they shall become one, for they shall become two elders in each house. Written from John Wroe's mouth by William Lees.

Near Bristol, 10th of 9th Month, 1825.

THE words of the Lord came unto me in the coach, saying, When thy three years are up they shall put new things in force. The priest shall never be seen standing in the midst of the people without being clothed in linen, and the inkhorn by his side: and I, the Lord, will send my angels to prepare the way before him, for this thing shall come into all the churches in the whole earth; and if he stand before the world, or before my people, to deliver my word, without the linen, and the inkhorn, he shall be chased by man, to prove his works: but if he obey this command, the fear of man shall not come near him. This shall take place on the 17th of this month.

Now, son of man, prophesy, and say, Thus saith the Lord: That man that will take the trowel and the sword; the brick and the mortar, shall be able to finish the temple, that shall be built in war. The sword of the Lord is to him that believeth my word: the trowel is him that is willing to work: the mortar and the brick is the communications. And he that takes the mortar and the brick, and builds on that foundation which I left, his building shall stand when I come.

Now, son of man, prophesy, and say, Thus saith the Lord, that the Lord has caused thee to prophesy concerning the Book of Revelations, that it is the visitation that was given to Joanna Southcott, the mother of the new creation, which has become the mistress of the whole earth. And, I must tell thee, all the churches are in her seed: the seed which believed in her, are become seven churches,—seven times shall they be

tried. These are the churches which are in Asia ; and a remnant shall come out of all these churches, and shall join themselves unto one church. And he that believeth that God hath warned all these seven churches, and taken a remnant out of them, shall be able to take of the tree of life : he shall not want the light of the sun or the moon ; his door shall never be shut, neither by day nor by night ; for the Lord God shall give him the light ; for he shall be the light of his temple. The height of it shall be equal to the breadth : the streets of it shall be paved with pure gold. Now, son of man, tell them, that the Lord God of his holy church, has shewed thee the light to shew unto man ; that this is the light that shall be given unto man, and this is the temple that man shall dwell in, when it is built. Kings shall bring their honour and glory into it, for all the glory of earthly kings shall be given unto this people ; and the kings of the earth shall be their servants, and they shall be ministering angels unto them. For the twelve patriarchs, the twelve angels, which were twelve kings of the earth, they shall bring their honour and glory unto this temple—it is the temple of the living God, that shall be given unto man. Now, son of man, when thou returns home, the angel shall minister unto thee, which foreshewed thee things to come ; for I, the Lord, will send him with the interpretation of the Revelations ; he shall unfold it to thee, to hand unto man. Therefore, be thou strong and valiant before my calling.

Have not I, the Lord, said, that I would fight the battle by five ? , though they shall yet be twelve. Then if five will observe my laws I will cause all the nations of the earth to tremble before them, for I will put the fear of them upon all nations, for it is Gideon's small number.

Now, son of man, be no respecter of persons, but deliver the word at that time as I shall give thee ; and let the committee read all which is leading or directing to those that shall come from distant places on the 17th, for I have caused them to come to spy out my words that they may hand them to others ; let them

receive them into their houses ; and those that come the farthest—let the word be read to them the first : let them keep them from the public houses in your town ; for as they are come so shall they come from other nations.

Now son of man, see that thou leave them the day following, thou shalt not discourse with them after my sabbath, thou shalt be as though thou stole away from them ; for many of them will worship thee instead of worshipping my word. And no one shall come to thee at thy house only him that I shall name unto thee, until the 14th of the 12th month, to ask thee any questions, but the committee. Then, son of man, follow thou this chain, for it is my chain ; and every one that follows it, and lays one of these links aside, without examining it with the scriptures, his chain shall be short when I come.

I tell thee seven shall travel with thee, seven already have travelled with thee. Has not the evil been shewed in these seven the first ? Then when the ass is brought unto thee, when thou comes out of the water, let him that is found worthy to travel with thee have a horse, the colour according as it is wrote in Revelations, for he shall ride with thee : the next that shall travel with thee shall have a horse according to the second horse. These seven witnesses shall write seven books, they are the books of thy travel. There shall be seven witnesses for thee, and twelve for my word ; these twelve are the twelve pearls for the whole earth.

Blessed are those that obey my commands ; for did not I tell you to hold fast till I came ? I am now come : I have set my hand unto Zion, man shall see me before they are aware : three days shall they tremble, for there is a cry of a king in the camp. Taken from the mouth of John Wroe by William Lees.

Park Bridge, 17th of 9th Month, 1825.

Two o'clock in the morning, the words of the Lord came unto me saying, Hast thou beholden the mar-

riage? thinkest thou that they are refined? If I had called the twelve books forward before, how would they have been refined? I will now refine the books. Call the man forward with the iron pen that he may engrave them, that they may stand before me as a witness of my work; and let the priest hand the word unto him that is the instrument of the inkhorn; and let him write in these twelve books; and let thy name be engraved the first, an instrument in my hand, to lead my people, in all nations, kingdoms and states, so long as thou may be permitted to stop on the earth, no other standard will I give them.—No other sign shall they have, but a mist shall rise from the people, and shall be discerned as a cloud over my people.

If the mother* of the child come forth with the dress, she may enter the Sanctuary, she may be married with her husband: if she comes not forth the child shall not be given up at this time, she has deprived her child. Have not I said, If thy parents abide faithful thy children shall inherit my kingdom. Is the free-woman to come forward? Is she to be born of the bond-woman? If she were a Gentile she shall be made free; but I tell thee she is not. Then see that thou be valiant to that calling which I have called thee forth to. Let the five committee sit in a circle round the table: let there be ten chairs, that it may be seen whose seat is empty; and that male or female whose seat is empty shall shame for one year.

The four beasts shall be as the four evangelists, though they be elders, yet shall they hold the place of beasts: for the four evangelists are the four beasts that shall put on incorruption. And there shall four beasts put on immortality, and there shall two priests put on immortality, one of each house; and they shall have half a tribe out of twelve tribes; which shall make twenty-four provinces, and I will be their Priest, their God and Saviour. Taken from the mouth of John Wroe by William Tillotson.

* Elizabeth Swire.

Park Bridge, 18th of 9th Month, 1825.

THE words of the Lord came unto me this morning by the angel saying :—Thou hast laid Sibley's inquiry before the Lord, and their dreams. Let them write out their dreams and send them, for where a dream is dreamed and only can recollect one part of it, it is the works of Satan. But I am permitted to tell thee concerning Stephens' wife seeing thee come into her house with a rod: this were permitted her that she might bear witness and record to the rest of her brethren, that she might be a witness of the Lord's work.

But for Sibley, I am ordered to tell thee that he must separate himself from laying a second time the foundation of repentance: let him go to the scriptures, read and understand what the Lord said of the last words of the supper; did not he say, "Take this bread and eat it in remembrance of me until I come, for it is my body? and drink this cup, for it is the blood of the new Testament, shed for many, until I come?" Now will he say that the Lord is not taken out of the side of the woman again, and caught up unto God and to his throne? will he say that the Lord has not visited this ball again, the second time?

I am ordered to tell thee that the committee shall write unto the committee at Sibley's at London, and if Sibley will not cease laying the foundation a second time, and taking the sacrament, and the committee and body separate not from him, they shall not receive the Lord's word, for the Lord bids you now go on and pursue for your kingdom, that your temples may be built; for they shall be weaned from the breast and drawn from the milk. Now if they will separate themselves from that which the Lord has forbid, they then shall be led by his holy Spirit. And when their beards are become a cover they shall have Samson's strength; they shall be bold as lions; and as Samson slew a thousand by a jaw bone of an ass, so shall the words which the Lord will give them overcome thousands.

Is the sacrament to be made a merchandise of? has not the Lord seen Tozer's heart? he shall never see the

kingdom to put on immortality ; he shall die a grievous death.

Then I am permitted to tell thee that the seven churches which are in Asia are in the seed of the woman, there shall be seven sects, seven parties, and they shall be permitted by the influence of Satan, till the Lord shall draw the veil from their eyes : then shall the followers have their eyes opened, and they shall see into the works of their leaders : for the Lord shall have only one church out of all the seven—six shall be blinded by Satan till the Lord shall open the eyes of their followers, then shall they return unto the church of the lamp of God.

I tell thee Satan shall take another instrument beside Lindsay, and he shall fight thee again : he shall bring forth the same likenesses which the Lord shall bring forth by thee : but Satan shall not be permitted to wear the Lord's mark ; for if he circumcised and wear his beard, he shall shew that circumcision of the heart is not with him, for he shall clip off his beard.

Thou hast laid thine own inquiry before the Lord : I am permitted to tell thee that what the committee has allowed thee to live on, the Lord accepts it ; one half of that money shall be paid weekly unto thy wife : this shall be a trial unto thy wife. Thou shalt be provided both with a male servant and a female ; and when the Lord thy God shall return thee at any time unto thine home, if thy wife be without a female servant, this allowance she shall not have. For thou shalt be before the end as they shall be in the millennium, if thou be on the earth when the Lord shall perform this, thou shalt have seven servants ; and this shall be done in Satan's kingdom to shew what shall follow.

I am ordered to tell thee that William Muff of Little Horton, shall minister unto thee three times a week ; and let him eat at thy table at these times ; for the allowance which the Lord allows he requires it to be spent. Then let the committee warn thy wife that she shall set her house in order during this time thou shalt be with her, that all things may be gotten to thee which are clean, that thine heart want for nothing. Now I am

ordered to tell thee that I shall minister unto thee during the time thou art at home—the scriptures shall be unfolded unto thee ; Satan shall be confounded in many. Then give thine understanding unto the Lord, and it shall be given thee : for I am ordered to minister unto thee every third day.

Now let no man receive any gifts at thine hand until the committee has given thee it, then it is thine own to do what thou wilt with. And if any man shall give thee any thing thou shalt give it unto the committee. My name is Uriel that has given thee this. Taken from the mouth of John Wroe by William Tilotson.

Park Bridge, 19th of 9th Month, 1825.

THE words of the Lord came unto me this morning between twelve to one, by the same angel, saying, Rise, and hear the words that I now give thee, that it may be recorded in writing.

Thou hast laid Richard Stephens' visions before the Lord :—I am now ordered to answer thee. Visions—many are given from the Lord ; but Satan has gotten this permission, knowing that his time is not yet come :—When a man meets with his enemy, will he not fight as long as there is life ? this is Satan's permission : he is permitted to fight till his time come, that the earth shall deliver up her children ; and so is Satan permitted, with all people that see visions, to come forth amongst the angels, that he may be able to turn them out of the way. But is not the word of God the standard ? does not the word of God proceed from Mount Zion ? has not the Lord made the standard of his word to lead his people ? Then dreams and visions are to be laid before the standard of his word, that a true interpretation may be given of them ; for they are neither to lead nor direct ; but only to them, to whom they are given, and they are liable to lead them astray. But that man that is weaned from the breast and drawn from the milk, will not put trust—seeing that Satan is amongst these things. But Satan shall get weaker and

weaker, so that every man's dream or vision shall get stronger, so they are only to themselves to strengthen them. That man that puts trust to his dream or vision, shall he ashamed of himself,—it shall not come to pass, seeing Satan is in it: but that man that keeps his dream or his vision to himself, or writes it to be laid before the Lord—he shall find a light in it. Then I am ordered to tell thee, let Stephens cease from handing forth his dreams or visions among the people; and when he has a dream or a vision that he can give a clear account of, and lose no part of it, let him send it unto Ashton, to the committee, that it may be signed to be laid before the Lord.

Now I am ordered to give thee the length of thy rod, which thou shalt stand before the people with;—the world says that it is the rod to rule all nations; but I tell thee, that the words which the Lord shall give thee, to hand forth unto the people, with the rod, shall sort out the sheep; for they are the cattle of the Lord, which are on a thousand hills. Now this is the length of the rod—it shall be four times the length of thy foot,—which is four feet in length: thou shalt have a piece of cedar wood in each end of it.

Thou shalt take all thy linen, which has been appointed unto thee; thou shalt take thy linen trousers, and linen waistcoat, when thou art resting; that thou may appear on my sabbath with them; but when thou art travelling, thou shalt have nothing but thy travelling dress; for let no man wear the linen which is ordered for the sabbath as pride, that Satan get not in.

Now I am ordered to tell thee, that William Lees shall have twelve little books: Henry shall give him all the names of those that are circumcised, to enter into these little books, of the twelve tribes; and after the refining is gone forth,—refining of circumcision, refining of wearing their beards, refining of marriage, and refining of the Law and the Gospel:—then shall William Lees look into his little books, and them that are found standing at that day, with their names uncrossed out, shall be as the three Hebrew children; there shall not be a hair of their head singed; they shall be with-

out spot or blemish before the Lamb. And then William Lees shall give their names to Henry Lees, and Henry Lees shall then put on all the robes that I have ordered him, and he shall take an iron pen in his hand, and he shall engrave their names in the twelve large books according to their tribes, which are the twelve tribes of the house of Israel—then the priest after the refining of these twelve books, (there shall be a book with seven seals on it) and then Henry Lees shall write with his robes on again, the names which shall go on the ark, in the marriage book of the Lamb: this shall be the finishing of the seven seals. Taken from the mouth of John Wroe by me William Tillotson.

Street House, 23rd of 9th Month, 1825.

THE words of the Lord came unto me by the same angel saying ; Son of man, I will now show thee the meaning of the vision which thou hadst at Devonport: Did not the Lord say that he would bring nothing on his children but he would bring it on thee the first ? then he has emptied thy house that he may fill it ; then let every one empty the buildings they dwell in, for new wine and old bottles cannot dwell together, neither can the Lord dwell where there is an evil heart: it is like the Gentile priests striving to convert the Jews, telling them to turn to the Gospel, and forsake the Law, that they might boast of their conversion: but whether is the scripture to be broken or the Gentile priests to be found wrong ? For do not the scriptures say that he would give them up, that Law and gospel might join ? Now the Lord will compare the number five to the Gentile priests ; for did not the Lord give a command that whatever came before them they should settle it before another ? did not the Lord give a command that they should allow so much for thy servant's board, during the time that he was at thy wife's house ? The Lord, seeing these commands not obeyed, he has now ordered me to tell thee to tell the committee to return back to that which was first given, and obey it,

and let the females do the same : for the Lord has not prepared the whole of the flock to know how his work is carried on ; and until he has prepared their hearts, they shall know no more than the world shall know.

Now the Lord has formed a decree with thee ; thou saw thyself in two furnished rooms, with scarlet hangings, and the floors carpeted, and one bureau in each room, with glass in the front, so that thou could see the inside of it ; and thou saw twelve men sitting with thee, all with their hats upon their heads, but thou saw no chair for thyself. Now thou asks what is the meaning of these twelve men ? I am permitted to shew thee ; these are the men to whom the Lord has given the ordering of all nations, are they not the heads of the twelve tribes of the house of Israel ? Thou hast seen twelve women also ; and thou asks the meaning of these : I am ordered to tell thee, that when the twelve heads of the house of Israel sit, thou shalt see twelve seats for them, judging the twelve tribes of the house of the females. Thou also saw two seats, one for each priest ; and two large Books, one for each house : I am now ordered to give thee the interpretation of the vision. The rooms which thou sawest, thou marvelled how thou got in : thou says thy house was empty : so every man that will empty his house of lies and filthy abominations shall be filled as thou sawest that house.

Now the Lord is going to give thee this thing, as thou saw thyself in a room in spirit, so shall thou see thyself temporally ; the Lord will now give thee the half of what thou hast seen, for thou sawest two rooms, one for the males, and one for the females.

Did not the Lord order a Bible for his servant George Turner ? then has not the Lord ordered one for thee ? this Bible shall be printed in three volumes : the first volume containing the old Testament, the next volume the Apocrypha, the next the new Testament. These are the three dispensations ; there shall be no cuts or likenesses, they shall be divided into three equal books. Taken from the mouth of John Wroe by William Muff.

Street House, 26th and 27th of 9th Month, 1825.

Two o'clock in the morning. The words of the Lord came unto me, by the same angel, saying, Son of man, dost thou see the committee, how they stand in amaze, concerning the three books being all equal in size ?— Now I am ordered to tell thee what the Bible is ; it is the book to be for the last, which is for the millennium. Thou shalt have the Bible read to thee over again, and all the proofs that speak for the tree of life—all that believe shall live ; this shall be called the old Testament, which the world will call the book of Apocrypha. The next book shall be called the old Testament of the new one, which the builders are to build on, which building our Lord finished. The inscription I am not ordered to give thee which shall be on the outside of the books, yet. The other book is the book of Apocrypha, which is the Law. When the Bible is read unto thee, thou shalt have three men with thee ; for the book of the Apocrypha the Lord hath fulfilled ; and all things which the Lord hath fulfilled shall be written in that book. The committee will say, this will be the largest book ; yet, I tell thee, they shall be equal. Then shall the priest of the house of Manasseh deliver one of them into thy hands, or him that is in thy place ; for the word Thou, shall receive one ; and every Elder, and every Elderess.

Now thou murmurs in thine heart, concerning all this glory thou hast seen before thine eyes ; and thou wants to know if thou must live in thy present body in that day ? I am permitted to tell thee this, that every soul that obeys the Lord's commands shall live : and I am ordered to tell thee, that many will watch thee till they lose their crown ; for Satan will afflict thy body till it try many, but the words which I am ordered to give thee he shall not afflict, neither is he permitted to destroy one of them ; but he knows his number, and he will fight hard with them, but he shall not be able to prevail.

Now thou hast had two things brought before thee ; the Bible is one. Now the committee is ordered to

print it immediately. This Bible will try their wisdom, and they will stand in need of Solomon's wisdom, for it will set the world in amaze,—when the printer comes it shall then instantly be printed ; for the Lord shall put his Spirit upon thee, and then they shall be able to put it together. And there shall be a Hymn Book prepared when the Printer comes, which shall be sung before the Song is learned: this shall be given unto thee, when thou art heavily afflicted.

I am now ordered to shew thee the other thing, which is the bed.

And when the building is finished, Henry Lees shall put his robes on, and the sealing shall go out, and there shall be as much difference between the Elders, and the people that are married and sealed, as ye saw between those on the first and the second foundation on the 17th of the 9th month, 1825: for as Esau tried to take hold on Jacob's heel, so will the Gentiles, which is Esau, try to take hold of this work, and as the red cuff, which is a resemblance of blood, so shall they wet their wrists in blood ; but those which are found worthy to be Elders, they shall have scarlet and blue sashes, and crowns upon their heads ; there shall be two priests, one in each house, until the High Priest come, and then they shall become as elders.

Now I am ordered to tell thee that the bed thou saw hung in white, which is ordered for thee—yet it is not thee, but it is for the females ; for every female that is found worthy, at that day, shall have one like it.

Is white for the open fields, or for the house which is to be built ? Every female's camp shall be green ; every male's camp shall be blue ; and every camp shall be as it can be taken down, so as it can be put into a small compass ; and every one that is found an elder or an elderess—their tents shall be scarlet, and their beds shall be hung with scarlet worsted, and when the millenium is accomplished, it shall be turned into scarlet linen. Then let ther windows which face the twelve o'clock sun—let them be hung with scarlet worsted, or linen ; let this be done wherever there is a priest, or elder, or elderess ; but if he be poor, and can—

not purchase these things, if he wait with patience he shall be free.

But as the female committee disobeyed their command, I am ordered to tell thee, now there is a murmuring spirit; they have said, "we want such and such things first, how can we get such things." I tell thee, if one part of the Lord's children disobey the Lord's command, does not the whole body suffer? Did not the committee at London disobey?—did not all the children want bread? did not they howl out like the ox when he is without fodder? then did not the committee think they had the sheep hedged in on every side? When they saw the sheep break through their rotten hedges, did they not adulterate the Lord's word, by picking up a little here, and there, to mend the fences? then did not the sheep seek for the fodder which is given unto thee? and has not the Lord risen up a committee over his word again, to try them? Then does this committee think that they have his children hedged in again, through their riches? Nay, I tell thee, that if they obey not the commands, the Lord will cause them to break through again, for their wives murmur, and they hearken unto it

The elderesses shall go through great afflictions before their deliverance come; for that male or female that suffers the most of persecution shall shine the brightest in the Lord's kingdom; did not the Lord suffer before you?

And let the female committee gather themselves together. And let the male committee perform their work, for their houses are a divided house. And the Lord requires this of the males,—that they buy thee a Bible, of large print, at the present, till the other be printed; and that they prepare thee the bedstead, according to what has been given before; and let the hangings be scarlet, till that day arrive, that all the females' be hung with white. For the children's bread is now stopped, until they have fulfilled what has been made known before, concerning that house which thou now dwells in, and if it be not fulfilled within two months, from the date of this commu-

nication, Ephraim shall be made up number five,—and all that has been given this two months shall be signed by Ephraim, and sent round the ball. And Manasseh shall stand as an empty house, until her children come unto her. And the Lord will raise up a female committee of the house of Ephraim, and they shall sit and judge his house; for Manasseh is rebellious, and she shall see her shame, if she repent not. How often has the Lord ordered John Stanley to cease wrestling with his wife; let him give her up, for she is not for the kingdom on earth, for she adulterates the Lord's word, for she is a wolf among the Lord's sheep;* and when one of the Lord's children comes unto her, she says, I have just been told such a thing by one of our friends, and she gets the very thing out of that person, which she said another had told her: let the committee warn the people to guard against her. Let Entwisle's son be shut out till the Lord shall appoint: his father is a wolf, and made him a catcher of the prey.

Then let the committee feed all the new places with bread, for none of the Lord's bread is stopped but that which is to give. Taken from the mouth of John Wroe by William Muff.

Street House, 9th of 10th Month, 1825.

THE words of the Lord came unto me by the same angel, saying, Why wrestlest thou between Ephraim and the Lord, seeing that the Lord refuseth them? are they not as the world? for the Lord will turn his hand amongst them, and will make Ephraim more strong. Is not Ephraim become like those that stoned thee? but I will tell thee what the Lord will do unto those that call themselves Ephraim—as he has done unto Bradford, and Idle. Did not Idle dry the tears off one side of thy face and smite thee on the other?—Idle and Bradford shall be a type of the end; as they mourn and lament, so shall the whole world, for scarcity of

* Touching the kingdom.

work and for bread ; for the Lord will yet suffer him that lett-th go on, till he be taken out of the way ; for Satan shall gather all nations round the ball, one against another ;—not kings, for the master shall be against the servant, and the servant against the master, in all branches ; and many nobles of the land shall be with them. And as they shall rise up to set thy building on fire, so shall they set one another's houses on fire ; and when the sun riseth in the morning, the houses that were standing in safety—the same shall be laid in ruins, and the persons shall not be brought to justice till the day of judgment, neither shall they be found out.† Is there not a mutiny among the soldiers ? the king shall say, If my subjects cannot agree how can the soldiers ? it is said, I have peace, yet is there war. Your king shall set a good example in his latter end ; yet is the decree fixed, for his memory shall be strengthened.

My word shall be read in the city of London for a witness to all nations, in a linen ephod, on the Lord's Sabbath ; for three years, which is one day ; for Bradford was called the house of Ephraim, which is the number gathered out of the Gentiles, for they shall be as a lion in the midst of the great people. Though the Lord has removed it to Ashton, and he has built the house of Ephraim there.

Now thou hast laid the 15th chapter of Acts before the Lord ; I am ordered to answer thee, beginning at the 5th verse. Did not the Lord establish the Bible, and establish the law—that that man that kept the law, should overcome the devil ? Did not Moses order it to be read in all the synagogues, that that man that kept the law, should never see death ? did not Enoch and Elijah observe the law, and keep it ? though the time was not come that man should be redeemed*—Then were they not translated and taken to Paradise ? are they not waiting in Paradise until their Lord descend, that they may meet him in the air ?

* See Fulfilment in First Ten Years Volume, pages 382, 383.

+ Made in the image of God.

Now if that generation had observed the law, neither would the Lord have been crucified; nor would there have been any cause for the gospel to have been written. Then did not the Lord give a charge to his disciples not to come in the way of the Gentiles, until it had been proved that there had been five that had kept it? then seeing that there was not five, he drank that bitter cup for all men; for their mark was not found to be the mark of the living God: and when he had drunken that bitter cup, they should go in the way of the Gentiles, and they should receive it—though the Gentiles crucified him, and the Jews with their eyes blinded, according to the scriptures: So the Lord would have no more delight in the circumcision, nor their sacrifices, till that generation was passed away, which is two thousand years. And has not the Lord shortened that time?—did not circumcision cease in the wilderness?—did they get the shadow of the promised land without circumcision?—Then will not little Benjamin refer them to the seventeenth chapter of Genesis, and fourteenth verse; will they yet refuse the Lord's mark, that soul and body may dwell together at the Lord's coming? for the Lord saw there was no man to help him, and his own arm brought redemption to him, and he made the law stronger when he handed forth the gospel; so that he ordered Saul to say, that it was neither circumcision nor uncircumcision that availed any thing, but he that obeyed the gospel that should find his soul alive. Now let little Benjamin refer them unto the eleventh chapter of Isaiah, the tenth and twelfth verses, and there shall be the mark. “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” Now I am ordered to explain the thirteenth verse. “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” That both houses

contained in Joseph, for he divided his birthright ; then will not Shiloh appear in the tribe of Joseph ? then if Joseph be both houses, will he not appear in both houses, which shall become one ? Then is not Ephraim the younger, and Judah the elder ? is not Judah, Jesus, the lion's whelp ? is not Ephraim the sceptre ? is not the enemy of both these houses to be cut off, and come under the soles of his feet ? Then I tell thee, if Jesus was of the tribe of Judah, the house of Manasseh, the heir of the inheritance, when he is become the tribe of Ephraim, then shall the adversary be cut off. Then let little Benjamin tell them which are in Sodom, if they will circumcise their hearts and foreskin before the Lord, he will cause them to break through the mountains. And when the whole house of Ephraim has prepared their marriage robes, then will the Lord appoint the elders.

Now let Manasseh tremble, for they have been hearkening unto Ephraim. Now if Manasseh fulfil the first command of what the Lord hath said, then there shall not one man be found wanting.—Is the females not guilty before the Lord ? the females of the house of Manasseh, the heir of the inheritance, have they not heard the words of the females of the house of Ephraim ? have they not said, if they had been in their place they would not have spoken the same words ? Has not the Lord tried them, and are they not guilty of the same things—did not the Lord order them to prepare certain things ? have they not brought their words to mind, and acted the same things, instead of obeying the words of the Lord ?

Now I am ordered to to make known the Lord's words unto the house of Manasseh, what the Lord will do unto the females which has had their names on the roll, and are returned back ; he will put others into their places to sit as elderesses.

Thou hast laid Jane Taylor's dream before the Lord, that she saw an ark prepared : let the number five send her the likeness of the ark, that it may strengthen her faith, for the Lord caused that dream to come before her that in the time of perils she may be strong.

Thou hast laid the inquiry of the committee of the number five, whether hair for chair bottoms, or sofas, may be admitted : let no one despise a black animal ; black touches nothing but wearing apparel, in a pretence of mourning.* My name is Uriel which has given thee this, but I am ordered to tell thee, that at the last day Michael shall attend thee, for he will finish the work. Taken from the mouth of John Wroe by William Muff.

Street House, 14th of 10th Month, 1825.

THE words of the Lord came unto me this morning, saying, Thou hast laid the 19th chapter of Leviticus before the Lord : I am ordered to answer thee, beginning at the third verse. Ye shall fear every man his mother and his father, and keep my sabbaths ; I am the Lord your God. Ans.—Who is your father and your mother but the Lord your God ? the day shall come that ye shall acknowledge no one but him. Now the Lord has caused this chapter to be fulfilled, for he came and dwelt in flesh, blood, and bone, and fulfilled it the first. Now the man that doth it shall live, for his mortal body shall put on immortality ; and the Lord will do nothing upon his people, but he will do it upon thee the first. Now I will give thee the explanation of the fourth verse. Turn ye not unto idols, nor make to yourselves molten gods : I am the Lord your God. Ans.—Make no one your god, but he that created you, he is your father. Fifth verse :—And if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will. Ans.—Sacrifice is the prayer of the heart ; no other will your father accept. Verse sixth :—It shall be eaten the same day ye offer it, and on the morrow : and if ought remain until the third day, it shall be burnt in the fire. Ans.—That prayer which ye offer, if it be from the heart, it shall be accepted on the same day, and recorded in the books ; but if it be not from the

*Their hearts being fixed on it, after the dead

heart, it shall remain three days before the Lord ; and it shall be tried by fire, and if it be not from the heart, it shall be burnt, and not accepted ; for your father will have all laid before him for three generations, which are three days : the fourth day the books shall be opened, the word divided, and the people sorted : and as your Lord rose before he had laid three days in the earth, so will he accomplish his work before the third generation. Verse seventh :—And if it be eaten at all on the third day, it is abominable ; it shall not be accepted. Ans.—If your prayer be not accepted till the third day ye shall die, and not live ; but if it be accepted before the third day, your mortal bodies shall put on immortality. Verse eighth.—Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord : and that soul shall be cut off from among his people. Ans.—Every one that breaks his command, he shall be crossed from the roll : he shall be as the bond servant. Verse ninth and tenth :—And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard ; thou shalt leave them for the poor and stranger : I am the Lord your God. Ans.—When you have entered the promised land, ye shall not glean your fields, ye shall not gather the corn out of the hedge bottoms : it shall be for the fowls of the air ; and happy is the man that doeth it now . for the Lord notices the poor of your land, as he notices the fowls of the air ; happy is the man that looketh for no provider but his father. Verse eleventh :—Ye shall not steal, neither deal falsely, neither lie one to another. Ans.—That man that makes a residence for his father to dwell with him, cannot do any of these things ; neither steal nor defraud, any more than your Lord did it : he that doeth it is without the father. Verse twelfth :—And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God : I am the Lord. Ans.—Ye shall not swear by your father's

name, to do a wicked thing ; but in righteousness shall ye swear, as your father sware to the covenant.

Verse thirteenth —Thou shalt not defraud thy neighbour, neither rob him : the wages of him that is hired shall not abide with thee all night until the morning.

Ans.—Thou shalt not defraud the bond servant, nor the bond maid ; if thou have it within thy walls, it shall not abide with thee, until the sun rise the next day : this is according to the time of hiring him ; if it be a day, or a week, or a year ; he that is found out shall be crossed from the roll. Verse fourteenth :—

Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God : I am the Lord. Ans.—Thou shalt not curse the bond servant.

Verse fifteenth :—Ye shall do no unrighteousness in judgment : thou shalt not respect the person of the poor, nor honour the person of the mighty : but in righteousness shalt thou judge thy neighbour. Ans.—The Committee shall pass no unrighteous judgment : they shall pay no homage to any man, they shall not move their hats neither to bond nor free. Verse sixteenth :—

Thou shalt not go up and down as a talebearer among thy people : neither shalt thou stand against the blood of thy neighbour : I am the Lord. Ans.—They shall not go to one anothers houses, neither bond nor free ; they shall not bring up railing accusations against their brethren ; they shall not hunt for the blood of those that are in bond. Verse seventeenth and eighteenth :—

Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself : I am the Lord. Ans.—Thou shalt count the children of thy people, and put no difference between them and thine : have they not all one father ? Verse nineteenth :—

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind : Thou shalt not sow thy field with mingled seed : neither shall a garment mingled of linen and woollen come upon thee. Ans.—Two years shall ye keep your

fathers statutes : when the ass shall become thine, thou shalt not let it gender with diverse kinds ; and when thou shalt ride the mule the people shall tell thee of it ; and thou shalt say, Do not the deeds of the wicked testify against the wicked ? the very words out of your own mouth shall condemn you : for the Lord has brought me forth with this mule contrary to the law, to testify against you, that you may come out from amongst your bondage : for doth the judge condemn any man at the bar in a white ephod ? or he puts on a black cap according to your deeds ? Do not the protestant ministers read the Lord's word in a linen ephod, and when he comes to testify against the sins of the people he puts on the black gown to testify of their sins ? So thy father shall cause thee to ride on a mule for three years in a mixed garment, to condemn the world ; and then power shall be given to the saints of the most high, and they shall be clothed in linen, and a mixed garment shall not come upon them. Verse twenty, twenty-one, and twenty-two:—And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her ; she shall be scourged ; they shall not be put to death, because she was not free. And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done : and the sin which he hath done shall be forgiven him. Ans.— Every committee-man, that acts righteous judgment, is as a priest to the Lord. Verse twenty-three :—And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised : three years shall it be as uncircumcised unto you : it shall not be eaten of. Ans.—And when ye shall come into the fourth generation ye shall not eat of the fruit of the three generations,* which is your deeds : three years it shall be as

* Which is the evil.

uncircumcised unto you, which are the days from Adam. Verse twenty-four:—But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. Ans.—But in the fourth year, which is the fourth day, all your work shall be holy. Verse twenty-five:—And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God. Ans.—But in the fifth year, shall ye eat of the heavens for your portion; for ye shall be as gods. Verse twenty-six:—Ye shall not eat anything with the blood: neither shall ye use enchantment, nor observe times. Ans.—All blood* shall be put out of the land; neither will there be devils or enchantments. Verse twenty-seven:—Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ans.—The Lord's mark. Verse twenty-eight:—Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord. Ans.—The ring on the fourth finger on the left hand, is the mark between the man and the woman, of the female; but the mark in the Lord's covenant, is the ring of the foreskin in the male: for as man claims the woman by the ring, so shall your father claim the male by the mark in his foreskin; but after this, he that makes any other mark, he is blemished. Verse twenty-nine.—Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. Ans.—If thy daughter will marry to the bond, thou shalt not stop her,—or if they want to marry one that is free, thou shalt encourage them. Verse thirty:—Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. Ans.—Doing this, it is the Lord's sabbath. Verse thirty-one:—Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord. Ans.—Regard not the world, till your father come. Verse thirty-two:—Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I

* The evil of it.

am the Lord. Ans.—Thou shalt count the old man like thyself, knowing that he shall become like thee in youth. Verse thirty-three and thirty-four :—And if a stranger sojourn with thee in your land, thou shalt not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself ; for ye were strangers in the land of Egypt : I am the Lord your God. Ans.—Ye shall not vex the bond, lest they come from under their bondage, and then he will be a witness against thee. Verse thirty-five :—Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Ans.—But the aliens shall have all one weight and one measure ; this shall be round your ball, for your father shall order them ; and they shall bear one likeness, for they have not lost their savour, till Satan come forth in them ; after the day is over, then their carcasses shall become as ashes, seeing there is no salt in them, X

Now son of man, I am now ordered to give thee a sign, or type : Thou shalt go out into the field, or the garden, and thou shalt take unto thee two caterpillars, and thou shalt take salt that has not lost its savour, and thou shalt dissolve it in water, and thou shalt spread it on them, and thou shalt see them die : so as ye are the salt of the earth, the Lord will cause ye not to lose your savour ; that by words that the Lord will give you, ye shall slay old and young, wives, and little children ; but who are the salt but them that obey the commands. X

Thou hast laid the words which John Stanley gave thee, concerning the top of the beds, before the Lord : I am now ordered to answer thee. Let the number five with the priest, for the priest of the house of Manasseh may hear the Lord's word, and may sit as one of them, but not to give a vote, but if there be any thing in a communication concerning himself, he shall not sit at that time, while that is acted on. And let those five, with the priest, draw out their plan,—the bed that can be taken from together, into the least compass ; and let them bring their plans before thee,

that thou may lay them before the Lord, that I may answer thee. Those bedsteads shall be round ; there shall be nothing square about them ; the bow on the top of the camp bedsteads shall be all copper—round.

Did not the Lord order thee to return and set thine house in order ? then as they obey this command, so shall their houses be ; for the Lord has given a command unto me, that I may give it unto thee, that thou may hand it unto them : that they bring forth the choicest of all wood, for the furniture : this does the Lord require at John Stanley's hand. Sofas and the chair bottoms to be of the hair of the animal as it is grown, that your children after you may ask the meaning of, and ye shall say it was a command in Satan's kingdom, which frustrated him.

Now let Samuel Swire call the committee together, and let him read these parts separate to the persons concerned, and let no one hear the parts but of themselves, till it be accomplished ; that the four beasts may appear—for the other was the shadow, this shall prove the substance ; and let them sit in judgment on this communication, and circulate such parts of it as they think proper, and let the other parts of it be kept back, till the Lord make known.

For the Lord has ordered thee not to travel in the parish of Bradford, with up sun, till the blackberry season be over ; for if they take thee in the fields, they will use thee till thou cannot travel ; this is permitted them that thou be kept in secret till it be over ; for as the Lord has brought the shadow on Bradford, he will bring the substance on the whole earth, for scarcity of bread ; for are the three years over that the Lord made known unto thee, that there should be a scarcity in three kingdoms ? if it be up thy time is up. Nay, I am ordered to tell thee it is but one year, this is for them to boast.

Concerning the room furnishing and these things which is required at their hands, for the Lord gave the world six thousand years to repent in, and if it did not repent he would burn it up and destroy it ; but the Lord says, To-day is the day if ye will repent ;

so now the Lord requires this at your hands, within the time of two months.

So all that has signed this covenant may take salt and till their ground, that it may give its increase ; for it shall kill the insects that destroy your crops. When Satan gets hold of this he will publish it in the Newspapers, for it shall destroy all the caterpillars and the insects in your gardens.

Street House, 15th of 10th Month, 1825.

ONE o'clock in the morning, written at two. This thing was shewn unto me; whether in spirit or body, that I leave : I had it shewn to me as though I could see round the whole ball ; I saw in the heavens four bright stars, which exceeded all the rest, which were divided into the four quarters ; these enlightened the world, the people of the world called them planets : one shone out of the north, and another out of the east, another out of the south, and another out of the west. The astrologers called them the four poles ; I thought no man was able to find out the name of them :—they were seen from one to two o'clock in the morning, only one at a time. After this, I saw them gathered unto one place in the heavens.

After this I saw four men stand in the four quarters of the earth, dressed with a scarlet robe on, with a white sash over their right shoulder, and tied at the left side ; and I saw over their breasts a blue silk sash, tied under their left arm : I saw another sash over their right shoulder, a purple one—I saw crowns on their heads, but the description I am not able to give. I saw them with each a trumpet in their left hand, and I heard them utter words by the trumpets ; they swore by Him that liveth that there should be time no longer. After this, I saw them bend their swords on their thighs. After this, I heard a voice from heaven, saying, Blow ye the trumpets ; gather ye the people. After this, I saw twelve men, clothed in white linen robes : and they had a scarlet sash over their right shoulder, and tied

under their left arm, and a blue silk one tied over their breast, and the purple one over their shoulder. I saw these twelve men receive the command at the four men. After this I saw other twelve men coming to receive a command from the first twelve. These were clothed in white robes; they had purple sashes over their right shoulder, tied under their left side.—I saw the four men have four writers: I saw the twenty-four men have twenty-four writers: I saw twelve large numbers of people gathered together; and I saw two out of these twenty-four to every body of people. After that I saw them divided again, into three bodies; and, after that, I saw one of these four placed to these three bodies. Then I saw all rush together. After this, I saw one like unto a man, in the heavens, come from the clouds to the earth, with a large number of angels, as if they had wings. So I came to myself; but whether in the body or out of the body, that I leave; but I appeared as though I was travelling in the fields.

After this the words of the Lord came to me, by the angel Uriel, saying unto me, Son of man, art thou alarmed at this sight? for thou shalt see greater than this; I am come to shew thee the interpretation of the vision. The four lights which thou saw in the heavens, are four lights which shall be seen one at a time, which shall be seen from the first watch in the morning to the third; one of these lights ye have now from the east. These shall resemble the four beasts; for they shall alarm the earth. The four men which thou saw at the four corners of the earth, clothed in scarlet robes—these are the four beasts of the earth; those which thou saw clothed with robes, with their paps girded with blue, are the twelve heads of the house of Manasseh: the other which thou saw clothed in robes, and purple sashes over their shoulders, are the twelve half tribes of Ephraim; these twelve shall bear the glory. And thou seeing them divided into twelve bodies of people, are the twelve tribes of Israel,—one elder for every tribe, which are of the house of Manasseh, the other twelve that thou saw of Ephraim, are called half tribes, because Joseph's birthright was divided; it is the

younger, though it shall serve the elder—yet shall it bear the glory ; for it shall sit in its own province as a king.

And when thy time is up, of thy three months, thou shall then be at liberty to have the communications,—and enter into the Sabbath, that thou may keep them as well as they.

Every elder shall have a place built at Jerusalem, and a place in his own province. Manasseh's residence shall be at Jerusalem, yet shall they have their possessions in their tribes ; and they shall go out to meet their people. The aliens shall build your houses and plant you vineyards. The young man thou saw descend from the heavens, is Jesus, the tribe of Judah, which is become Shiloh, the tribe of Joseph, which is become the head of the world, and divided his portion to both houses, which are Ephraim and Manasseh.

Now, son of man, thou marvels greatly thou was not one of these : is there any difference between these in the scarlet robes, and these in white linen ? will they not all have one spirit given them ? are not these beasts, and these elders over the Lord's coinage ? for ye shall have banks in every city. And the aliens shall dwell in these towns, but ye shall not dwell in towns—your houses shall be where your land is lotted out to you. For the aliens shall be all branches. Every male and female shall have seven servants ; these shall dress your vines, and live in your own buildings, for ye shall have servants born in your house, for your offsprings. And every five miles there shall be a piece of land lotted out for a town : every man shall have a house in the town ; but his residence shall be where his land and his cattle are. There shall be a synagogue built in every town : the light shall come in at the top : four lights shall there be in every synagogue ; and ye shall worship there every sabbath and every new moon. But every tribe shall go up to Jerusalem every year to worship, before the king. The females thou shalt have also shewn before thee, and their dress. Thou says, Who are the beasts ? I am ordered to tell thee : Those that go through the greatest persecution, for they find

out the brightest pearl. Did not Joseph bear more persecution than all his brethren ? Did not he become the head of them ? Then if he was the head he was the father of them. Will not a father give his right to his own sons ? Then had he not two sons ? Did he not divide his inheritance with them ? This is the Lord turning his hand a second time, to divide his blessings among his people. Then let Manasseh call out unto Ephraim, that they will let them join : the younger is at variance with the elder, though he is the heir.

Now I am ordered to tell thee that the rent of your chapel shall be gathered on the Sunday, that ye may receive from the world the rent ; but for the Lord's treasury it shall be gathered after the hour. Taken from the mouth of John Wroe by William Muff.

Street House, 18th of 10th Month, 1825.

THOU hast laid Sarah Wroe's dream before the Lord, I am ordered to answer thee, that, the Lord will shew many of his children by dreams, things that he will bring upon them. Her seeing a man come into the house without beard, quarrelling with her husband—so has the committee declared the Lord's word unto those without beards ; and after that they have held a contest with them, that they have not told it ; and they have come unto thee, and got the word from thee to hand to the world ; this has the Lord permitted to shew the difference between those he has promised his protection, and those he has not. And as she saw the white linen, clean and white, so shall she see the same linen—for whiteness on others.

Thou hast laid Wallace's wife's visitation before the Lord : and I am ordered to answer thee. Satan will come forth in many of the believers, and will shew them things concerning thee, as though thou was doing deeds contrary to the laws : and he has shewed her things concerning thee, and many of the believers ; but for the work's sake, the Lord shall not make them to come to pass : and things concerning her husband,

things that are well pleasing to them : tell her to let her dreams remain with her ; for they are dreams which Satan has come forth with a mixture of matter.—She has had things shewn which have been transacted at Ashton, and things which the Lord has caused thee to perform, but Satan also is amongst it, that he may cause some of them to be led astray. Now let her husband rely on no dreams or visions, that he may be brought forth to the word.

Thou hast laid the inquiry about the hair of chair bottoms and sofa's before the lord. The Lord allows any thing which is to hold the hair together ; for when the Lord establishes his kingdom, there shall be no hair permitted but to the twenty-four and the four beasts ; these shall have it as a memorial of Satan's kingdom. There shall be no hair cut from any animal during the thousand years.

The dresses of the married thou shalt have shewn thee, for they have not yet received them, for they shall differ from all the rest, these are they who are found elderesses, or the name of a beast, twelve of them shall remain in Jerusalem.* The other thing I am not ordered to shew concerning them, till the Lord has prepared them for their offices for the Lord has not prepared the rest of children to see them, for ye shall see as much difference as in the stars in the firmament : but before that day, every man shall think himself lower than the other. My name is Uriel that has given thee the interpretation, and shewed thee things to come.

The Lord is giving these things unto thee, to bring the snare on the whole world, that thou may seem a greater deceiver to both believers and unbelievers, till their works be tried.

When the Lord shall bring thee to thy home, during the time of thy stoppage, I have a command that the committee stop the whole of that allowance which the Lord has allowed thee, till that furniture which the Lord has ordered thy wife be paid for, and let this

* They being in the Spirit.

command be recorded in her book. And if thou find no peace at thine home, thou shalt leave it, and return unto Ashton, and thou shalt stop there thy days ; for the Lord has declared unto me that the protection of peace shall be established with thee. Taken from the mouth of John Wroe by Henry Lees.

Street House, 2nd of 11th Month, 1825.

THOU hast laid the 9th chapter of Ezekiel before the Lord ; now it shall be read before thee, verse by verse, that the explanation may be given thee.

Verse one :—He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. Ans.—Satan shall advertise that the Lord's voice is heard in the land, that Israel is going to destroy all that has not his mark, which is the mark of the beast, which shall ascend out of hell, and he shall engrave in their flesh a mark in their forehead and in their hands ; and all that will not fall down and worship him, and receive his mark, shall be destroyed from the face of the earth. This is the interpretation in the newspapers : this shall be the cry throughout your land, and in other nations : but I am now ordered to give thee the true interpretation. Did not the Lord form the house of Manasseh in the south country ? it was erected before the earthly bodies, is it not south of the house of Ephraim ? is not Ephraim north of the house of Manasseh ? then Manasseh being the heir, did he not pick a man out to be clothed in linen, to go forth unto the north gates of the house that he might give a charge to them that had charge over the city of the house ? that every man might prepare a destroying weapon, that they might destroy old and young, man, woman, child, and suckling ; but they were not to come near any man, that the mark of the living God was found upon ? not the mark of man, but that mark which God causeth to grow in their foreheads, which Satan refuses to wear. When the ring and the mark are grafted

together, then shall the scripture be fulfilled, "whom God has joined together let no man put asunder." The destroying weapon is the word which the Lord God will give them. Have ye beholden the man clothed in linen that placed the mark? behold the man clothed in linen that placed the mark in their foreheads, it is the mark of the living God; have ye beholden the man clothed in linen that placed the mark of the ring? these two shall become one. Have ye beholden the woman clothed in linen which has received all the rings? behold, she has one hundred and forty-four thousand in her hands, she shall give them into the hands of the priest, and he shall deliver them to the brides.

Verse second.---And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. Ans.---Did not William Lees go clothed in linen to the north gates, which was Bradford? did he not go to give six men the oath? did not they all six sigh and groan? was it not for the wickedness which were done in their flesh? did not five of them take the oath to wear the mark against the abominations that were done in the flesh? did not the man clothed in linen bring the mark with him the first? Then when William Lees stood outside of the brasen altar was not the angels at the threshold of the house? Did not the cherubims ascend up to heaven with the groans? then let William Lees write these five names down in his book, for there is a Peter amongst them, and he shall come forth. For the day shall come that William Lees shall stand before God, and say "I have done as thou hast commanded me, believing it to be thy word;" and at that day he shall have five men with him. This is the explanation of that verse: the brasen altar is the pulpit, and see that thou be glad that God kept this from thee till now.

Verse fourth:—And the Lord said unto him, Go through the midst of the city, through the midst of Je-

rusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof. Ans.—Has not the Lord given a command to William Lees that no man shall be married to the Lord but what has the mark of the living God in his forehead; has he not also given a command unto Henry Lees, that no man shall be married to the Lord but what has the ring of circumcision?

Verse sixth.—Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. Ans.—That the mark go upon a hundred and forty-four thousand. and when the mark is placed on them the destroying angel shall go forth, and enter into man, and it shall be as Gideon's army; for Gideon's army shall not touch them till the battle be fought, the victory won;—for they shall turn sword to sword, and fight one against another: this is pretended friend and neighbour, they shall dash one another's children to pieces. After this the little flock shall hunt them out of the holes and clefts of the rocks, and he that will not worship the God of Israel they shall destroy, till there be not one man left in the earth.

Verse eighth:—And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Ans.—This verse was fulfilled at Jerusalem, the remnant shall return and gain the victory.

Verse ninth:—Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. Ans.—As this verse is, so is your land at this present day: but the Lord shall take away this blood from this people, that the adversary of Judah might depart; for he gave his blood to take away yours, for the blood is the life of deadness.

Verse eleventh:—And, behold, the man clothed with linen, which had the inkhorn by his side, reported the

matter, saying, I have done as thou hast commanded me. Ans.—This shall Israel see: my name is Uriel that has given thee this. Taken from the mouth of John Wroe by William Lees.

Street House, 17th of 11th Month, 1825.

THE word of the Lord came unto me, this morning, by the same angel, saying, Arise, thou son of man, and hear the words which I am ordered to give thee, of the inquiries. There shall be one month wherein thou shalt be sealed from man, that Michael may send forth his minister unto thee, that the key of the scriptures may be unfolded unto thee, to be handed to the people. For there are twelve trees which shall bear their fruit every month, of the word which shall proceed from every tribe, shall go forth among the people. For they shall sit as refiners of the Lord's word. Hast thou beholden thy five friends? two of them has the Lord sorted out from all the rest, that every man may stand to his own office which the Lord has called him to; and these two men shall come forth, and they shall bring forth the resemblance of the twenty-four elders; for they are not elders, but the shadow of the substance is in them. But the word is ordered to prove them once more. They, each man shall bring forth twelve trees; there shall not one tree be like another; they shall each differ. John Stanley shall bring forth twelve trees which shall bring forth their fruit every year; this is a resemblance of the twelve stones, each year is for one month. The flower is the fruit. One month has the Lord given him to prepare these in. Samuel Swire has the Lord called forth for twelve trees: they shall neither bear fruit, nor flower; there shall not be two alike in them; the leaves shall differ, as the stones differ: they shall all differ in their smell; and that tree which smelleth not, shall be cast into the fire. These twenty-four trees shall be presented before thee, before thou goest. And after the time is up, each tree shall return to each man, for they shall be in the sanctuary. This is after the three days is up, which is nine years.

John Stanley's trees shall return to the twelve tribes, which are the twelve kings of the whole earth. Samuel Swire's shall return to the twelve elders of the house of Manasseh. Shall not the four beasts hand those trees unto them? 'This shall be entered into their books till the time; for it is not given unto me to hand unto thee.

Who are the beasts, or the kings? I am permitted to tell thee this, that both the beasts and the kings shall sit as elders till that time. These trees shall be delivered into thy wife's care till that time; and when the time is up, John Stanley and Samuel Swire shall receive them; then he shall take one for himself and one for Samnel Swire, and every man that is found worthy to bear a stone shall have a tree. And Samuel Swire shall hand forth his trees unto the house of Manasseh, for they are elders that are found worthy to receive them.

The Lord now will prove thy wife, for as she was ordered to nourish thee, so shall the Lord's words prove her. These words shall be circulated round the ball:—when Eve had handed forth the evil fruit to her husband, she then became subject to her husband, for if the wife cannot be subject to her husband in temporal things, how can ye be subject to the Lord in spiritual things? for the Lord has laid the iniquity of both houses upon her for three years. Three things will he perform upon her; the first is the iniquity of both houses:—the second is, that she shall wear the adulterous ring for three years:—the third is, that she shall be shut out of all places for three years:—and the Lord requires this at her hand—that she obey the law; and keep his command every sabbath, of one hour. And she shall be shut out of all the houses of Ephraim. Ephraim shall not come unto her, nor she unto them; for it is a stiff-necked house. For hast thou not borne the reproach at her hands? for she did not know the Lord's ways; for he had hid it from her. Let the number five write her the laws, that she may have them in her house, for God will strengthen her to fulfil it.

Let the number five search the laws for Windle, that

he may observe them, for that committee-man that gives his bread to the dogs, he shall both hunger and thirst ; for he that breaks the Lord's command, he has not light to get into the city. Taken from the mouth of John Wroe by Martha Wood,

Street House, 27th of 11th Month, 1825.

THE words of the Lord came unto me this morning, saying, Son of man, cease from labour, that thy heart may be drawn to attend to the words which I now give thee. Is the temporal work too great for thee ? if thou cannot do the temporal, how can thou do the spiritual ? Is my arm too short for thee, then cry thou out, for thou shalt bear the reproach of the wicked for three years, and they shall chasten thee, but not by me ; for the time shall come that thou shalt overcome thine enemies.

Have not I brought the elders before thee, of my house ? twenty-four half tribes ; one elder over every half tribe : these shall come to Jerusalem with their half tribes, and worship, and fall down before me. These elders shall present every man a tree, every tree shall differ one from another, in leaf, in smell ; these shall be planted at the gates of the entering of the house, at Jerusalem, at every gate. And there shall be twenty-four houses, one in every province, built on the same scale, like that at Jerusalem. Your parliament houses at the present time is a shadow of that which is to come ; for there shall be a parliament to every half tribe ; and that elder shall hold the rod between the parliament and the king. They shall be twelve kings, one king to two provinces ; every king shall hold a sceptre, and they shall come with their tribes, with their sceptres in their hands, and when they enter into their foundation, Shiloh Immanuel shall appear on his throne, in the holy place ; and he shall present his sceptre, and they shall throw down their sceptres and crowns before him : and they shall cry " Glory and honour to the King." And the twelve kings shall bring twelve trees, bearing twelve different

manners of fruit, they shall be placed round the throne, in the place of holy of holies ; there shall be the lion and the unicorn there alive ; and a animal for every tree, for I will preserve twelve for my house. These animals shall fall down before me, for I will make them known unto thee before the time.

For I will cause thee to show them all their dirty houses : thy wife crieth out against thee because thou hast shown the dirt within the walls, and as thou hast done so shall my sons and daughters do, for the temporal must be done before the spiritual can be given them ; and every one that obeys the command, is the cleansing of the bottle. When the bottle is clean, the wine will be given.

There shall be four beasts, one from every quarter, with the decree of three kings : these four beasts shall hand the decrees between the kings and the people ; they shall throw down their decrees before Shiloh, the king of Kings.

Now, son of man, so long as ye dwell in flesh and blood, ye are the sons of man, but when your mortal bodies has put on immortality, ye shall become the sons of God ; and Shiloh has become the son of man, showing that he has conquered man. The whole number, one hundred and forty-four thousand—have not I offices for them during the whole of the thousand years ? I will not show thee at this time, the offices below the elders. The females thou shalt have shown thee before the end.

For the females shall read the Bible through in that month when thou shalt be kept from man, for the blinds shall be drawn upon thee during the time that the sun is up.

And when thou returns to Ashton, the furniture that has been ordered for the house shall be read before thee, for all things shall be prepared for thee three years before the time,—one sitting-room, one lodging-room ; only one entrance into these rooms, in the inside of thine house ; six seats in the sitting-room, six in the lodging-room, these shall be made of two different kinds of wood.

I now call forth every man to his office, for I will now prove who will fight for me and who will not.

Your walls shall either be done with green paper and a large scarlet plaid, and your carpets shall be the same. This shall be in all the twelve houses, that within thine house may be a resemblance of one of them : the rooms which is spoken of shall be lined with green cloth, and a scarlet plaid, but not thy rooms : there shall be blinds to both the windows, and scarlet hangings, and all things which I have made known for thy wife to pay for, she shall pay for them, and the rest shall be paid out of the treasury.

And when these two rooms are finished, the Bible then shall be read to thee ; then two females shall read it unto thee, whom I will name unto thee ; and then they shall return to their homes. Twenty-eight days shalt thou stop within those rooms, then will I bring thee before Israel, that I may gather them.

There shall be four books for the four beasts ; it shall be gilded on them, " The Books of the Beasts," There shall be twelve books for the twelve kings ; it shall be gilded on them " The Books of the Kings ;" there shall be twenty-four books gilded on the backside, " The Books of the Elders." Then there shall be the large book of the seven seals, it shall be gilded on the backside, " The Bridegroom's Book for the Brides," and every man's name that is not written in that book, is for the fuel. But the aliens which shall come out of the clefts of the rocks, there shall be neither root nor branch left of evil

Now let the number five build their houses with plugs in the walls, for there shall be stripes of brass nails down the cloth, will there not be four out of the twelve ? as I live, saith the Lord, I will bring them forth ; then I will take me four elders, and make them kings, that their houses may be occupied ; I will then turn unto my sons and take four, and make them four elders, that their places may be occupied. Taken from the mouth of John Wroe by Martha Wood.

Street House, 29th of 11th Month, 1825.

THE words of the Lord came unto me, by the angel, saying ; Son of man, hast thou beholden the work of the Lord ? I am commanded to minister unto thee in the name of Michael, to give thee a command concerning the Lord's house, for I am now ordered to give thee the twelve houses, that they may be built in their time ; eight houses of the free women, of Leah and Rachel, of the house of Manasseh ; for two have become one. For did not your Lord cry in the ears of Manasseh, that he had other sheep, them also must he bring in ? These are the sons of the bond-woman, which shall become tens of thousands, which is the seed amongst the Gentiles, and by the blood of Christ they are made free : and this eight houses—the two rooms—the windows shall be eastward, or south east ; the four houses shall be westward, or south west : these rooms shall be lined with the finest of green cloth ; they shall be nailed with nails with silver tops : there shall be a screen of hair, of gold twist, made of silk, for a border round the room ; there shall be a stripe of gold twist from the top of the room to the bottom ; then there shall be a silver twist across the room to make it a plaid ; this shall be done both in the sitting-room and in the bedroom : over the fire place shall be scarlet cloth, but the same plaid ; thou shalt have the likeness of the screen shown thee and the size of the plaid : there shall be green silk fringe round the hangings. Other things let the number five inquire for, and let the committee enter this into the book of the twelve rooms, that all things may be kept there concerning them.

There shall be no names given of the house of Manasseh until thy day be up ; now let not Ephraim envy Manasseh, for Ephraim shall build the house that I shall dwell in, and Manasseh the house that I will be worshipped in. The twelve houses shall be built of brick, at Ashton, not two alike ; they shall differ as their stones differ. Taken from the mouth of John Wroe by Martha Wood.

Street House, 2nd of 12th Month, 1825.

THE words of the Lord come unto me by the name of Michael the archangel, saying, I am come to minister unto thee, to make known the inquiries.

Thou hast laid William Northen's inquiry before the Lord : I answer thee. William Northen—let him cease and his writer with him, and let him wait for that day : for Satan's kingdom is divided, and Satan has come forth in him to cause him to go before the word of the Lord : for so long as ye are among the Gentiles ye shall worship with your hats off, and it shall be accepted : this is on a Sunday.

The words of the Lord came unto me the second time, saying, Thy sighs and groans have been heard concerning Samuel Swire, but thou must sigh for thyself, for lovest thou him more than the Lord ? for I tell thee he is not an elder, neither shall his tribe be altered. Art not thou ordered to make no difference between the highest and the lowest ? Thou hast said, it had been better if the Lord had not made them elders unless he would keep them as elders. I tell thee the Lord shall make thy five friends do their work.

Thou sayest thou wast ordered to rest for three months, and thou sayest thou hast rested not : hast not thou rested from Satan afflicting thee ? hast thou not been clothed before thou wast naked ? has not thy five friends visited thee before thou wast sick ? art thou any better than the Lord's children ? if thou murmured not, Satan would have no power over thy body during this time ; so now Satan is permitted, but not to touch the word ; for the time shall come that thou shalt rest from temporal matters, wilt thou now murmur under the yoke of thy sickness ?

Now I am ordered to give thee the tribes : thou shalt make a ring for the city of Jerusalem in writing, that Judah may be sealed to possess the inheritance of Dan, and enter the gates of Reuben ; and Reuben shall be sealed to possess the land of Asher, and enter the gates of Judah ; and Gad shall be sealed to possess the land of Naphtali, and enter the gates of Levi . these

are of the house of Ephraim, and shall possess the land from the North to meet the South. Asher shall be sealed to possess the land of Manasseh, and enter the gates of Joseph ; Naphtali shall be sealed to possess the land of Ephraim, and enter in at the gates of Benjamin ; Manasseh shall be sealed to possess the land of Reuben, and enter in at the gates of Dan ; these three tribes shall all possess the land from the East to the West, for it is the house of Ephraim. Simeon shall be sealed to possess the land of Judah, and enter in at the gates of Levi. Levi shall be sealed to possess the land of Benjamin, and enter in at the gates of Issachar. Issachar shall be sealed to possess the land of Simeon, and enter in at the gates of Zebulun : these three tribes shall possess the land of the South to the North, for they are the house of Manasseh, the heir of the inheritance, Zebulun shall be sealed to possess the land of Issachar, and enter in at the gates of Gad ; Joseph shall be sealed to possess the land of Zebulun, and enter in at the gates of Asher ; Benjamin shall be sealed to possess the land of Gad, and enter in at the gates of Naphtali : these shall possess the land from the West to the East. for it is the house of Ephraim. These are the nine tribes of the house of Ephraim, which shall bear the glory ; three tribes of the house of Manasseh, the heir of the inheritance.

Now, son of men, thou hast wrestled hard to divide these tribes : is not this the second morning that I have shown thee ; wilt thou yet be a respecter of persons ? the decree is fastened before I brought thee forth, and it shall not be altered.

Let John Stanley prepare the two rooms thou dwells in, and then Samuel Swire shall come into them, and they shall set all things ready for twelve people for a dinner, but there shall be no meat cooked. There shall be all pertaining to a dining table ; that twelve men may dine, six on each side, and these shall often dine together. These twelve shall bear twelve stones into the city of Jerusalem ;* the two at each end are the

* Which is the other Spirit, their natural bodies being the stone

four beasts. Is there not the females among them? This shall remain until the time, for they are not able to bear it, for the glory that shall be revealed among them. Taken from the mouth of John Wroe by Martha Wood.

Ashton, 16th of 12th Month, 1825.

THOU hast laid Aaron Woollacotts' inquiry before the Lord, and I am ordered to answer thee: let him wait patiently at the place where he is, and let him use the spirit and the talent which the Lord has given him, the desire of his heart is that he may come unto Ashton; but the Lord will prove him the first. Let him appoint one in his place, and let him go out into the world, and where he can get admittance let him stand up. Now if he obey this command, that crown which the Lord has ordered for him shall shine glorious upon his head. For the desire of the people is all to live at Ashton, but Zion is not yet full, her children have not all made their appearance.

Thou hast pondered concerning the ten children: But if the Lord had made known unto thee that they should die, which of you could have borne it. Now I am ordered to tell thee that these ten all shall die; and it were needful that these ten should die, that they might become Angels, to give the language unto the other ten that should come after them, for they yet live and shall put on Incorruption.

The Lord gives a command that all may appear neat and clean before him, that your cleanness may exceed the Gentiles; and if your cleanness does not exceed them the Lord's word will sort you out, for it is fire before it and fire behind it, and two flaming swords to prepare the way; for the Lord requires every man to appear clean* that his work may appear before you.

And for Woollacott, he is pondering in his mind whether the spirit that was given to the woman that made known the thing unto him, whether she was to give di-

rections or not? I tell thee she was not a prophetess. The spirit ordered her to go to give directions, but the Spirit of the living God came forth and stopped her. Now let Woollacott judge on this, and let his pondering spirit depart from him; for it is a spirit which wants to lead him out of the way: for Satan has this privilege till he be taken out of the way, to present himself in the hearts of the people to appoint them to high offices, that he may snare them, and take them out of the Lord's path; but I am ordered to tell thee that the Lord will have but one standard of his word, and when that standard has broken his covenant he shall be taken out of the way, he shall die and not live, saith the Lord; but yet for his works' sake, shall he put on incorruption at the Lord's coming.

Now let the whole house of Manasseh gather together their plans of their furniture, that they may have their heart's desire granted unto them, for I am ordered to tell thee that the day shall come that their dining-rooms shall have neither paint nor likenesses; neither shall it be lined with cloth; but it shall be built of twelve different colours of marble, and over the firestead with scarlet. This shall be performed in twelve houses, in every dining-room; this shall be put up after the room is built;—this shall glitter so that it shall make the nobles of the land tremble. Let no man say this is a long time off, for, behold, it is at your doors. For there has not one house yet been built as they shall be built, in the kingdom. Your high roads shall be all one distance, there shall be trees planted on each side; there shall be no rain, only mists; there shall be no wind to cause the dust to blow upon his sons; the air shall be pleasant, and the sea delightful; for it shall be drawn back into one lake.

There shall be great destruction in your land—banks breaking, and men's hearts failing them; and though they shall lay all their heads together, yet shall they not be able to obtain. Taken from the mouth of John Wroe by me William Tillotson.

Ashton, 18th of 12th Month, 1825.

Now, Son of man, I am ordered to make known unto thee the answer from the Lord, to those that have sitten as elders in the house of Manasseh. Samuel Swire—as he has bidden the trial, passed the furnace, and not turned his back upon his God, the Lord requires this thing of him, that he fulfil the former command which was given to him within twenty-eight days of the date of John Stanley being at that house where thy wife dwells ;—and if there be nothing lacking at that day, of two rooms being furnished according as ye could like in the millennium, and the things which Mary Wroe has to pay for entered into her book, and the things which she is not to pay for entered into the Lord's treasury.--Now if he be not able to fulfil this temporal thing, how is he able to fulfil the spiritual thing in the house of Manasseh ? and the book then shall be read of all things that has been spoken ; and if there be one thing lacking that is not within the walls, he then shall become an elder in the house of Manasseh, appointed to the tribe of Issachar, and if all these things which the Lord has made known be found within the walls—he is of the house of Issachar not an elder, and yet is one till the Lord come ; and when the Lord shall descend he shall then be next unto a prince.

I am ordered to make known unto thee the answer from the Lord unto John Stanley—the matter is obtained—his tribe never shall be altered, for he belongs unto the house of Simeon, for he shall be cruel unto his enemies, for the sword of the Lord shall protect him—and when the Lord shall descend he shall then be next unto the prince ; but an elder shall he be in the house of Manasseh until that time ; but the Lord requires at his hands all necessary furniture for both rooms, and pots for the rooms, and bowls for the rooms, engraved or written under the bowls, “Holiness to the Lord.” This thing does the Lord require in the Hebrew language—knives and forks and all utensils. Now if Samuel Swire and John Stanley perform this, God shall be with them, and endow them with the spirit of prophecy.

Now I am ordered to make known unto thee Henry Lees' heart, he having a desire in his heart to be of the seed of Rachel, that he might be born free in the Lord's house, from the bondage of Satan ; the Lord now appoints him unto the tribe of Levi, for he has placed the Lord's mark upon his people, for he shall be a witness between God and his people, and he shall be an elder in the house of Levi until the Lord come ; and in his book let all be written pertaining to him, even his raiment, and his clothing. Now the Lord has granted thee the desire of thine heart, seeing that thou longed for these three tribes.

Now I am ordered to answer thee Edward Lees' inquiry,—Edward Lees being appointed to the house of Reuben, the beginning of Jacob's strength, being born free by nature, come of the seed of the free woman, the Lord appoints him to the house of Manasseh, in the house of Simeon, an elder in his house ; but this thing does the Lord require at his hands, that he see that thine whole house, that the seed which has sprung from thy body, that they be clothed with woollen and linen, and all necessary things until the Lord come, that he may become a father to the widow's children ; this does the Lord require at his hands.

Thou hast laid the inquiry of Samuel Lees before the Lord. The Lord said he would make him the head of the house of Ephraim for ever. For ever is half a time, and for ever and ever is a time ; and as he has judged the house of Ephraim, and condemned it, and condemned his own body also, the Lord appoints him unto the house of Manasseh, the tribe of Levi, an elder in his house ; but this thing does the Lord require at his hands, that he see all books settled concerning Mary Wroe, every six months, and that he see that she is prepared with all linen for herself, and the fruits of her body, until the Lord come.

Now, there shall be no one given unto these three tribes until thy days be up ; they shall stand as a sealed book before the Lord.

I am ordered to answer thee concerning those which bear the stones, there shall be no alteration : they that

have them shall hold them, until the Lord make known, nor no one shall receive a stone until the Lord make known: the stones are for the twelve kings. Taken from the mouth of John Wroe by William Tillotson,

Park Bridge, 20th of 12th Month, 1825.

FOUR o'clock this morning. The words of the Lord came unto me by the same angel, Michael:—I am now ordered to make known unto thee, what thou hast seen and heard, and to shew thee what man is; for when God created the heavens, and formed all things therein, and they rebelled in heaven; and now God will shew the difference unto all men, of Satan conquering man in Paradise; for the whole number of the sons of God* were before God, in Adam, and Satan made war amongst them, for the whole number of the sons of men, after the fall, were to become, and to be born in flesh and in blood, for God tried them and proved them, and they rebelled against his Son in heaven, so God sent his own Son in flesh and blood, that he might conquer them in flesh and blood. Now son of man, what is the desire of thine heart? I am now ordered to reason with thee. So I began to reason with the angel, and I cried to the angel, that the time might be shortened, that wickedness might be done away with. Then the angel cried in mine hearing: Go thou unto a farmer, and buy thee a bushel of wheat, and count the corns in the bushel of a lawful measure; then thou shalt go unto another farmer, but Satan shall go before thee, and Satan shall persuade that farmer to give thee short of measure; then when thou hast got the measure, count the corns of wheat,—then art thou satisfied with this measure which is short? and I said, “No Lord, I am short of count.” So as thou art short of count, so is the number short of those that are to put on incorruption; then why dost thou murmur for the time to be shortened, seeing thou hast not the number of wheat corns? Then I cried to the angel, saying, “O Lord, thou that bearest rule, cannot thou bring

* The spirits of men.

these children which are yet to come forth, and those that are to die, to cast them at once? Then the angel cried unto me, Go thou unto a woman, and ask her, if she can bring forth ten children at once? and I said, "She will cry unto me, It is not possible, but this thing is possible yet with God." But I am now ordered to tell thee, the mother has lost her children, and she is a widow, and the widow of Zion is mourning;† but, I tell thee, Zion has brought forth her children, they are on the earth, but the little ones are yet to come forth. Then go thou unto Zion, and tell Zion to put off her mourning apparel, for her husband is seeking her, and will help her to gather her children; the mother makes her appearance the first when she is bearing them, the father then comes forth, and says, This child is now bone of mine, and flesh of mine, it is my son, and I will nourish it: the father cries out unto Zion, the mother, I will go out into the fields, and I will provide some meat for thee to feed thy little ones; and I tell thee, he shall neither sleep nor slumber till he has delivered the mother of Zion with her children. Thou cries out for the wicked deeds to be done away,—canst thou count me the number that Satan caused to fall in heaven? If thou can count me the number, then thou shalt know the time. I cried, "No, Lord, thou that bearest rule, knowest this thing." Now I am ordered to tell thee, that Satan's number in heaven was larger than the number that shall put on incorruption, at the Lord's coming; so that Satan's army shewed unto man, to be stronger than the sons of God. Now if thou could get a woman, of the house of Israel, to bring forth ten children at one birth, and to bear ten every day, thou would then be able by number to drive out Satan; but as thou art not able to do that, so is Satan standing before the Most High, that he will have his time for his number to come on the earth; and as the beasts of the earth have cast their young before their time, so will Satan come forth in woman to cast their young: then is it not better for a wicked woman to cast her young before the time, than

† Zion below.

that she should nourish up her children in wickedness? so these are plucked from Satan as a brand out of the fire; for I tell thee, during thy days, there shall be a greater death amongst those under the age of fourteen, than those above fourteen; so those that see the knowledge of the Most High shall put on incorruption at the Lord's coming. Those that have died and seen the light of the new world, they shall help the hundred and forty-four thousand to fight the battle; for God sent his Son in the like manner of man, in flesh and in blood, that he might lay down his life, † for the hundred and forty-four thousand, with their offspring, and that all those, from the days of Adam, that believed that he would come in the flesh, might put on incorruption at his coming; so those that believed on him before he came, are equal with those that believed on him when he was come; and them which believed he would not come and dwell in flesh, and blood, and bone, will have no part with him in the thousand years, for they are equal with those that believe he is not come,—these shall be hid from God for a thousand years, and be in the presence of Satan till they have paid the uttermost farthing. § But the number which dwells in flesh and blood, of the hundred and forty-four thousand, with their offsprings, have found out the depth of Satan,—these shall be changed in the twinkling of an eye, and they shall have power over the angels, they shall have power over that large number which thou hast seen, which was in heaven, and yet shall come on earth, which fell not with Adam; then is not this number which is as the sands of the sea, or the stars in the firmament, are they not all in the womb of the hundred and forty-four thousand with their offsprings? I am now ordered to tell thee, as Adam was the father of flesh and blood, so shall the spirit of the living God, which lifted up the body of Christ, change the vile bodies of the hundred and forty-four thousand like unto his glorified body, and cause them to be the father of the new creation. Now, son of

† Which was a part of the life of his mother.

§ Christ paid the debt by Jesus, when they had suffered as he had.

man, if thou can count the sand in the sea, or in the earth, or the stars in the firmament, thou then can count those that shall be born of the hundred and forty four thousand. And I cried, No, Lord: thou that bearest rule, thou knowest this hath not been revealed unto me."

The soul of man is one thing, the spirit is another ;—the soul of man appeareth as substance, the spirit quickeneth that appearance,—there is the spirit of the living God, and there is the spirit of the Devil, which dwelleth in darkness ;—there is the spirit of man, which is subject to nature, united with the soul,—there is the spirit of the Devil, which fights against the spirit of nature.

Now I am ordered to shew thee, that as the Lord brought forth all things unto Adam, that whatever they were called, that name should they be : so now I am ordered to tell thee, that no man knows what tribe he is of, but the Lord ; but every one that that female shall appoint, shall remain to their tribes, but whom the Lord shall bring forth in the real seed, which shall be born of them tribes. So let the words now be recorded in the book of Manasseh, that if thou be taken away, that there no tribes be altered, after they are appointed by that female, they shall remain during the whole of the thousand years, but what the Lord shall make known by thee, for the book shall be sealed up at the end of thy life ; for I am he which ministereth unto thee, which ever liveth, which looseth the seals and no man can shut, and which sealeth the seal that no man can loose ; for I will make thee as a refiner of fire in the midst of the people, for the spirit of man shall leave thee, for the nature of this world shall slide from thee, and thou shalt become a new man, and I will strengthen him that shall be with thee ; for I am the Lord that created the heavens and the earth, and formed all things therein, and brought them before my view, before man was : and when my sons rebelled against me, I said then unto myself, I will see who is on my side, and who is not ; so that party that was on my side, I preserved them for the new world ; but that

party which was on Satan's side, I swore by the name of three persons, one God, that they should not see my rest, till my sabbath was over : so I said unto the evil power, Cursed is the ground for thy sake, in sorrow shalt thou bring forth children, it shall also bring forth thorns and thistles unto thee, in the sweat of thy brow shalt thou eat thy bread, till thou return unto dust ; for dust thou art, and unto dust thou shalt return, which is the life of the first Adam.

Then again I returned to this party, to behold Satan's kingdom, Satan came to minister unto me, and he took me unto the temple, and he shewed me all his kingdom, a kingdom of darkness ; he offered to give me his kingdom, and make me king of it, if I would worship him,—but I cried, my kingdom is not of this world, but I have a remnant in the midst of thee, which shall rise up and bring thee down unto the pit of hell : for it is written of thee, Satan, thou shalt worship the Lord thy God, and him only shalt thou serve. So my remnant shall bruise thy head, and cast thee, henceforth, where thou shalt not be seen ; then shall this kingdom become the kingdom of the living God of the house of Israel.

I turned to the angel, and I cried, “ O Lord, thou that bearest rule, shew me the number of the seed of those which are not to come in blood, but in flesh and bone ; or which way are they to issue from their mothers' wombs.” The Lord then cried in mine hearing, Go thou out into the fields, and drink neither strong drink nor spirits, and remain the number of the days that I will tell thee of, and pray there, and then return and shut thy door upon thee, and the thing shall be made known unto thee ; that the mysteries of God may be unfolded unto man.

All men have one thing offered them, they all had the tree of life offered in heaven, and that part which refused it, is yet to come forth in the new world ; and that part which condemns him in flesh and blood, shall walk in my light, for they shall fight most valiantly for me. I tell thee, Satan will try to pluck thy five friends from thee, but see thou fear them not, for they shall

nourish thee, and after that, they shall feed thy little ones, which shall become a mighty nation. When thou art in the fields, thou wilt be left to thyself, but see thou go and be strong. Taken from the mouth of John Wroe by William Tillotson.

*Withensough, 26th of 12th Month, and Park Eridge,
27th of 12th Month, 1825.*

I AM ordered to give thee directions concerning those that shall sit upon the seat of Shiloh Immanuel: five of them shall sit in long robes, Samuel Swire shall summon number six out of the twelve, but the day shall come that four shall sit. Samuel Swire shall give the command to Samuel Lees to summon that number, and Samuel Lees shall call over their names when they have entered in, and they shall take oath unto the God of Israel, Shiloh Immanuel, that they will be no respecter of persons, and they will give true judgment and they will do as they could like to be done by; and if there be five righteous men found amongst them, I will then bury the sins of all Israel; for no man shall live in blood and be justified in the sight of God, but through faith* he shall be made free.

Now let all Israel enlarge their tents and draw out their cords, that their pastures may be seen and their works before them; and when the Lord has gathered Israel, he shall then draw the veil from all eyes, and from all your enemies, and they shall then see you; for they shall not see you as men but as gods, knowing good and evil—then God shall remove the fear from you, and he shall put it upon them. Then hear, O Israel, and be not fearful and unbelieving like a man without hope. Is a son doubtful and careless of his father's estate, or he stands valiant for it? The enemy comes to sue him out of his estate, but if he be not fearful, does he not sue as long as he has a halfpenny left? Then hear O Israel, is this not your father's in-

* For his work.

heritance ? Claim your rights ; for the Lord God left the earth that he might give it unto those that were worthy—these are the heirs. Then obey your father's command, that ye may become as one man, though ye are the youngest of the flock, yet shall ye be the heir. Then let every man fight valiant under his banner, and every man to his office. And when the number twelve have given their decision, let Samuel Swire read it to the number four, and let them give their decision of votes, of all inquiries, that the Lord their God may answer them ; and all that comes from prophets, or those that hath familiar spirits, or wizards, that they may be brought before thee in the like manner.

Then hear, O Israel ; ask thou not the Lord's servant more than another ; but if thou want to hear the word of the Lord from his servant, gather thyself together that thy brethren may hear as well as thee ; and tempt not the Lord your God to give unto you more than the rest of the brethren, for ye are all equal in his sight.

Then, Joannes, I have a command unto thee, if the Spirit of the Lord thy God fall upon thee to cause thee to prophesy, thou shalt cry, Hear, O Israel, gather thyself together, ye troops of Zion, that I may give you the words which the Lord your God has given unto me to hand unto you ; if it be on the Lord's sabbath thou shalt enter there into their meetings, and the committee of that body shall pick two ready writers, and they shall write in a paper and send it unto the number five that they may sit on it, that it may be circulated round the ball, such things as they shall see they are able to hear,

Now, hear O Israel ! I am now ordered to give thee the word that thou may learn righteousness. Is thy tent too little for thee, O Jacob ? Is not Zion built in the heavens ? will ye not also build it on the earth ? Has Zion sent not forth her children ? will ye not nourish them, O house of Israel ? Then if ye nourish one of them ye nourish my little ones ; if ye love one another ye love the Lord's church ; but if man and wife love not one another ye have not drunken of the waters

X which flow from under the threshold of the house. The first command is to love your husband which is in heaven; the second command is for a man to love his wife, as God loves Zion; the third command—for every man to love his brother, that God may visit him; the fourth command—for every man to pray for those that spitefully use him, that God may open his eyes, if he be of the vine, that he may come out from among them. That he may have no malice in his heart against those that cry after him, but that he may cry out to have power given to rebuke Satan; for it is written Satan shall be subject unto those whom God endoweth with power. Did not I, Jesus, promise you this power? though my name is Uriel, to those angels which minister to thee, Joannes, yet I am Jesus, God and man, and I will send my son in my name, not begotten of either man or woman, but the seed of God nourished up in the womb of a woman, in the time of ten months, taken from the side of the woman in substance, having the Spirit of God to redeem a hundred and forty-four thousand to make them like unto the last Adam, that the seed of the last Adam might be an issue without blood; that corruption might be swallowed up; for the last Adam has a fresh heart, the seed being changed from the seed of man to the seed of God, that all men may become God and man.

Then, Thou, O virgin of Israel, anoint thyself with all kinds of precious ointment; beautify thy garment. Is not thy streets paved with gold, O thou daughter of Israel? Then let the virgins of Israel put on their bracelets, their ear-rings, their chains of gold.

Then O virgin of Israel, I will beautify thee with all kinds of precious garments; for when the eyes of the world are opened they shall tremble before you, and every man's heart shall melt within him: there shall then be bitter weeping and lamenting throughout the whole world, and those that are left, which are not redeemed, shall run into the clefts of the rocks, they shall be afraid of you, every man's heart shall fail him; then, at that day, it shall be seen, that God is in the midst

of his people, for all nations shall bow down unto my people and worship them ; for I am in them and them in me, for they shall be perfect man and perfect God. It shall be seen at that day that there shall be unity both in heaven and on earth.

Then hear, O virgin of Israel, if thou have faith to pass into the city where there shall be a fire to thee on the right hand, and a deep water on the left, and a horrible tempest before thee and behind thee ; for if thy faith continue thee to pass this narrow part, thou art a virgin unto thy God, thou hast not been defiled with man. Then hear thou, O thou virgin of Israel,—hearken unto thy lover ; am not I thy first lover ? Did I not I lay my life down to redeem thine from under manhood ? Then, O daughter of Israel, has thou not lost thy virginity ? Turn thou also unto me, that I may give thee it ; for I gave my blood to put away corruption in thee, O daughter of Israel ; I gave my body unto the burial, that thou might be able to preserve thine at my coming. Then, O virgin of Israel, gird thy loins, and wash thee and be clean, and take my rod in thine hand, and go thou forth, and tell the daughters in Israel that they have lost their virginity, and if they will turn back to their first lover, two things shall be given them, immortality,—a new body, wherein righteousness shall dwell. Then, O daughter of Israel, if thou wilt take the rod of my word,—the rod is faith ;—faith is the rod—hope is immortality—charity shall obtain all things. Then hearken, O daughter of Israel, if thou wilt drink of the waters of life eternal, thou shalt eat at the table of Zion, and thou shalt prophesy in the midst of Zion, and thy prophecy shall be as marrow to thyself, and as oil to thy bones. Art thou a virgin, then, O Israel ; if thou be a daughter and a virgin and not lost thy virginity, I will give thee unto my son ; my son shall marry thee ; he shall put a ring on thy finger that he never will forsake thee if thou play not the harlot : he shall put bracelets on thy wrists—he shall put a three-fold chain of gold round thy neck,—he shall put ear-rings on thine ears—he shall clothe thee as the saints are clothed in heaven—he shall put a

crown of diamonds upon thine head,---he shall beautify thy raiment with all kinds of precious things both in heaven and on earth---he shall receive thee into his arms.* He shall no more wrap thee up in swaddling clothes but he shall receive thee as one begotten of his God; he shall give thee wings as an eagle; thou shalt be where thou listeth; for he shall give thee the possession of the whole earth, for thine inheritance, and the heaven for thy throne. Thou shalt exceed, O thou daughter of Israel, thou shalt exceed all that have been before thee and all that shall come after thee; no man shall know thee, thou shalt continually be a virgin unto me--the wife of my youth. Then hearken, O Israel, and obey my commands, and this thing shall be given unto thee, O thou house of Jacob.

Then will not Manasseh prepare his tent? then let Manasseh prepare this tent which is now ordered for him to do; but your tent beds the first: for ye shall encamp in your beds, in the open fields; for your beds shall be your tents at all times but where ye stop above a night. One tent bed is now required, that the likeness may be sent unto all places: this is now the likeness which has been shewed thee, two yards long within the stoops, a yard and a half broad within the stoops: the breadth between the stocks is the height of the stoops, the length of the stocks is the height of the bow, a rail between the two fore stoops, and the two hinder stoops; a rail of brass on the middle of the bow: three bows on the top of the bed, of brass; which shall hang in joints, so as they will become like a stick, three balls of brass shall there be at top of the bows. The nine tribes of the house of Israel shall be at top of of the bows; three before, three at top, three in the hind parts. This camp bedstead shall be made of the choicest of all wood, it shall have no paint, no colouring; there shall be a brass plate in the bedstoop facing the stock that goes in; there shall be a slide in the plate with a spring in it; there shall be a plate fixed into that part which goes into the stoop; this plate shall be full of holes, so that the slide can drop down into

* His spirit.

the holes, so that the stock can go neither backward nor forward; it shall have a hoop of brass at bottom of the bedstoop, and at top of the bedstoop; it shall have a hair mattress one inch thick; it shall have garthing between stock and stock, nailed on; there shall be a piece plained out of the stock, that the garthing may be nailed; the stock on the right side shall turn round, that when it is tightly hardened the slide may drop down; the bedstock at the front of the bed shall turn round, and have a slide in the like manner, at the same corner. There shall be linen sheets prepared, and put on at the top of the mattress; there shall be a linen twilt, it shall be twilted with scarlet thread; there shall be no likeness in the twilt of any thing that God has created, neither shall there be a likeness of any thing that God hath commanded, that the substance may be given unto you: this twilt shall be put on to top of the sheets and pillows, of what you chuse: it shall be hung with white linen, it shall have a scarlet fringe round the top of it,—all things pertaining to it shall be round; there shall be a silk oil-case to cover the top of it, which shall hang half a yard down at every side. This shall be placed in the midst of the Sanctuary, twelve months from the date of the 17th of the last year; that day shall be a holiday unto you.* Then let every man prepare a tent; let the house of Manasseh then prepare their tents; the house of Manasseh shall make a treasury for the whole house of Manasseh; the whole twenty-four shall be called forth; they shall sit in judgment of what sort of wood they will have them made on; and they shall judge them whether they will have them made in the plan which William Lees has brought forth before you or this plan which I have given you.

Then prophesy thou son of man, and cry out in their hearing, and say, thou has a command from the Lord God of Host to prophesy unto both houses, that they agree and make their tents, for if they hearken unto his commands their works he will accept, for they shall have the choice of these two tents. This tent

* This temporal tent set figurative of the Spirit.

shall be given unto Benjamin's mother for a memorial in Israel, for it shall not decay during all your days, but Benjamin's tent shall exceed this tent.

Then sing, thou barren, that never bare, and now bears. Sing O ye daughters of Zion: is not your God before you and behind you. Let the house of Manasseh sing, and cry ye mountains, sing before the Lord's anointed, and ye vallies rise: ye virgins of Zion sing; Thou sword of Manasseh prepare thy way; thy God is in thee. O Ephraim, sing thou that didst not bear, and now bears. O thou barren, that was, and is, and is now become not barren, O thou daughter, nourish thy children. Sing aloud, O ye captains of the host, the angels are become the sons of the living God. Sing, O ye angels, that sinned not, but served your God day and night. Sing, ye blessed of Ephraim and Manasseh, ye sons of Jacob: Cry aloud, ye sons of Ephraim and Manasseh, unto the God of Israel: sing ye that handled the sword. Is there no sword in thee, O thou that was barren, and now is not. Sing ye aloud, that draws the sword out of its sheath: Sing ye that dwell between the cherubims; the whole host of heaven dwell round us: sing ye that dwells in the cherubims: sing ye elders of both houses, for the Lord God Omnipotent doth reign; he will avenge us on our adversaries; the works of Satan he will cause us to forsake; he will cause the work of Satan to become a smell in our nostrils. He will cause us to forsake his ways, he will let his work become as ashes under our feet: he is our God, we will wait for him all our days; he will lead us, he will be a pastor unto us both by day and by night. He will cause us to cry out, and to say, Come thou dove that ascended on high; come thou fair one and descend unto thy brides, for thou art our love, we are sick of love, O thou father of Israel, thou wilt be our refuge till thou avenge us on our adversary. O thou love, thou fair one, thy breasts are precious; thy milk is sweeter than the honey-comb. Thou wilt let us suck thy breast, thou wilt let us feed of thy milk, O thou fair one; thou wilt carry us all the day long in thine arms, thy wings shall cover us conti-

nually. We will acknowledge thee to be our father, our nursing mother. O thou fair one, come down and dwell with us: thou wilt cause us to cry out all the day long unto thee, till thou hast revenged us on our adversary. Come, O thou mother of Israel, and uncover thy breasts; for thy breasts are fairer than the lily in the valley; thy milk is sweeter than all things that can be compared unto thee. Then, O thou lily of the valley, let us sing unto thee: we who did not bear, and now bear; we who were kept from the tree of life by the cherubims through the transgressions of our forefathers. But now thou wilt redeem us by thy precious blood: then, O thou fair one, the dove in the heavens, descend, make thy abode with us: thy two breasts are become the house of Ephraim and Manasseh: thou wilt feed them both all the day long; thou wilt cause Zion to sing within us: thou wilt cause the fields to give a good smell: thou wilt cause Jacob to take bud and Israel to take root. These are thy two staffs that thou trustest in; they are become thy two breasts, two strong towers. Thou wilt cause all Israel to sing and rejoice, and give thanks unto thee. These are thy two sons, the daughters of thy virginity; thou hast brought them forth in their mothers womb, thou wilt deliver them. Sing, then, O ye tribes of Israel, and cry aloud to your God.

Now son of man, prophesy and say, Thus saith the Lord. Is there not a man in Israel that can put a tune unto this which is given, that nothing go twice over at once? let the committee sit in judgment, let them pick out a man, and let it be sung when the tent comes into the Sanctuary, and let them add these words unto the song.

Our God has prepared us a tent; we will walk in thy tabernacle; We will not despise thy law; we will not despise thy commandment: we will sing this new and noble song, we will praise thy name throughout all our generation. For Ephraim is thy last covenant, and Manasseh the first; these two covenants we will sing, thou wilt make them one: we will sing, it is the first and the last; we will sing it is three in one

and one in three; we will sing that we will take our flight into a far country, where never man dwelt; we will sing, we will go through the narrow borders of Zion; we will sing till the mountains sink and the valleys rise. We will sing, Lo this is our God we have waited long for him; we will sing this is he that will redeem Israel, without staff, without sword, or any warlike instrument. We will sing, Thy bow and thy sling-stone, which is become the head of the corner, which will bring forth redemption unto us. O Zion, if thou wilt acknowledge us to be thy children, we will sing this new and noble song which thou hast given us.

Now son of man, prophesy, and say, Thus saith the Lord; If my servants which go out with my word, and obey my commands, I will make a league with them, saith the Lord, like unto that league which I made with the prophets at first; for I swore unto them, that soul that did it should live till the time of the restitution of all things, that the Gentiles measure might be filled up; that I would put my spirit upon them, and they might remain with me till the fulfilment of the Gentiles: this is my covenant with them; but thou son of man, prophesy and say, Thus saith the Lord, if they will obey my commands, they shall stop until I come, for I will redeem their bodies, as I live saith the Lord, this thing shall come unto them. But if they will not observe my commands, and petition me with all their heart, to keep my laws, this is my covenant that I will make with them, their bodies shall go from whence they were taken. This is the difference between those that serve me, and those that serve me not.

Then, son of man, crave thou this, that thou may have strength given to keep the Lord's command, for it is his sabbath. And when thy days are up, thou shalt return unto thy wife; thou shalt nourish her for three months. Let not this communication be circulated till the three months is over, that the part of the fulfilment may be written therein; but these words shall be circulated which I now give thee. No man joined in this covenant shall come unto thine house, but whom the Lord shall appoint; for I the Lord do

see an evil; for as I live, saith the Lord I will hedge that house in. For I have barred her that she enter not into a house of Ephraim till her three years be up. This is the league which I have made with her. Before she go into their house she shall ask them of what tribe they are, and if she find that they are not of any of the tribes of Simeon, Levi, or Issachar, she shall not enter under their roof; but if they be of these three tribes she may enter under their roofs; if they bring her clean meat she may eat it, that the blessing of God may rest upon that house. For she shall be clothed out of these three tribes, from the sole of her feet to the crown of head, and if she keep my commands, her body shall put on immortality, and after she has received the fulfilment of my prayer on earth, I will then draw her unto me, that where I am there she may be also; for as I live, saith the Lord, I will provoke the heathens, by her, to jealousy, and by that dress which I will cause her to wear, that I may sort out the bad from the good, for those that will not observe my commands and obey my laws, that dress shall cause them to go out from amongst my sheep; and they shall cry out round the mountain, but I will not hear them: they shall be Satan's Instruments till I have bruised his head.

Then sing, O ye twelve tribes of the house of Israel, that I have clothed my daughter. Is she not the mother of Benjamin, and I his father? Then hearken, O Israel, and acknowledge her to be thy sister, and receive her in thine heart, with thankfulness, O House of Zion, the daughter of my beloved, for ye shall sing unto my beloved, a valley full of marrow. Then is not Ephraim under the hands of Manasseh until I come? do they not bear my glory, for blessed and holy is he that obeyeth my commands, for it is the seal of my covenant.

And when this is circulated, let it be circulated in small parts, that they trample it not under foot, whether they come for the view of man, or for my word.

The first beds shall be prepared for thy wife and the

four Elders, and those of the four Elders shall be hung with scarlet; these five beds shall have a brass knop at the top of every stoop fastened into the stoop, and one in the middle of the rail behind and before, and one in the middle of each of the three bows on the low side, the stoops shall be fluted from the top to the bottom; they are round, but the place where the stocks goes in shall be square, but the outside round. This tent bed shall be prepared immediately, and it is to be given to thy wife and two children. And after this shall Benjamin's tent be prepared. Benjamin's tent shall remain in the Sanctuary till the time that ye be gathered, but thy wife's tent bed shall go unto her house, that she may sleep in it. The likeness of this bed is the likeness of the tent, and the tent the likeness of the bed; the other four shall be like it; the twenty-four elders shall be like it. Manasseh shall purchase the first, and the first tent, after that the nine tribes and the three tribes shall purchase their own. The tents shall be two yards and a half high, iron pegs at the bottom of the tent to go into the ground; every tent according as he has need for size, but this is the height.

During the time of their tentage, the women and the children shall be in tents by themselves, and the men in tents by themselves; and as thou was thy days barred from thy wife, so shall they be barred from their wives during this time; the Sanctuary shall not be defiled by man during these days; then every man shall have his wife, and every one appointed to his wife by him which is the giver of all things.

Now let the house of Ephraim prepare for their clothing, for there is some of the people that have not got their clothing, though the Lord has prospered them, so that they could prepare it, and the poorest of the flock have got their clothing, this has become abomination to the Lord. Taken from the mouth of John Wroe, by William Tillotson.

Park Bridge, 28th of 12th Month, 1825.

THE words of the Lord came unto me, by the angel, saying, Son of man, art thou yet not satisfied of tempting the Lord, seeing he has withholden thee from going into America, until all cotton and likenesses be abolished, and things which is contrary to the Lord's command: their houses shall be searched, and when they can say they are free from all these things thou shalt then appoint John Stanley to search these four houses that I will tell thee of. John Stanley's, Samuel Swire's, Henry Lees's, and Edward Lees's. For can thou stand up before the people and say God has cleansed four houses of all abominable things? but if there be any of these things thou shalt not go, for I am ordered to send thee unto another people, that God may get another house. These four houses is that God will subdue all nations by them being the instruments in his hand: this command is to no one but thee and thy five friends; for God will take four of them and place one in every corner of the earth; so now when these four characters has fulfilled this, thou then shalt go forth into America; then shall Israel cry, Who is like us? there is none like the God of Jeshurun, there is none that can save us, and happy are we that we are found worthy to pass this strait gulph.

So see thou be strong and valiant, and fear them not, for thou shalt tarry at thy wife's house until this be performed; for thou art the Lord's threshing instrument, for the works of Satan shall become under Israel's feet. They shall give thee seven days notice in writing, when they are prepared for their houses being searched; then thou shalt write to John Stanley, and Samuel Swire, for the Lord will make them search their own houses, and this part of searching shall be sent round the ball, and after this it shall come upon twelve.

And the seals shall be delivered, then it shall be proved whether the Lord will protect the sealed or not; that soul that troubleth one of these little ones that is sealed, shall die and not live, saith the Lord. Let the

book of the sealed be brought forth, and prepared, and all to be written in it that is spoken concerning the seals.

Now let Samuel Swire bring forth six men, beside the four, and let them sit and give their decision to the five, to bring forth that wood which is the lightest and the strongest, without paint or colouring : but I am ordered to give thee the wood of the first—but the wood of all the rest, the Lord will decide it by votes, twelve shall give their's to the five, but the five shall decide it : Benjamin's, the Lord will appoint that word, but that which is to be given unto thy wife, which is the first, it shall be made of mahogany, the whole of it but the brass ; the four and the twelve, they shall pick their own wood, but the other twelve shall be like unto the twelve tribes ; but the twelve which bears the stones—there shall not be two alike, they shall all be a different colour of wood, and they may prepare them as they like, and sleep in them in their houses till the time ; but them which are built for the twelve tribes. There shall be two store-houses, one for Ephraim and another for Manasseh, and they shall be there. The balls of the bed—they shall fix on to the stoops, and be fast to the stoops ; the brass ball that goes between the two front stoops, it shall have a hole in the middle, and the rail shall slide through it into the middle, and the same to the rail of the two hinder stoops ; then there shall be a rail which shall be in the midst of the bow and they shall go through the balls, and the bows shall fix on to the balls by a spring : there shall be a rail between the two bedsides with a bow under the bed, the bow shall be hollow, it shall be like that which William Lees shewed thee. Taken from the mouth of John Wroe by William Tillotson.

PRIVATE
COMMUNICATIONS,
1826.

Street House, 24th of 1st Month, 1826.

THE words of the Lord came unto me this morning, by the name of Michael the archangel, saying, Son of man, hear the words that I am now ordered to give thee. The end is come that all that is corrupt shall die; and those that eat of the tree of life—their mortal bodies shall put on immortality, and live for eternity.

Now, Son of man, as thou has seen Israel shut out of the camp for neglect of their clothing, and idols, the love of their wives and husbands, so shall the end be: for many shall come at that day to Israel in the camp, and shall say, Lords, open to us. But the God of Israel shall say, I know you not. For the two swords shall slay them, for their names are as a curse in the book of life. These are they which are joined amongst you.

Now, son of man, throw out the net into the whole earth that it may take both good and bad, that the Lord's word may sort them; for I have a command unto thee that all that has not broken the covenant, and has not denied the messenger that is sent unto thee, shall be received into the Lord's flock, whether they have the clothing or not, or whether they wear their beards or not, or whether they be circumcised or not.

For circumcision is come up before your heavenly Father ; and as thou bore the burden of Israel for forty days at Idlethorpe, so has the Lord received circumcision for all females at Ann Lees' hands. For the Lord sware unto Abraham, that the uncircumcised man should not enter in ;* for no one shall be married but what is circumcised, and weareth his beard.

The sixteen—these shall dine with thee when thou shalt return from distant lands. the Lord requires this at Henry Lees' hands, for he shall circumcise all males of the sixteen, and their wives shall perform what Ann Lees has, though she trembled, yet the deed the Lord accepted. Taken from the mouth of John Wroe by Ann Baylis and Martha Wood.

Street House, 28th of 1st Month, 1826.

THE words of the Lord came unto me this morning, by Michael, saying, Son of man, hear the words that I am ordered to give thee. Are there not twelve elders ? are there not four beasts amongst the twelve elders ? Are there not twenty-four elders ? are there not twelve kings amongst the twenty-four elders ? Send these words that I am ordered to give thee to the four corners of the earth, that the four men may order the Sanctuary, that every man that holds an office, as either beast or beastess, king or queen, elder or elderess, that they pay for one sitting in the front of the loft, until the Lord has prepared their place ; and every male shall pay for his wife whether he has one or not ;† the Lord requires it at his hands.

Now, son of man, I have also another command unto thee, that every male and female after they have received the marriage ring shall pay for one sitting in the Lord's Sanctuary ; this is in all nations, for the Lord requires it,

Now, son of man, I have another command unto thee, that it may go also to the four corners of the earth ;

* Into the Spirit.

† Each to pay to the head Sanctuary in their own nation

this thing will the Lord perform, he will search every heart, and every vein within them, and the dross he will purge from them, and cast it into the fire ; for their gold and their silver he requires at every man's hand, even both the righteous and the wicked, saith the Lord : for his own people he will grant favour in the sight of the heathen, until they have gathered all the silver and the gold from amongst them, and then his own people shall take a flight where they will encamp in the open fields ; then shall the world be like Laban and Pharaoh, for they shall say, They have taken our forefathers wealth from us : then they will gather themselves together against the Lord's brides, to take them prisoners ; and at that day there shall be Michael standing on the top of an hill in the midst of his people, and he shall then stand up for his people, and he shall call for legions of angels, and they shall minister unto him, and fire shall descend from his throne, and it shall burn up all these nations that have gathered themselves together ; and at that day many of the aliens shall come and bow down unto their Lord ; they shall say, We will labour for our apparel, only take the reproach from among us ; for we see the time is come that man will live, and if the Lord will grant us this, we will be your servants. Then they shall go out and bury the dead ; seven months shall they be in burying them, each month for one year ; but the first burial shall be seven months, and after that ye shall camp seven years in the open fields ; within seven months, that is seven years, the Lord's house shall both be built and established,* and that is the day that your millennium shall take place, for it shall end on the seventh day. There shall be engines to lift up your stones, and your mortar, and your timber : your out walls and your inner walls shall be lined with wood, and on the seventh day, which is the seventh year, you shall take down your timber, and then the building shall be seen, and their eyes shall be opened, them that are found in the book at that day.

* Which is the natural body.

But before that day, I am ordered to shew thee what shall be done. Thou shalt go and take the rod in thine hand, the rod of Manasseh in the right hand, and the rod of Ephraim in the left hand: thou shalt go into the midst of the ball, there thou shalt prick down the rods, and thou shalt say, Thus saith the Lord, the Lord's bank shall be established here; then thou shalt prophesy to the four quarters of the earth; thou shalt say, Hear, ye four winds, the Lord's words: the Lord has ordered me to prophesy for a house here to be built, this shall be ten yards every way, within the out walls: there shall be no fire places within the room; there shall be two chimneys built in the walls; there shall be a room backwards, that is, the committee room; there shall be iron palisades at the front of the street; the Bank shall be at the corner of the two streets; there shall be a passage through the bank room to the committee-room, there shall be a door out of the passage into the bank-room, and out of the bank-room into the committee-room: and there shall be a front door out of the committee-room into the street; the bank on the front of one street, the committee room on the front of another street; and when this is established, there shall be a bank wherever there is a body of people; and ye shall seem to the world that ye are going to stop with it for ever; and the world shall say There is no bank like this in the world, and they shall have this favour granted in the eyes of the world, that they shall say, There is none like Israel for honesty and uprightness; still they shall be blinded. The Lord requires this thing after the Bible is read—a final finish of that house where thou dwells, that thou may remain one month after it be finished; he requires one colour from them. The front of the room green,—the wood in the inside white, the edges of the pannels green, the passage of the entrance green, and the staircase: this same colour shall be in the bank, and all things that they had in their hearts at Park Bridge, the Lord requires at their hands. Taken from the mouth of John Wroe by Martha Wood. Witness Ann Baylis.

Street House, 29th of 1st Month, 1826.

THE words of the Lord came unto me this morning, saying, make known the words that I am now ordered to give thee, that Ephraim may seek the Lord, for he has turned unto the nine tribes of Israel, that they may come out from amongst the Gentiles, for the whole nine tribes are hid amongst them, in a country, which they never used to dwell in, for I am ordered to send thee unto the house of Manasseh ; for thou shalt enter into their synagogues like a man having authority from God: for the Lord will judge Ephraim by four men, yet the Lord's word shall undergo the hands of twelve, but four shall decide it. Priesthood has the Lord given into the hands of one man ; all preachers shall be ordered by William Lees, that he may appoint whom he will, and pull down whom he will ; committee man or not committee man, even the whole house of Ephraim has the Lord given into his hands for three years, from the date of the 17th of 9th month, 1825. 4 11

And at the expiration of the three years, the swords shall be drawn, the seals shall go out, to every man that has received the marriage ring, then William Lees shall be seen at his office at that day, handing the names unto Henry Lees, and those that he has married the second time, and received the token of the ring ; he shall give his name to Henry Lees, and he shall enter them in the sealed book, and he shall receive a seal, then the number of the sealed males shall be kept, but women and children without number. For the father or the mother they shall bring forth their offsprings without seals, this is the covenant betwixt God and them ; and at that time it shall be seen that God shall protect his sealed, but until then, ye shall walk by faith and your works shall be tried. 25

And this will the Lord require at every committee-man's hands, that committee-man that has let his brethren come in contrary to the Law, and has known of these things, that man's sins will the Lord require at that committee-man's hands, and his blood shall be upon him for three years, except he enter into the

3 years

water that the water overshadow him. Now I am ordered to tell thee that many committee-men shall hide this thing, and when the three years are over, their place shall not be found. Taken from the mouth of John Wroe, by William Lees.

Street House, Half-past Eleven o'Clock, 30th of 1st Month, 1826.

THE words of the Lord came unto me, saying, hand the words that I am now ordered to give thee to the house of the Gentiles, that it may be read publicly wherever there is a body of people; at the end of the journey of Jacob's sons to their brother Joseph, that God will gather the ten tribes of the house of Israel from the Gentiles by a crooked path and a narrow path, which no man knows of, no more than they knew Joseph their brother, and deliverance shall come to all Israel as sudden as it came to Joseph's brethren, and every one that confesses his sins as Joseph's brethren did, that they were guilty before God, they shall be called Israel, but he that acknowledges not he shall become like the baker, the fowls of the air and the wild beasts of the earth shall eat their carcases, so as they shall become as dung upon face of the whole earth, and many shall there be that shall be seven months unburied, so that the whole earth shall stink because of them, so shall the whole earth be cleansed.

Now, son of man, the thing that I have shewed thee certainly shall be brought upon the whole earth, as thou saw one kingdom that came not to perfection for three years, so that it caused a scarcity of corn, throughout the whole earth. I will now give thee the interpretation:—The three years are one day, the first day the whole earth shall boast, they shall trample the Lord's word under foot; the second day they shall begin to fear; the third day they shall tremble and say Certainly this thing is come upon us by a crooked way, which we understood not. So this is the interpretation

of the vision of the three trees, which thou saw withered with the east wind, for one day which shall become the last to the world; but the three trees which thou saw blossom and come to perfection and bear fruit, without leaves, they are Israel. Taken from the mouth of John Wroe, by William Lees.

Street House, 30th of 1st Month, 1826.

THE words of the Lord came unto me by the angel, saying, I am now ordered to give thee the explanation of the forty-eighth chapter of Genesis, which shall be read as a lesson in the midst of the congregation of the Gentiles. Israel has been led all the day long by a crooked and a narrow path, "afflicted, tossed with tempest, and not comforted," Isaiah liv. 11. in the midst of the Gentiles, till the measure of wickedness of the Gentiles was filled up; God shewed Jacob this before his death; and I am now ordered to give thee the interpretation. Jacob saw that God would come and dwell in the seed of Israel which is the woman; and as they had done unto his son Joseph, so would they do unto the seed of God; and that the seed of God would ascend into heaven till the time, that the Gentiles had filled up their measure by afflicting Israel; so Jacob saw his whole seed set at nought by the Gentiles, and he saw his son Joseph in the place of God;—so Joseph brought his two sons the beginning of the new creation for immortality; so he blessed the younger before the elder, seeing it a numerous multitude, scattered amongst the blood of the Gentiles: so these are the tribes that are carried away captive into all the earth. So God has made the whole house of Ephraim now into shepherds, keepers of cattle; so God has given a command for them to go out and set a mark upon all his cattle, that they may be gathered unto the house of Ephraim at his coming; so Jacob gave Joseph one portion above all his brethren, which he took by his sword and his bow, from the hand of the Amorite; Joseph gave this unto the house of Manasseh, so this is done by the house of Manasseh, the God

of Israel, for they are two rods of people which shall become one rod in one man's hand; Manasseh is the house which is not entangled in the blood of the Gentiles; the house of Ephraim are the tribes which are mixed amongst the blood of the Gentiles:* at the first God sent his Son† to take away the reproach of blood; the second time he has sent his Son the man branch, the last Adam, in the name of Shiloh Immanuel, not in blood but in immortality, taken out of the side of the woman,‡ caught up unto God and his throne till his servants had received his seal, and the mark that he might own them by; these are they§ that have followed the Lamb whosoever he goeth,|| these have gone through great tribulation, and washed their robes white in the blood of the Lamb. Taken from the mouth of John Wroe by William Lees.

Sireet House, 30th of 1st Month, 1826.

THE words of the Lord came unto me by the Angel, and shewed me the interpretation of the forty-ninth chapter of Genesis, and said unto me, This shall be read at the end of the lesson, for it is the end of blood, the sceptre is immortality, that immortality should never depart from Judah, nor a lawgiver from Joseph, for Christ fulfilled the law in the tribe of Judah, and held the sceptre, that the seed of immortality should be given unto the tribe of Joseph, taken out of the side of the woman, preserved to his throne, till the time that his servants should have received his mark

* Not mixed in marriage but mixed in adultery.

+ His Spirit to quicken the blood to be the life of the body.

‡ The Spirit of the first Eve was taken from the man--- the Spirit of the latter Eve was taken from the woman; yet called man, because she is of the man. These are the two Spirits which the man and woman are to receive; Christ for the male, and the bride for the female.

§ Cattle of a thousand hills..

|| Which he foreknew before the world was.

of the covenant, which God swore unto Abraham their forefather : so Jacob shewed his sons what should befall every tribe. So I am now ordered to shew thee every tribe: Rueben being the eldest son, held the sceptre of his God that was promised unto Abraham, and as there was strength to bring him forth from his mother's womb, so shall his God bring him forth at the last ; for he shall be hid amongst the Gentiles for two thousand years, but the shepherd, the stone of Israel shall deliver him, this is the blessing that they shall be blessed with.

Simeon and Levi, them being instruments of cruelty, for Israel's sake, and as there was found no helper with them, the Lord has kept them, and all the rest of their brethren are divided in Jacob and scattered in Israel. Gen. xlix. 7. They stood steadfast for the Law, they obeyed their God ; for God has given each of them a sword, for they hold the bow and the lance, for the crown of their God is with them ; they shall fight for their brethren, and bring the sceptre to Israel, for they would neither marry nor give in marriage to the heathen : they shall be called the house of Manasseh, for they are the heir of the inheritance, they shall crown all their brethren with crowns and sceptres, they saw all their brethren go forth and marry with the Gentiles, they stood still and waited for the redemption of their bodies, so this is the blessing that they are blessed with.

Issachar being a strong ass's colt, laden between two burthens, between Simeon and Levi. instruments of cruelty being in their habitation ; the rest of their brethren is the land that he saw pleasant, he saw his brethren returning, and he put his shoulder to them, and became a servant to them, that he caused Ephraim and Manasseh to be grafted together ; this is the blessing that Issachar is blessed with, for he shall see the light before his other two brethren.

Judah being a Lion's whelp, stronger than all his brethren, came to be the life of the blood of the woman's seed ; this is the thing that I am ordered to shew thee, that thou may be found an instrument in the

hands of God of blessing them; God is a spirit possessed of three persons,—the Father, the Son, and the Holy Ghost. And as man laid the blame upon the woman, whom God had given him, God sent his Son in the name of Jesus, his Christ, in the likeness of man, and made him in the image of God. So he suffered in blood for the race of man, so that he preserved seed for the whole twelve tribes of the house of Israel, and they set him at nought. So Satan came forth in the ten tribes and took them for instruments.* “And they shall condemn him to death, and shall deliver him to the Gentiles.” Mark x. 33. So that the Gentiles bruised his heel by letting out his blood. He rose again the first day and shewed himself to them, he told them he was like a man taking a far journey, leaving them as stewards over his house, so he became the father of immortality and ascended into the heavens, and he preserveth seed with him; after that the time came, that the tribe of Judah was dispersed among the Gentiles two thousand years. I am now ordered to give thee the blessing of Joseph: Joseph being sold into Egypt to preserve seed alive, that much people might be saved: as his brethren had done unto him, so would Satan take the Gentiles for instruments, to carry his brethren prisoners into all the earth; but for all this Satan was not able to prevail against, Simeon and Levi. That the Father, the Son, and the Holy Ghost would not be the God of the dead, but of the living: so God preserved the Holy Ghost, which is the seed of Christ, which is not begotten of man: Christ being the Son of God that his seed might make a perfect man, has sent it a second time without blood into the seed of the woman and is taken out of the side of a woman caught up into heaven, nourished of the Father and the Son, sitting on the right hand of the Father and the Son, fulfilling the Psalm, where David says, The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy foot-stool. So Christ's seed shall sit on his throne, till the Lion of the tribe of Judah has subdued all his enemies, so when all his

* To condemn him contrary to the law.

enemies have become ashes under the sole of his feet, and all that are willing for him to reign over them, have received the mark and his seal, then shall he reveal the last Adam without blood in flames of fire in the name of Shiloh Immanuel, so at that day every man shall be born again by the water and spirit, without blood, so this is the blessing whereby thou shalt bless the tribe of Joseph, for they are among the Gentiles and the Lion shall sort them out. Taken from the mouth of John Wroe, by William Lees.

Street House, 1st of 2nd Month, 1826.

THE words of the Lord came unto me this morning, by the same messenger which shewed me the vision on Sunday morning. I saw the whole house of Ephraim gathered together, and I saw one man amongst them which God had for a messenger, and he received word at the angel to carry unto this people; and I saw a ninth part of them single themselves out from the other, and they rose up against the messenger, and they said they would not have him for a messenger, and they got stones and stoned him; in stoning him they wounded him: after this I saw the angel of the Lord appear unto one of these men that stoned him, and the angel said to the man, "What is the reason that you have wounded the servant of the Lord? I am he that is sent from God, to give him words to hand unto you:" I heard the man say to the angel, "If it be the Lord's word that he brings he was only to bring it for three years, now his time is up;" the angel said "It is not for you to know the time, and seasons;" so I saw the angel leave this man, and this man go unto the house of Ephraim: after this I saw the whole house of Ephraim more embittered against the man, for his words did not agree with what he had said before; but the man belonging to the angel, he left them a season, and the multitude were peaceable during this season; so I came to myself. This is the end of the vision. But I thought the man was not myself: This is the

vision I saw on Sunday morning, and now I am ordered to pen it.

Between ten and eleven o'clock this morning, the angel which ministered unto me said, I am come to shew thee the interpretation of the vision. This is the interpretation. Thou seeing the house of Ephraim gathered together, it is the whole multitude which are the nine tribes.—The ninth—it is the number which is now gathered, and is to be gathered; and as thou saw them in great distress rising up against the man, these saw no way to escape, these had a king over them; this king is the man that talked to me; the ninth part of them shall flee unto this man, this is the man whom they want for a messenger, but I am not permitted to shew thee who he is, but by his dreams and visions he shall cause a ninth part of them to pass a bitter fiery furnace:—when thy time is up the whole house of Ephraim shall know the man, for he is a messenger in the hands of Satan, and at times he shall be permitted to come forth with the truth to prove Israel by. The messenger whom thou saw stoned, he shall yet seem a foolish instrument in the eyes of all Israel, but the words which I am ordered to give him, which shall descend from my Father's throne, they shall be made life in the people and destroy corruption; and he shall go unto another country to seek rest, but he shall find none; for they shall take him and beat him in their synagogues; and they shall give him many stripes, and they shall hail him before magistrates; yet the words that I am permitted to give him shall draw one out of twenty, and that one shall be appointed unto the house of Manasseh; he then shall be glad to return to the house of Ephraim. And as thou saw this multitude peaceable during the time this man was absent, it is the strength that God will give to four men to judge Israel by. There shall be little in your newspapers during this time, but the words that I am ordered to give the messenger shall kindle a fire in every city where he goes, for God will have a sacrifice upon the whole earth, for as there is rejoicing at the jubilee of an earthly king, so shall there be a rejoicing at the end of Satan's reign;

for it is a jubilee unto the whole earth, for a thousand years, which is as one day, for Satan has prepared the wood and the stubble for the sacrifice, and all the Gentiles shall eat of this sacrifice, for it is prepared for them. "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate." Jer. iv. 7. It is Esau's end. The man whom thou saw beaten with stones, this is permitted, to drive him to the Lord's work; his wife shall rise up against him, and she shall bring railing accusations against him to the four men, and he shall be driven out of this land England by a strong arm. Thou wants to know who the man is, for the man thou saw was little esteemed amongst the people, and seemed set at nought by the world; this is permitted to keep Israel in the way. That man whom thou saw, God will never leave him, nor forsake him, so long as he is on the earth, for he is the standard of his word unto all nations; for there shall be many prophets, and some shall be permitted to come with the truth, and they shall gather great bodies, and God shall rend the veil from them, and they shall be grafted unto the house of Ephraim all at once. Thou shalt have two rods, one for each house: the rod for Ephraim shall be hollow within, it shall have no mixture of metal, it shall be all of one kind of stuff; it shall be made of brass or copper; it shall be three times the length of thy foot, it shall be two inches round it: the rod for the house of Manasseh shall be a solid iron rod, of polished steel, it shall be one inch shorter, and one inch round it; this iron rod shalt thou take in thine hand when thou prophesies before the house of Manasseh. And when the Bible is read, thou shalt neither eat bread nor drink water, till fifty-two chapters be revealed unto thee, there shall be double the number taken; fifty-two shall be made known to thee, after then thou may eat bread and drink water: one of these chapters shall be read in the forenoon, and the other in the afternoon, and the interpretation after it. The iron rod shall be given unto thee before the interpretation of the chapters. Taken from the mouth of John Wroe by William Lees.

Street House, 1st of 2nd Month, 1826, between four and five o'Clock in the Afternoon.

THESE words came in my hearing, saying, Hear ye the Lord's word, Oh ye mountains of Ephraim: Is not this land England the land of Jehoshaphat, where I will plead with all Ephraim? Who put the yoke upon thy neck, O house of Ephraim? was it not thy wickedness, seeing thee more wicked than Esau? was not Esau thine elder brother? and when thou became more wicked than him, he was permitted to put the yoke upon thy neck, and he took brass, iron, wood and stone, and put it upon thy neck, and trampled thee under foot, till thou know that the Most High reigneth, and sendeth by whom he will send. Now, O house of Ephraim, I will tell thee what I will do unto thee, I will take a rod of brass, and I will bore an hole through thee, and I will let corruption out of thee; and I will draw all blood out of thy veins. and I will cause all thy bones to come together; and I will cause flesh and sinews to come upon thee, and my father shall cause me to cause the four winds* to come unto thee, and thou shalt live in one state and not fade from it; thou shalt take the likeness of an healthy virgin of fourteen years of age; ye shall all bear twain; there shall not be one without his wife nor one without her husband; and as my Father Christ loved the Church, he has given it unto me to give to you: so now this is the decree, and this is the covenant to all that is found at that day. Now, I shew thee what shall be to those that are in the graves; the trumpet shall be blown at that day, the Lord's voice shall be heard from the thundering clouds, and the dead shall hear, both them that is in the grave and them that are on earth, and many shall be changed at that day that are living in their mortal bodies, and they shall die through the fear of these things, and they shall put on incorruption, and see their own dead bodies lie in the street, and they shall loathe their own dead bodies till the buriers have buried them;† and they shall see the worms: this shall be permitted, to shew

* The four Spirits.

† These are the Gentiles.

those that seek the saving of the soul ; they shall have their desire, the heavens shall be their throne : but has not the whole house of Israel seen my last end, that the earth was to be their footstool ? so I will now cause all Israel to come together, bone by bone, and they shall live : these shall have a possession both in heaven and earth, the heaven is their throne, the earth is their footstool ; they shall ascend and descend to and fro continually. So now cause these words to go before the number four, for they shall judge the whole house of Ephraim for three years, and after that my Father will strengthen his cords with them, and if any matter come before them, they shall go into all the prophets that was sent before thee, and they shall judge the nine tribes out of these, and they shall sit with their robes on at all times, when they sit in judgment ; and they shall have a linen girdle round their forehead. If they hearken unto this command, strength shall be given to the plummet,—their wives shall sit with them, and all that has been fore-mentioned. Taken from the mouth of John Wroe by William Lees. Witnesses Ann Baylis and Martha Wood.

Street House, Twelve o' Clock, 3rd of 2nd Month, 1826.

THE words of the Lord came unto me this morning by the same Angel, saying, Cause the words that I now give thee to go before my disciples, for my Father has given me them, and will preserve them till the day of my coming. Now, son of man, I am ordered to make a thing known unto thee that will make every ear in Israel to tingle ; for thy bitter cry hath been heard before my Father, and he has granted thee the petition of thine heart : for sorrow and grief hath filled thee, and if I had not come thou would not have been able to bear it, for thy wife has become thine enemy, she has become as Samson's wife ; though my Father has caused thee to hold the word, so that thou hast holden it. Is not the whole house of Israel their sins great ? for the adulterous ring shall never come into the Lord's sabbath ; at the day appointed it shall be

taken from her, and it shall be burned. Now if thy wife can find seven women, four women, in the house of Manasseh, and three in the house of Ephraim, that will petition the Lord for such things as they see will comfort her, that she may have strength given to bear it, for thy life is now become miserable before thee, seeing that thy wife is seeking death continually and not willing to bear the reproach; is she not seeking the death of a son, for she shall bring forth, and she shall call his name Appleby; six weeks is she gone; and if seven virtuous women can be found in all Israel, then shall this thing be read unto her, and if William Muff of Bradford, will petition also, that he may be made an instrument in the hands of God of relieving her, then shall he read these words unto her, and if not, she shall then abide at her own home till the time that she be delivered.

So now when the two rods of Ephraim and Manasseh has come unto thee, then thou shalt become another man, then all Israel shall know that I am Shiloh Immanuel, the man branch, the last Adam, made one perfect man in God, Christ my Father; and every one that says, I am the angel of the devil that ministers unto thee, shall be crossed from the roll: this is the covenant which I have made with all men. Taken from the mouth of John Wroe, by William Lees. Witnesses, Ann Baylis and Martha Wood.

Street House, 7th of 2nd Month, 1826.

THE words of the Lord came unto me this morning, saying, Son of man, these words are for the committee and not for the branches, that they may stand as Laws in the Lord's house, for thy cry has come up, for thou art in distress, thy distress shall be turned into joy; these are the words which the number four shall order to be read before thy wife, that thou shalt take no money, nor pay none, but every man is the head of his own house, as the Lord is the head over you, so that every woman shall render all accounts to her

husband, so that thou shalt either set servants on, or turn servants off; and every time that thou returns from distant lands all accounts shall be read to thee. The treasury of the house of Manasseh, and the treasury of the house of Ephraim, and thy wife shall give account of all the money she has received and all that she has paid.

Thou hast laid the inquiry concerning the carpets before the Lord: I am now ordered to answer thee. The carpet was to be five and a half yards every way to prove the committee, for was not the Lord's words for them to get all necessary things, from the breakfast in the morning to the supper in the evening, and all things to be within the walls within the time, and to make two rooms as they could like in the millennium, one for thee to sit in, one for thee to lodge in at all times when thou returned from distant lands; then would they chuse a room in the millennium with half-a-yard round the room short of a covering? The carpets that was transfigured before thee, was for the other houses, but the carpet that is within thy walls is for thine house, both floors shall be covered, there shall not be one inch uncovered, there shall be a carpet from the sitting-room door up to the lodging-room door. So now the Lord's word shall prove them once more: two months from the time of thee entering it, the walls shall be papered and every thing done; for the walls are now ready; so now, when the time comes thou shall discharge every man from the premises; while they are papering one room thou shalt be in another, the painters the same. Taken from the mouth of John Wroe by William Lees.

Street House, Half-past Twelve o'Clock, 26th of 2nd, Month, 1826.

THE words of the Lord came unto me, by the still small voice which came in my hearing, saying, Joannes, cause the words that I am now ordered to give thee to go into writing: for the petitions of all his daughters is come up before him, and as there has seven agreed

in one thing, to bear the reproach with her, and that she might have strength to bear the thing that the Lord has laid upon her of both houses.* Now these are the words that I am permitted to shew thee: God sent forth his spirit to overshadow the woman that she might bring forth a son, that might take away the sins of the people, to bring in redemption at his coming; so now as there is seven women found that is willing to bear the sins of both houses, and take up the cross of persecution with her, so these seven shall be shut out at all places, they shall not come into the Lord's sanctuary until the time of the three years being fully up; they shall not be married, but when the three years are up, they shall come forth unto the Lord's Sanctuary, and they shall be married there, for their names shall run into all nations, for they shall be as seven lights to the whole earth, for it is the house of Ephraim, and as Ephraim is found worthy to bear the burthen of both houses, it shall bear the expense of the Gospel into all kingdoms. For there is not one of the one hundred and forty-eight that has asked for the thing, that they have asked for. And Masterman is found an instrument in the hands of the females.

Now I give thee their names:—Ann Garland, Jane Masterman, Elizabeth Dean, Mary Taylor, senior, Ann Clunne, Elizabeth Wood, Cordelia Clunne,† if these

* *Gravesend, 16th of 2nd Month, 1826.*—Merciful and gracious Lord, we, thy unworthy servants, petition thee in behalf of thy handmaid, Mary Wroe, that thou wouldst be pleased to send her the aid of thy blessed spirit to comfort and support her; strengthen her to do thy will, and to perform the task thou hast laid upon her: Grant, O God, that ths enemy get not advantage over her: O let thy blessed Son Shiloh intercede for her at the throne of grace, that she may come forth conquering and to conquer, through thee, who hast promised redemption unto all those who keep thy laws. Grant, dear Lord, that there may be seven virtuous women found among thy children to assist in bearing her reproach. And grant, dear Lord, a ray of comfort to both thy servants, that they may be enabled to say, Thy will be done,—is the prayer of thy humble servants.

† All fallen away, except Elizabeth Deane and Mary Taylor, she lost the ring and is dead, but she held the faith.

now bear the reproach with her, they shall hear the Lord's word by two instruments in the hands of God ; Masterman shall read them the word every Sunday ; William Muff shall read the word every Sunday at Mary Wroe's house, and these seven shall wear the adulterous ring, they shall have seven rings of mixed metal that they may be adulterous, and if one of them be found without that adulterous ring by the hands of the committee, they shall write to the house of Manasseh, and the word shall be then taken from Mary Wroe, and as they have asked for her to have strength given to bear it, she shall bear it herself, but she shall not be received into the Sanctuary till the time be expired, she may go into any of these seven houses so long as they bear a part of the burden. Now if these seven be able to obtain it, great shall be their reward during the thousand years.

The petition of the seven females and their names shall be sent along with these words unto all places that they may learn wisdom of God, for happy is that person that is found worthy to receive a command of God, and has charity to petition that they may have strength to bear it without turning the word to another meaning ; for is not God able to protect them as well as another ? Now as Mary Wroe has not wanted this burthen to be laid upon another, but is willing to bear it, and had rather die than see herself left amongst the Gentiles, so every male or female that would rather die than be left behind, and is willing to venture soul and body, they shall obtain it. Then let Ephraim return back and seek her husband ; three days or three years, if she will seek her husband these three years, he shall help her to gather her chickens, for they shall grow up and become a great multitude, so that no man can number them ; so if Ephraim will put off her widowhood she shall be no more a widow, but she shall be found a virgin in the hands of God.

Thou hast laid the inquiry of the committee, whether the word Jubilee clear those that are under the Law. I am ordered to answer thee :—He that is under the law must must bear the reproach of the law, and he

that is willing to bear the reproach of the law, shall see that Christ will make the law life in him ; for Christ being born under the law suffered the law, and the law was made life in him to give to all men that were under the law. So how can a man take up the cross and follow the Lord without being under the law. So as she did the thing, being afraid of the law, she shall suffer by the Law, so that the water may cleanse her by the command of the Lord. Taken from the mouth of John Wroe, by William Lees. Witness, William Muff.

Street House, 26th of 2nd Month, 1826.

THE words of the Lord came unto me this morning, which is made known unto me by him whom the son of God said should come in the last days, not made of blood, but begotten of Jesus, which said unto me, I am He whom my Father has sent in his name, for my father is as Joseph, and I am as Benjamin, and they have sold my Father into Egypt; they took him and would have killed him, and they sold him into the hands of the Gentiles, and the Gentiles put him to death by taking the blood from him; so my Father is ascended into the Heavens, and he is preserving bread and wine, corn and oil and all the choice fruits: for there shall be a dearth for seven years, wherein there shall be neither hay-time nor harvest. The corn and the wine and the oil and the choice fruits are without number. Many are coming and asking for corn, oil and wine; the corn and the oil and the wine, and the cup is returned in their sacks mouth, but they are without their Brother; and in whose sack the cup is found, he shall be my Prince on my Father's throne. So now as the children of Israel are coming to seek corn, for the dearth is great, thou shalt take seven of the fairest virgins, and they shall be kept in prison for three days, till the rest of their sisters are proved, and if they bring not their youngest Brother down into the land of Jehoshaphat,—for Egypt is not the place, but the place where they sold my Father; for my Father is

ascended there to save much people alive. So now, Son of man, prophesy in the midst of Israel, and say, Thus saith the Lord, if ye will bring Benjamin your youngest brother, then shall I know that you are true men, the twelve sons of one man, begotten of my Father; but if ye bring not your youngest brother with you ye are spies, and I will take you and shut you up in prison for one thousand years. So now I am come in my Father's name, and if ye acknowledge me to be your Brother, and bring not Benjamin your younger brother with you, ye shall not see my face but in anger. For I am to sit at the right hand of my Father, till mine enemies be made my footstool: for I speak to them now by an Interpreter, though I am yet their Brother; they shall hear my voice but not understand; but when they have brought Benjamin their youngest brother, eleven of them then shall dine with me; but before they dine, I will take water, and a basin and a towel; and I will wash that part which I left unwashed before, and I will make them like unto myself; I will set crowns upon their heads, and put palms in their hands; I will then acknowledge them to be my Brothers, the whole house of Israel, I in them, and they in me. So now let all the bones of Israel be gathered together, and prophesy thou in the midst of them, with the rod of both houses in thine hand, for it is the rod of Judah and Joseph, and it shall graft Ephraim and Manasseh together, for they have despised Joseph and set him at nought, and Judah could not abide their wickedness, and he is ascended into the heavens, appointed the porter on his Father's throne, so that no man may enter in at the door, but by him, for he is the shepherd of the door, and if any man climb up any other way, he shall be brought down into hell, and he shall be chained there in the presence of Satan for one thousand years. So now Israel is gathering themselves together, and bringing forth their money in their hands, the double quantity, to buy corn, without acknowledging what they have done unto my Father, not thinking they had let him down into the pit, and made him go to the bottom of hell, and after this

pulling him out, and selling him into Egypt that the Egyptians might destroy him; the Gentiles are the Egyptians, the eleven sons are the children of Israel; so that there is but two sets of people, the Israelites is Immortality, the Egyptians are corruptible, one part is for corruption and another part for Incorruption: those that rise not at my Father's call, though their bodies are laid in the grave, they shall remain corruptable for one thousand years; and those that hear the sound of the Trumpet and are dead in Christ, they shall be made alive, they shall be made like unto angels. And those that are waiting for my Father to reveal me in the flames of fire, shall put on Immortality So now Israel is a widow and forsaken of her children, though there is seven shut up in prison, yet there is one that is fastened as a nail to a sure place, for I tell thee, the seven, some of them will break loose, but one shall be fastened until Benjamin come, and he shall present the cup into his hands; for it is my Father's good pleasure that he should sit at my right hand, during the time that the earth is my footstool; though the woman asked that her two sons might: but as long as my Father dwelt in flesh and blood it was not his, but now it is his, and he has given it to me.

Now, son of man, prophesy again, and say, Thus saith the Lord, The three days are three years, which my Father was in the bowels of the earth, so that thou should labour and toil more than all that has been before thee, the one day is one year, which is one thousand years, that all flesh shall rest before me, they shall neither toil nor be weary, nor shall sweat come upon their faces, nor a gray hair be seen upon their heads, the hair of every tribe shall bear one likeness, one colour, and they shall all bear twain, for they are the branches of the trees, there shall not be two branches alike, they shall differ in stature, they shall not fade neither shall the east wind blow upon them; all nations shall be healed by these leaves, for when my Father shall reveal me I shall be the substance of the fruit; for the fruit has never been seen but under a vail.

Now son of man, say, Thus saith the Lord, if this be the year of Jubilee, is it a Jubilee for my people Israel and not for thee also? the restraint upon thee that thou should not travel five miles with the sun upon thee is unto all places for one year, from the date of the fourteenth, that my Father took thee from thine house, so that if thou be seen travelling with the sun upon thee for five miles, the sun shall scorch thine head till thou seek for death, and after that thou shalt be forced out of this land England; thou shalt be heard in all lands like a roaring lion, for it shall be my Father's spirit that shall be given unto thee. So now there is a restraint to all that are joined in this covenant, that they come not unto thee, for one year from the date of fourteenth of twelfth month 1825. These which are not joined in the covenant, but are seeking for the word, the number four may send them unto thee, that I may minister unto thee to make known their hearts. And these are they that may come unto thee during this year, any one that is appointed as an Elder or an Elderess: but those that are not appointed, and are joined in the covenant, and comes under the roof where thou dwells, they have broke the Law and Satan shall be permitted to try them: no Elder or Elderess shall come unto thee without a ticket from the number four. So now the first is last, and the last is first: so that after the fourteenth of December thy voice shall no more be heard in England, neither by those joined in the covenant, nor by the world, until thou art returned.

Let the number four, the house of Manasseh provide thee that which was promised thee the last, that it may become the first, for it was to be for the three years of rest, so let them provide thee a colt, that thou may go unto many places to read the Laws, for thou shalt not read the Laws twice at one place, that thou may be gathered unto many places, but thou shalt not ride nor walk with the sun upon thee, thou shall travel with the sun down upon thee, for as the Gentiles travel in darkness rather than light, so shall thou condemn them in darkness. Let the colt be the size that was fore-

spoken of the mule, from fourteen to fifteen hands, one that will go swift, it shall be maintained out of that which was to maintain thee, they shall bear thy expences from place to place, thou shalt neither take money or receive it.

So now as thou art ordered not to drink spirits nor malt liquors, let the number four sit in judgment, let them provide thee wine, what is sufficient for this year, and let the Treasury of the house of Manasseh pay for it, for my Father requires no more from the number four than that which they have already ordered, so that if they keep no part back, the things which are promised them shall come to pass.

There shall be a book of every sort that are printed of Joanna Southcott's, and George Turner's, and they shall be put in that cupboard which the number four provided for thee, so that when any of the Elders, or the world which have been in the former visitation come, they may take them books to prove the word that is given to thee, for they are not for thee to read. Taken from the mouth of John Wroe, by William Lees.

Street House, 1st of 3rd Month, 1826, Four o'Clock in the morning.

THE words of the Lord came unto me :—Thou hast laid Lindsay's letter before me. Let the committee write unto Lindsay's writer, and tell both Lindsay and him that they will receive no more letters at his hands, for it is man's work ; and let them ask him how often he has been drunk in Paris ? for I tell thee he has both been drunk and been with the whores, and that I, the Lord, will rebuke both William Twigg and him, for it is man's learning and not the learning of God ; for he is a drunkard, a whoremonger, an adulterer, and a liar : and I, the Lord, will rebuke Satan in him. And tell him that he has seen nothing, neither has he heard the voice of the Lord, nor seen his visions ; and his learning shall deceive him. Let this be circulated to all

places, for whosoever receives his word shall not receive mine. I am the Lord that has given thee this. Taken from the mouth of John Wroe, by William Lees.

*Brailford, 30th of 4th Month, 1826, at half-past
Seven o' Clock in the morning, in the Congregation.*

THUS saith the Lord God of Israel: The covenant which I made with the females, they have broken; the committee of that place shall put them to their oath, that my word may be proved, that it may run and be glorified in all the earth. *The burden, she upon whom I laid it—shall bear it, my word no longer shall she hear.

That soul that says he is not satisfied with my word, and cannot see it, he shall not meet with my children. That soul that says he can keep my laws and not the commands, I will sort him out from amongst my cattle. For my commands shall be stronger than my laws; for all my sons and daughters shall keep both the law and the Gospel, before I gather them; and he that keeps it not, cannot come into my fold; the day shall come that they shall say, It is easier to keep God's laws than to eat their meals; it is my covenant, that shall be as a well of water to them. Taken from the mouth of John Wroe, by William Tillotson.

Street House, 6th of 5th Month, 1826.

THE words of the Lord came unto me this morning, saying: Behold thy way, mark deep thy footsteps in the sea, for the Lord's rod shall be seen in the land, through every tribe you shall see the word shall stand; and every one that receives it not, it shall bar him from the land. Behold the horse that shall be seen in your land, the voice that shall be spoke in every tribe, and every tongue: it is the horse that shall prove

* This was proved to be true by Mary Taylor, one of the seven females, being proved to have lost her ring off, so that Mary Wroe had to bear the burden herself.

the Bible true. He that mounts the word, he shall stand through every land; every tongue is now—Behold your Scriptures in the way ye ought to see; it is the pen that strikes through every heart; it shall wound every heart when it is too late. Behold your glasses, for dark is your night through every land, this is a Gentile that is in the night; Israel's star now shall be seen through every land: behold your horses in the morning; four they be, four ye shall see through every land; for every tongue shall be united through all your lands; behold your Scriptures, and see your land—the black horse shall be seen through every land; he has the scale, the weights shall be felt through every land: he shall make a dart through every heart; draw ye distant lands, behold your king, your mighty redeemer—He sends the horses through every land, his word to proclaim: he that receives not his word shall receive the fiery dart. Behold the horses, they are the chariots, they have wings to mount the hills through every land. Taken from the mouth of John Wroe, by William Tillotson.

Street House, 6th of 5th Month, 1826.

Son of man hear the words that I am now ordered to give thee. Lot thou for two places and go to one, and then I will bring before thee the horse, one of the four, he shall have a pair of scales; the sins of the people shall be put therein, and they shall be weighed; and thou shalt have a measuring reed, which is the rod of both houses; and if the weight cast the scale, thou then shalt put forth thy rod, that thou may cause the scale to go back, till my word be proclaimed through every land. Then the black horse shall come forth, and then thou shalt touch the beam of the scale with the reed, that the cup of wickedness may run over; then thou shalt put forth the reed again, thou shalt touch the bottom of the scale, that the wickedness may be let out of the cup, that it may burst, mingled with brimstone, fire and death, that it may destroy every one that has not the mark.

Have I not four horses in the land to prepare my way for my coming? Did I not say unto the four, Prepare me a horse, that my word may run swift through every land, and every tongue, that they may hear my warning voice? Now as the four has done, so will I do with them. Have they asked for the wings of an eagle? have they sought for my word? have they not said, There is time enough yet? have they not driven me unto the last hour? Go thou now unto the place where I will shew thee, and then I will minister unto thee, and shew thee things to come; and those which have been called to the dinner, they shall not taste, for I tell thee this horse is not one of the four. Has not my word been as a great mountain to them? have they not stumbled and shot at it? nay I tell thee they have paused at it. Did not I call unto thee before, that I would prepare thee five friends that should nourish thee for a time? this time shall prove them through every land.

And when the child which is in the womb of a woman at Ashton,* shall be brought forth, I will then bring thee unto that place, thou then shalt stand in the midst of the congregation with thy five friends† round thee, that every man may write a sentence at once, that they break not their ranks; for it is the time when the songs shall be given.

Let William Tillotson go with thee and prepare for his journey, for he shall travel with thee till thou be stopped, and then thou shalt prepare for the sea,‡ for unto Sodom thou shalt go, there thy voice shall be heard in them wicked streets, for hell shall open her mouth, destruction shall surround thee, fear shall take hold of the covenant, death shall tremble before the word, the agreement of hell shall be broken, the fiery dart that

* The wife of Edward Lees.

† Those that were supposed to be them.

‡ William Tillotson travelled with John Wroe, from the 29th of 5th month until the 2nd of the 6th month, when John Wroe was so indisposed that he could not bear to sit on the horse: he then, being near Thorne, repaired to Hull by the river, and from there went to London by the sea.

shall proceed from the horse shall be seen in every land, the sign shall be seen in the firmaments, kings shall send out spies to take hold of the word, that they may bind thee as Samson was bound ; fear shall take hold of those that are weak in the covenant.

Son of man, I have something against thee ; let now the thoughts of thine house depart from thee, that all men may fulfil the law of your land, for the law of God shall not break the laws of Great Britain till the end, for it is the strength for his people ; for the law of the crown of the land shall testify against the laws of man.

Pray unto the Lord thy God that thou may perform the vow which thou hast vowed, for thy sister shall send a servant unto thine house,* that a servant she may be, and her wages she shall pay her out of that which is allowed thy wife. These things shall be shewn to thee when thou art on thy journey.

Then, Son of man, for thou art but man, the son of man of this earth ; but the son of man of the earth to come, which is immortality, shall shew who is the son of the first Adam, and the son of the latter Adam, and who is possessed of the first Eve and the latter Eve, for this shall be unfolded to all men that ask for the ear to be unstopped.

I am the shepherd ; and when I am seen ye then shall pursue the thief till he be driven from every land ; for I am the door-keeper, with me is the key of my Father, I will lock him there up ; then shall the cattle make their appearance ; the stags shall then become tame :—your scriptures say, they shall be your vine-dressers ; where is the weed when the foxes are bound ? is there not rest to the vine-dressers also ?†

Then let the number four judge their ways, that the fear may be removed ; for they have driven me to the last, and not choosed me the first. So now I will take thee and carry thee whither thou knowest not. This is for the end. Taken from the mouth of John Wroe by William Tillotson. Witnesses William Muff and William Lees.

* Edward Lees' wife, sent Susannah Heath of Plymouth, at the beginning of the year 1828.

† Solomon's Song, ii. 15.

*Wakefield, One o'Clock in the morning, 9th of 5th
Month, 1826,*

THE words of the Lord came unto me this morning by the angel, saying:—Son of man, prepare for the seas, for thou shalt be warned as the world is warned, and both the world and some that are joined with Israel say that thou wilt not go; but they shall be deceived in it, as the world also shall be deceived, by thee being an instrument in the hands of the Lord, for thou shalt be taken from them in such an hour as they are not aware of.

Thou thought of going thy journey, but I am ordered to stop thee, for thou shalt turn back by the same way that thou came, and there thou shalt stop till the time that thou may be in London the next new moon, and if the house of Manasseh bring a horse, not a blemished one, thou shalt then take it, and it shall carry thee into London, and through the South country, Ireland, Scotland, and Wales.

And, thy prayer and petition has been heard before the Most High, so that the half of the mountain is removed, and the other half shall still stand before thee that it may cover thee when thine enemy is pursuing thee; for thou shalt not be seen travelling with the sun upon thine head in the the county of Yorkshire, until the time that thou return from distant lands; but other counties is removed from thee, there is no restraint on thee, but the time shall come that there shall be a restraint upon thee, for the government of thine own country shall stop thee, so that thou travel not with the sun upon thee.

There shall be four horses prepared before the end, and these four horses shall go into all the four quarters; and they shall be the exact colour according to the Scriptures. So they have their choice of the four, so that every man may receive his horse again; but not one under fifteen hands. So now the Lord will prove all Israel as he has proved them.

Now, Joannes, be thou not fearful or unbelieving, for Satan has been permitted to afflict thee, and he shall afflict thee again; so that the newspapers may have

their fulfilment; for it shall be advertised that thou art dead and buried. Some shall say, thou has got a watery grave; others shall say, hell has received thee, but be thou valiant, for thou yet shall stand before kings and rulers: and at that day Henry Lees shall follow thee, and pursue thee, and he shall stand valiant and bear testimony of the works of the Lord, for he shall have another spirit given him, so that he shall not rest but when he is with thee, for he shall be thy spokesman.

But the horse shall bear the bag till the end, and there shall be a way-bill carried from place to place, that the same way-bill may be brought before the number four, every time that thou returns, and the time shall come that the number four shall ride the four horses. Taken from the mouth of John Wroe by William Tillotson. X

Bradford 28th of 5th Month 1826 2 o'clock in the morning

THE words of the Lord came unto me this morning. Hear O house of Reuben, the words that I now give thee, Thou shalt hear my words once every year, and understand them; for the twelve trees shall now make their appearance; for my words shall only go out twelve times every year, it shall be strong and powerful, for my two swords shall prepare the way,

Then hear O ye house of the twelve tribes, the words that I am now ordered to give thee, there is amongst you that it shall make their bellies bitter, till the dross be all purged from you.

For neither life nor death can separate those that belong to the fold, for the world shall heat the furnace seven times hotter than it has been before,* and that soul that is not able to endure it, shall be crossed from my Roll. For the king of this world is come out to fight against the King of heaven, and there as been nothing before but what shall be stronger.

* Persecution.

Now son of man, say, Thus saith the Lord, those that have signed my covenant, and left it, shall tremble, their leaves shall now fall, their nakedness shall be seen, though my word seem to die for a little moment; but now it shall burn in every city where thou art taken to; the wheat shall be seen, the granaries shall be prepared; every man to his tent, O house of Jacob. Let the committee at Ashton, sit on these words now given, and let the date take place from this morning, that they may send the Lords word out every month, that it may be eaten as precious fruit, and he that eateth it not shall die, saith the Lord. Again son of man say thus saith the Lord, Satan shall come forth with the same likeness in a tree, and all religions shall like it, and they shall have many prophets that shall agree in one thing, and they shall be snared and taken.* Taken from the mouth of John Wroe by William Muff.

Gravesend, 5th of 6th Month, 1826.

THE words of the Lord came unto me this day. Mortal man, behold the words that I am now ordered to give thee—they shall go forth as a lamp that burneth, that all who see may understand. For I will now work a strange work in Israel, which shall confound the world. As there was a marriage the last year there shall be one this; and as there is one this, there shall be one the next, and then behold the fourth; this is the fourth marriage that shall be redeemed, saith the Lord.

For I have mended thy net, and it shall catch many fish, and they refuse thee to throw it out; but I will tell thee what I will do unto that river in which Sibley dwells and his party that is with him; I will cause that water to stink, so that they cannot drink it, and many shall die in it, and others shall be able to get into other rivers, and then that net which I now give thee shall catch them, and see that thou throw it out wide. But I have not told thee when; they shall

* Are not Joseph Smith and his party at Nauvoo, a part of the fulfillment of this?

yet boast and gather many,* then I will command thee, and thou shalt ride into the city of London on a red horse, thou shalt sit upon him with thy rod in thy hand, and the book in thy other hand; and thou shalt declare all the words that I shall give thee to rich and poor, high and low.

Now, Son of man, what seest thou? I have seen an angel with a drawn sword in his hand, for he drew it out of its sheath to cut me in two. The angel is sent unto thee to turn thee back the same way that thou wentest, for did not the angel give thee directions that thy voice should be no more heard in the land till thou came out of distant lands? the command was unto thee, that thou should return unto thy home, and that thou should remain there until the fourteenth of December, and that thou shouldest go unto different places to read the laws, that thou might not read them twice in one place. Thou wast not to hand forth the word among the world: and if thou return not back between and the next new moon, Satan shall send forth his spirit to enter into a young man, one that is joined in the covenant, and he shall take one of the swords which were drawn at Bradford; and as thou saw the angel ready to cut thee in two, so he shall run his sword through thee, that thou mayest return to see the mysteries of God: or if thou go by any other way than the way thou came thou shall not be able to escape the sword: but if thou pray unto me I will give thee strength to fulfil this.

Thy leaving London shall cause a great swell among the opposite party; many of them who have given their votes against thee shall try to vomit up the water, but shall not be able.

I tell thee if thy voice be heard in this land, England, till the 14th of December, the sword shall pierce thee. Thou shalt salute no man by the way, but thou shalt be like a man that is stealing out of his country, for thou art like a thief: thou hast done those things

* Since this Sibley and some of his party are dead, and some of them have gone and joined other societies, professing to be believers in Joanna's visitation, one of which became a large number.

which I commanded thee not to do. When thou gettest into Yorkshire, see that thou be not seen with the sun upon thee travelling : if thou exceed five miles this young man shall meet thee, then shall my people discern between right and wrong. And when thou gets unto thine house thou shall not discourse with any one that is joined in this covenant, but those which are ordered : let the number four warn them round the ball. And see that the horse be kept out of the city of London. And see that thou ride him every day till the 14th of December, but not above five miles with the sun upon thee.

Thou shalt be at Ashton on the 19th of August, if thou break not this command, and thou shalt comfort my people ; but if thou break it, a sword shall pierce thy side. And if thou be not there the number four shall take Benjamin there to stand with a linen ephod in the midst of that place, and my Spirit shall be seen upon him. Now if thou be able to fulfil this command, none of these things shall come unto thee ; peace shall be to thy wife's house, blindness shall fall to thy enemies.

Those whom I appoint to sit on my throne with me on this earth, shall be tried as the disciples were tried, but not put to death, but all the same things shall be pronounced against them. And if thou lovest one man more than another, great shall be his trial, thou art an enemy to him, and not a friend ; for thy love has been greater to Henry Lees and Ann Lees than all my sons and daughters : let them depart from thy mind, am not I able to protect them. Then see that thou be no respecter of persons, for I am no respecter of persons ; for he that suffereth the most do I love the best for my work's sake. Taken from the mouth of John Wroe, by John Taylor.

Gravesend 10th of 6th month, 1826.

THE words of the Lord came unto me this morning, saying, Son of man, cause these words that I now give

thee to go unto William Tillotson. Let William Tillotson stand in the midst of Sibley's Chapel, in the Congregation, and he shall say, Hear O ye house of Heathens, the words of the Lord which is sent unto you, seeing ye have refused the fisherman of the house of Israel to throw out his net in this river. Hear again ye house of Heathens, Thus saith the Lord, these waters which ye dwell in shall stink, so that ye loathe them, and can drink them not, and many of you shall die; and the rest of you shall struggle for life into other rivers. Then hear ye house of Gentiles again, the Lord your God shall cause the fisherman to come upon a red horse into the city of London, there he shall sit upon it with a book in one hand, and a rod in the other, and he shall throw out that net which I will give him, that it may catch many; and it shall draw them out of the city, that they may be where I am, that I may set my mark upon them. Will Sibley and his party stand before me? was he not to fight against my word for a time? he holds my people, and will not let them go; will he and his prophets hold forth their drunken dreams to my people, and not let them go? they fill my children's ears full of wax, but I will draw it out, and they shall hear my voice and follow me. I am the Lord that has given thee this. Taken from the mouth of John Wroe, by me John Taylor.

Gravesend 10th of 6th month 1826

THE words of the Lord came unto me this day about eleven o'clock saying, Son of man, hear these words that I now give thee: Will my sons and daughters seek medicines for thee and not for themselves also? will they yet seek after the doctors of man, and not the doctor of the living God? am not I thy physician, am not I able to heal thee? and as thou vomited at their physic, so shall they vomit at their doctor? the type I set in thee, no doctor shall come near thee, no physic shall come within thy mouth, for thine affliction is to prepare thee for my word.

Same date.—Now son of man, say, Thus saith the Lord God of the children of Israel, I will set the way-mark in thee, and as thou art sick, so shall they be sick of thee, they shall petition in their hearts for another Instrument, but they shall be confounded. Then son of man set thy face toward the North Country, for thou shalt return back like a thief. Many of my sons and daughters have broken my laws in secret, and the committes have not known it, and they shall return back as thou shalt return back, for they shall not hear thy voice till the fourteenth of December. I sent thee unto London to read my laws, I sent my angel to stop thee on the road, so that in fishing thou should fish not, then thy voice shall not be heard, but thou shalt come to London on a red horse, with the book in one hand and the rod in the other, and the King of England shall put thee in prison and hold thee till my elders visit thee, then my son Benjamin shall go forth in a carriage, and he that acknowledgeth him not shall be crossed from my roll, and all Israel shall be kept in prison * till that day, for my Father holdeth the key, and every soul that seeketh for the key of my Father, shall know the depths of Satan and all his tracks. Now, son of man, prophesy and say, Thus saith the Lord, these that have born a part of the reproach of the house of Israel, if they will return unto my Father, their names shall be recorded round the world, as a witness of the reproach of the whole house of Israel. Taken from the mouth of John Wroe. by John Taylor.

303
626
150
186
257

In the Sanctuary, Ashton, 27th of 6th Month, 1826.

The words of the Lord came unto me, saying, Son of man, stop thou till the next sabbath, and I will shew thee the ways of my people before their faces, and they shall be ashamed, and some of their lamps shall go out, for they are not the lamps of me.

Then thou shalt return unto thine house, and thou shalt visit many places, and thou shalt converse with no

* This does not mean a temporal prison.

man on this visitation, thou shalt interfere with no one that is joined in this covenant, they shall ask thee no questions, neither shall thou tell them anything but within the walls of the place where they meet.

There shall be an hundred and forty-four thousand that shall be received into the heavens with me, all of whom have died in the faith, to prove Satan a liar, for Satan was to have this permission that he might be proved also, for he shall be found false in his word; he shall have power to overcome at first in all things, he shall slay prophet and prophetess, but their souls do I require at his hands.

And say, son of man, my sons and daughters that are married shall have their heads lifted up above their enemies, when the world is starving; for yet seven years shall come, wherein the earth shall mourn, and it shall be seen at that day that my people is fed, for the tree of life shall be within them. Again, son of man, say, thus saith the Lord, What is the tree of life? does not the tree of life live, which was placed in the garden of Eden? It is eternal life, the two swords yet turn every way to keep it, which shall be given to my people that are married, circumcised, and wear their beards, and the dress I have ordered, and keep all my commands: these are the whole armour of God.

This thing shall be seen through the whole world, for as the world beheld my glory when I ascended into the heavens, so shall the people see it, but they shall not be able to eat thereof.

For I will yet make thee a more foolish instrument in the eyes of the world, and in the eyes of my sons and daughters, than ever was in the world before: they shall rise up and stone thee, and wound thee, that the scriptures may have their fulfilment. I will cause thee also, son of man, to break my laws, to shew them what they do, and they shall follow thee from city to city, for Satan shall watch thee by thousands of instruments, but he shall not be able to pluck one of my words from thee, so that not one shall fall to the ground. For did not I order my sons and daughters

to gather up the fragments, and they became twelve baskets ?* They are the bones of the whole house of Israel, there shall not be one bone broken, they shall all cleave bone to bone to me, and they shall become one son and one daughter in my hand to live, saith the Lord.

Again, son of man, say, thus saith the Lord :—Let the committee write unto all places, and warn all those that are joined in this covenant, that they ask thee no questions, nor come upon thy premises, neither shalt thou enter into any of their houses, nor put thy foot upon their threshold, but what I appoint. And thou shalt go to many places, and make known their ways, for I will make thy head stronger against their heads, I will put an helmet of brass upon thee, I will fasten thee as a nail is fastened in a sure place.

Again say, son of man, thou shalt come upon all my people as a thief in the night, thou shalt enter into their places of worship unknown unto them, thou shalt make their deeds manifest before their eyes. Thou shalt salute no man, neither rich nor poor, high nor low ; thou shalt not shake hands with any man, thou shalt not ask any man how he does, neither those that are joined in this covenant nor the world. This shall be fastened upon thee till the 14th of December ; for I will set the type in thee and then it shall fall upon my people. Thou shalt have no ticket from place to place, neither shall any man give thee one ; for thou shalt receive skill at no man's hands. This shall take place on the 17th of the next month, that thou may be prepared for the work ; for I will bring thee yet as a thief upon this house. For thou shalt yet go unto many places, and after that I will pluck thee from them.

Park Bridge, 29th of 6th Month, 1826.

THE words of the Lord came unto me about three o'clock, These words shall be sent unto all places, that I now give thee. The words which I gave thee on the twenty-sixth, concerning Martha Muff, shall cer-

* John vi., 12, 13.

X tainly come to pass: I ordered thee to go to Martha Muff and put out thy rod, the inner rod, that it might touch her flesh; this thou didst perform, and her flesh is made whole for one year, that her husband and son might be left without excuse, for he asked for a proof in the midst of the Lord's people; and the Lord has done this thing that it might be a proof unto all men that ask for a sign, for he that asketh for a sign hath asked for the destruction of his own life? Did not Gideon ask for a sign? did not all the prophets ask for signs? has not death been their doom? but if one rise up against the Lord's word in that place where they meet, thou shalt leave that place, for it shall be destitute of the Lord's word for one month. X

Happy is the man that goes and obeys the Lord's word as soon as it comes: happy is the man who smites the man who says in the Lord's name, "smite thou me." But he who waits one hour, and obeys not the Lord's word, Satan shall get the advantage of him: but he that does it the thing shall certainly come to pass, which the Lord's servant has spoken. But he that hearkens not unto the Lord's word, the Lord shall bring a heavier Judgment upon him another way. What became of the man whom the prophet ordered to smite him? and he refused to smite him, he went and he gave up the ghost, and his body went to the earth.

Happy is the man who obeys the Lord's command, and happy is the man that puts his treasure in the Lord's bank: will he not receive usury? nay, every man shall sell his possessions, and put it in the Lord's bank, and he that does it not, is on Satan's side: for the whole world is Satan's till the time that the Lord come, and he that holds with the world shall go with the world; for Satan is the head of it, and when it is removed he shall be removed also.

And he that gives a vote to the earthly king; or to his master, or to any one who is not joined in this covenant, he is on Satan's side: but he that says he is not of this world, and acknowledges he has no part of it, he shall be that which the Lord spoke of, Blessed is the man to whom God imputeth not sin, he shall be

an Israelite indeed in whom there is no guile. These are without fault before the throne of God: these shall learn to sing the song of Moses and the Lamb.

Let Edward Lees break his sealed letter open in the sight of the number four; for she has broken the Lord's oath, and shall never see the Lord's kingdom on earth; for her heart is yet with William Twigg, and he shall again play whoredom with her, and it shall be made manifest to the whole world.

Did she not set all lust before thee the last time that thou wast within her walls? wast thou not tried? remember who kept thee, and thou shalt still be kept, but not for thy sake, but for the sake of Israel.* Let all Israel know that the thing which the Lord ordered thee to do, thou did it without lust; and as the Lord kept thee so shall he keep all his children. My name is in the scriptures, Michael, the head Archangel of both heaven and earth. This is the tree of life to all that will eat: it is one of the twelve, the first and the last.

The day shall come that all that are circumcised and wear wear their beards, and are married, and wear their dresses, shall be married in the river of seven waters;† seven rivers shall flow into one river, there they shall be baptized, and the Spirit of the living God shall descend from the heavens and rest upon them. Taken from the mouth of John Wroe by William Tiltonson.

Given in the Sanctuary, 1st of 7th Month, 1826.

THAT man who seeks for a sign—great shall shall be his trial, for he shall be proved both by day and night; mighty floods shall come upon him.

Rich and poor, high and low, ye shall give it all unto the Lord's treasury; the Lord requires all that every

* The female here alluded to is Margaret Smith of Sheffield, the sealed letter in the hands of Edward Lees, which was written sixteen months before the date of this, contained a prophecy of which her conduct towards John Wroe here mentioned, was in part a fulfilment.

† This means not a natural river, but the river of the Spirit.

man has: there shall be a treasury for the building of the Lord's house, which shall be maintained out of all kingdoms, and every man shall give his possessions; kings also shall send presents to the Lord's treasury; still they shall not believe, for all the silver and the gold shall be gathered to the Lord's treasury. But will thou also be there at that time?

That man who becomes a servant to Israel, but seeks his bread from the world, happy is that man; for ye shall not be servants one to another, but ye shall all have servants.

No man shall dwell in a city; every man and child shall have his portion lotted out; for the whole earth shall be divided by lot, yet shall the Lord turn to Israel, there shall not be one barren amongst them; their children shall be born so numerous that the world shall wonder and be astonished.

Thus saith the Lord, let Israel go out into the world to seek their bread, and hand forth the Lord's word, that they may be found shepherds, for the Lord will grant them favour in the sight of the Egyptians, and they shall be stewards to the Egyptians, for the protection of the Lord shall be with them. Taken from the mouth of John Wroe by Henry Lees.

*Sanctuary, Sunday morning, the 9th of 7th Month,
1826.*

THE words of the Lord came unto me this morning, saying, Son of man, go and present thyself before the number four---and tell them, the 19th of August, from the rising of the sun in the morning shalt be a holy day; they shall not cause their servants to work, whether they be joined in this covenant or not.

There shall be no service on the 20th, it shall be kept an holy day; none shall be permitted within the walls but what is on the poll; no soul shall come within the place which is set to represent the inner court, but those that are found worthy to be married. The doors shall be kept locked for each day, and the Hymns that shall be given, shall be sung at the time;

for thou shalt yet present thyself many times before me the Lord, and wait for them.

No man that is not married, shall be allowed to come within the inner court between the beginning and ending of the Sabbath, from six o'clock on Saturday night, to the ending of the Sabbath on Sunday morning. And he that cannot prepare a marriage robe, he shall sit without one like unto thee ; but he shall have no rest till he has purchased it.

Those that are already married shall receive the first seals, the sealing shall go out at seven o'clock in the morning of the 19th of August ; and no man that is married if he come into this shall be admitted if he has left his marriage garment behind him. The married and the sealed shall always keep their linen clean, they shall always be ready for their journey.

The likeness of the ark shall be shewn thee on the 19th and 20th ; the house shall be built for it to stand in, and thou shalt prophesy concerning those that shall make it ; for some of them shall come out of distant lands, for my work shall hardly seem to travel, to the world ; my treasury shall seem so weak that it cannot bear itself, for Israel shall say, " How can these things be done ? all these things appear impossible ? " but when I let loose my arm Israel shall be ashamed. Taken from the mouth of John Wroe by Henry Lees.

Ashton, 10th of 7th Month, 1825.

THOU hast laid Sarah Kingdon's inquiry before the Lord : I now answer thee. Let the committee receive no more petitions at her hands, for her heart is not according to her petition ; she may live or dwell where she chuses : and for the soap and candles—she will follow rather than follow my spirit. And for me, she has not seen me, neither has she seen those things that she says s'he sees. She has had some dreams, but let her tell her dreams as she dreams them, and not add to them : and they are from Satan. This they may read, and then preserve it, and not deliver it. For she came unto this place with the spirit of gains, and

not to do the Lord's will. Let her go and put on sackcloth ; and let her seek the Lord, that the spirit of truth may be given her ; for she would take her daughters from the work, but for gains, but she sees no prospect in the world, she wants to stop where she is, but I the Lord refuse her. Taken from the mouth of John Wroe, by William Tillotson.

Bradford, 16th of 7th Month, 1826.

THE words of the Lord came unto me this morning, saying, Son of man, Hast thou beholden the horses ? four in number are they, without blemish : then let them provide four horses without blemish ; there shall be no flesh cut from them, neither shall a knife touch them. Let them bring four that has come from the dam this year, for they shall go out on the fourth year,* every man with his sword by his side, then every man to his office.

Now, Son of man, hast thou beheld the colour of the horses ? they are in colour according to my scriptures ; † let them put their names into a bag, and let them lot, in the midst of the Sanctuary, and let them put the colour of the horse into the ticket, and let every man draw a ticket—that the red horse may go the first : he that gets the red horse will I make a difference with—Let this be performed on the 19th.

Now let the searching be attended to at all places, and wherever there is any likeness found, they shall not be married, neither receive the seal, But those who have not been married may be married, with these things, that they may prepare for the second.

Thus saith the Lord, No one but my sealed shall taste of my dinner. For there shall be two sacrifices in the whole earth ; one for the world and one for my people ; for when the three years is up ‡ the beasts shall be killed, and the dinner prepared ; and, at that day, if thou be there, thou shalt lift up thy

* The fourth dispensation

† Zechariah vi. I—8.

‡ The time of the visitation.

rod, that all the plagues may come that came upon Pharaoh. And I will drive all Israel to England, and out of the way of the plague. And the word Thou shall cause an handful of dust to be thrown upwards that it may become lice, upon both man and beast. And then shall all things that were created be seen on the earth, that all unclean things may die for hunger, both cattle and locusts.* There shall no sealing go out but from the Sanctuary ; and he that will not come unto mine house shall not receive my seal. William Lees may perform the marriage, but not deliver the seals, for I have a youth to deliver the seals ; for every soul shall be led by a child. Let them prepare the robe, for he shall stand in the midst of the people on the top of the table. And let all places be there on the 19th. And all that have means are to go to inns, that there may be room for the rest : and let every man at Ashton open his door, for the time shall come that ye shall encamp at Ashton, in the open field, and go to no inn : for thou shalt pull thy rod down at that place ; and thou shalt take the elders of Israel for a witness : thou shalt put thy rod down at four points, that it may be an equal square, then the elders of Israel shall measure it ; for I the Lord will protect that ground, it shall be holy unto me. For all nations that hold Israel fast shall be glad to let them go. Taken from the mouth of John Wroe by William Muff.

Sanctuary, 23rd of 7th Month, 1826.

I WILL confound the head of all the preachers of those that call themselves Israel, at the yearly meeting; and their works shall be made manifest before all faces, for they have broken my covenant, by whoredom, witchcraft, seeking after wizards. Therefore thus saith the Lord, I require all preachers (to be) here at the yearly meeting, that I may sort them out. This thing was

‡ Winged locusts.

shewn to me yesterday morning; the man will be brought before all your faces; for is all Israel to suffer for one man? Will one man doing this deprive Israel of his portion.* Taken from the mouth of John Wroe by Henry Lees,

Sanctuary, 23rd of 7th Month, 1826.

THE Lord requires a certain thing of all Israel, That, no male or female shall enter into his house with their heads uncovered.

Thus saith the Lord, Let the four corners of the earth prepare their robes; and let the robe of the inkhorn be prepared. The four robes shall be different from all the rest, that the ways of the Lord may be shewn amidst all the people.

The sword that is drawn in heaven shall never return to its sheath till the kingdom is established.

To the musicians. Thus saith the Lord, There is not one man amongst you that has handed forth that light, but ye have hearkened to one another's wickedness instead of burying it; and these words which are delivered under these two swords shall cause those to go out from amongst you.

* This was fulfilled in part the same year, at the yearly meeting of the friends at Ashton; which took place on the 19th and 20th of the 8th Month. The Preacher who was accused by the Spirit of the Lord, as being guilty of whoredom, was ordered to be lotted for; and the man who was taken by lot acknowledged the truth of the accusation before the congregation.

But at the yearly meeting in 1829, which was three years after the prophecy was further fulfilled: Archibald Mc. Phail, a native, of Argyleshire, Scotland, was at that time the acknowledged, or head preacher, he having before he joined the Israelites, taken his degrees for a preacher, at Bradford in Yorkshire; being a member of the religious Society called Baptists. In the year 1825, he joined the Society of the Israelites, and in 1827, went to Edinburgh, as a Preacher; he and his wife and family being maintained by the Society, where, after he had been there some time, he committed whoredom with a young woman of the name of Anna Margaret Mc. Leay, of the same place, concerning which, they were both brought before the congregation, and confessed their guilt, which fulfilled the Lord's word.

The two swords that were drawn at Bradford---they shall pass them the first, then they shall pass the swords of the Lord's mark.

Thus saith the Lord, there shall be a fresh inkhorn prepared : the next time that I draw thee to this place I will give thee directions. But the other inkhorn is the one that shall travel, for it is as the two swords that were first drawn. Then ye shall behold the man that carries the inkhorn, for he shall only appear in the Lord's house with it. There shall be four swords prepared, and that man that gets the red horse shall travel the first. The foals to be taken from the dam in so many following years, which are three years become four : the world shall boast till this time be performed : the clean cattle and the unclean shall be given to thee in this house, and they shall be gathered at the time, but nothing but the clean cattle shall be gathered to Israel. Taken from the mouth of John Wroe by Henry Lees.

Sanctuary, First-day morning, 13th of 8th Month,
1826.

THUS saith the Lord, call forth the four men that the robes may be seen : on the 19th they shall appear, and the first swords shall be drawn at the entrance into the loft, if there be two men found worthy to draw them, if not they shall be hung up as a testimony against them.

And at that day every man shall go into the loft but the number four, and they shall be called forth to see who is found worthy and who is not : and every man shall pass the first sword, for the first seals were given to the whole earth, and whosoever has kept the first seal whole, shall pass the swords, but he that has kept his first seal whole shall come into the loft, whether he has joined the covenant or not ; and he shall be tried, whether he has a false name or not, and if he be found with a false name, they shall keep the seal and turn him out of the house, for he is without a wedding garment. They shall take the book which was given to

the handmaid with the seal, and compare them, if they be found just they shall ask them if they will sign the covenant, and if they walk in that covenant till the next marriage, they shall then be married, and receive a second seal.

Thou son of man, say, Thus saith the Lord. Let the Ink horn be prepared according to the commands of the Lord, that it may be seen upon the man whom the Lord has found worthy to bear it, it shall be the half length of a man's foot, it shall have one hoop round the middle, there shall be these words engraved on the hoop, "Let the sword of the Lord prepare the way for his people Israel, which the Ink-horn hath recorded." There shall be a chain of gold so that it shall go over his shoulders, the horn shall be of a clean beast, the plate shall be of silver, it shall be so that it can hold ink, there shall be an iron pen prepared for it, and all that are married shall be written by that iron pen in the book of the marriages.

Seven seals shall they produce, that no one may be able to loose the sea's but the married which is the lion of the tribe of Judah.

And every man that can produce a seal shall pass the first swords, and if he depart from his wickedness and join the covenant he shall also pass the other, but if he sign not the writing with his hand and his heart, that he will perform these things, he shall depart out of the place: this shall be performed before the marriage takes place. Taken from the mouth of John Gree by Edward Lees.

Sanctuary 17th of 8th Month, 1826.

HE that says, if he can see something fulfilled he can believe, Thus saith the Lord, when he sees it fulfilled, he will be weaker.

I command thee, Joannes Roes, who hast gone into foreign nations by the command of the Lord, and likewise shall yet go again: on the 19th thou shalt draw forth all the preachers, and their names shall be put

in a bag, and the man whose name is brought forth is the man who is guilty of whoredom; and in this way shall the Lord prove Israel.

My people Israel that are gathered before me, if they return to their homes (after ten o'clock at night,) they shall be protected the same as thou art; but those that are after public houses, and worldly affairs after ten, shall not have my protection,

Each of the four shall have a sword, that every man may bend his sword upon his thigh. For they shall stand at the four corners of the earth. There shall be no other sword, but all my children shall have the sword of my Spirit.

Ashton, 18th of 8th Month, 1826.

THIS morning the words of the Lord came unto me saying, Son of man, rise up out of thy bed, and hear the words that I am ordered to give thee. Israel shall be proved by many things, for as I pleaded forty years before with Israel, so will I now plead with them again, that their deliverance may come. Could not I have taken them into the promised land at first? but I proved them, by my words, which I gave unto Moses, my servant: and they all turned from them but two persons. So I returned unto their offsprings. So he that is able to endure like these two, his body shall put on immortality, and he shall receive the seal of the living God.

Then, son of man, stand boldly before the four beasts, and the elders; and declare in their hearing these words that I now give thee,

Enter thou into the Lords Sanctuary before the sun rise in the morning, and declare thou this, in their hearing, that not one man that has not his house swept and garnished, according to the command, shall put on the robes which the Lord has ordered, neither shall he bear the Lord's office during the 19th, for neither his silver nor his gold shall clear him, nor all that he can do, but obeying my commands. And if there be four beasts found with their houses clean garnished,

they shall put on the robes according to the command. Then thou shalt call forth the twenty-four elders, and if there be twenty-four, they shall put on their robes. Then thou shalt call forth for those that are prepared for the seals. There shall two swords be drawn over Benjamin when he delivers the seals, and when they have received the seals the swords shall go backward, then they shall walk under them, and the next year at the set time, there shall be other two swords purchased, two over Benjamin, and two over the people that pass under them. All the books shall be brought into the house to lay before the Lord, and the people, according to every man's office.

And the Priest shall produce his little books that the sealed may be entered: and every thing shall be brought forth according to every man's office. Thou also shalt read the Laws on Saturday morning, and speak such words as shall be given to thee at that time: for I will now begin to work.

I will place the fruits of thy body, one in one quarter and another in another. Joseph thy son, he shall go into the South country; Susanna shall go into the West country, Appleby shall go into the North country, the other which shall yet come forth shall go into the East country. This is the end of the fruits of thy body in Satan's kingdom.

Is my work to die for want of labourers? when one refuses to go I send by the hands of another; and if there be none found able to go, I will then let loose my hand and destroy them all, and turn unto a people which never knew me.

Now, Son of man, see that thou be not afraid of the beasts and the elders, but stick thou close to these commands which thou now hast had given, that thou may be found at the end, for thou shalt yet stand before many people. Taken from the mouth of John Wroe by William Tillotson.

Sanctuary, Ashton, 3rd of 9th Month, 1826.

THE words of the Lord came unto me on Friday, in my own house, which appeared to proceed from the fire,

saying, Go thou unto Ashton, and stand thou in the midst of the people, which are found without a wedding garment ; and tell them, that the Lord thy God has sent thee unto them for three years, and they are yet without bread, and without water, for they have taken the bread and it has become dung under their feet : the water they have spilled on the ground, and their shame is seen, and has reached heaven. And tell them that I am going to take thee away from them, and if they will return back, and enter in at that door they entered in at first, there shall be both bread and water handed to them again, for he will try them again another year ; and then it shall be seen the difference, he that is found without a wedding garment : if they had been found with a wedding garment thou hadst also gone to distant lands, but thou shalt return to thy house till the time that I pluck thee from them. And as thou didst desire in thy heart that thou might have a horse, that horse was given thee ; and as thou art glad to deliver up the horse, so shall they be glad to deliver up their evil ways, for that horse shall return to him that purchased it, that all things that came unto thee at that time thou mayest return back, for as it has been with thee so shall it be with my sons and daughters : for the horse was given unto thee for thy hire, so do I give silver and gold to my children to try them, but it is no more their's than the horse is thine ; for thou shalt no more be seen amongst my sons and daughters, until thou return ; and as thy voice was not to be heard in the world, so shall it not be heard by my sons and daughters ; for thou shalt yet be driven out by a strong hand. And if my sons and daughters are willing to be driven from their evil ways, I will also drive Satan from among them, for the time is come that they may come in, and they refuse ; but the day, and the hour, and the minute will come, that they fain would and shall not, for my door shall be shut up, as the sealing was shut up. And when ye are gathered, the books shall be thrown open, and the seals shall be seen ; and at that day the lion of the tribe of Judah shall open every man's seal, and that seal that

is found broken by Satan---they shall not come into my Sanctuary, neither shall they come into my courts; for my camp shall be gathered with a flaming sword on each side of it, so that no man shall come near it; there shall be a fire before you, and behind you; and he that is found in the marriage book he shall pass the first, the second, and the third sentinel; and the four elders shall sit on the outside of the camp, and they shall go before my people. For I call them four elders of the earth; I liken them to four chariots, or four mountains, such mountains as Satan with all his host shall not be able to get over.

Thus saith the Lord, I will engrave them full of eyes and full of ears, and they shall hand forth the Lord's word, and there shall be a great rushing of the people; for the whole earth shall shake. See that thou hearken to my words, that thou mayest be found my messenger. Thou shalt no more enter where there is a body of people till thou come out of distant lands, and at that day sixteen persons shall dine with thee, thou shalt declare such words as they shall send to the ends of the earth. And at that day every man shall have his seat; and as thou sawest no seat for thyself, thou shalt stand. For did not the Lord transfigure one hundred and forty and four thousand before thee, all males? And how is this that thou art not found? return back, and seek them, that they also may come unto my fold; for they shall yet be shewed thee, so that thou shalt know them. Again, Sou of man, cry out in the ears of the people; Every man to his office, and every man to his post, and all Israel to their tents. Thus saith the Lord, the time shall come that no male or female shall marry any but what is chosen of the Lord. Thus saith the Lord, every male and female shall give every one their Christian name, and no other.

Let the Lord's bag be presented before every soul that it may be seen who will will serve it and who will not, and afterwards let the priest go forth to all places, and marry those who have not been married, with the adulterous ring, that they may depart from evil, and testify against the works of the devil: and let him pre-

sent the bag before the people, at all places. And let not the sealed boast that they are holier than others. Taken from the mouth of John Wroe by Henry Lees.

Ashton, 4th of 9th Month, 1826.

IN my kingdom ye shall drink both coffee and tea, for ye shall live of the herbs of the field, and the fruit of the vine;---for the time shall come that life shall be given unto the animals that man cannot take, that the body of the animals no more go to dust till the time of the final resurrection, then that which is corrupt shall go to corruption, and that which is immortal shall remain immortal.

They shall bring lies and false accusations against thee before the number four, and it shall be proved before the number four that they have spoken falsely against my servant. Satan says, He is not rebuked concerning my servant, for he is not sealed; but I the Lord rebuke Satan that he touch not one of the words which I give thee to hand unto my people; they shall stand like unto the scriptures, there shall not one of them fall to the ground, they shall be engraven with an iron pen, they shall be brought forth to your offsprings in my kingdom, that they may see that I have gotten myself satisfied in the wearisome toil of Jacob, that all the sons of Jacob may gather themselves together to become my son. Who are Jacob's sons? he that obeyeth my commands till I come, the same will I acknowledge to be Jacob's son, but he that obeyeth not my commands the same will I acknowledge to be the bond-woman's son; for as I acknowledged Christ Jesus your Lord to be my Son, so do I call him that obeys my commandments the son of the free woman: and as Jacob's sons gathered themselves together, and heard their father's command, so do I now say unto the twelve tribes of Israel, gather yourselves together and hear my commands, that ye may become my Sons.

For ye have been like Jacob's sons, ye have made me as though I stank in the sight of the heathens; ye nailed me unto the wood till it gave forth blood; ye gave me gall and vinegar to drink. This did I bear,

for the sake of my twelve sons, that they might become one in my hand, for it is all one vine tree, one root, one stem, with twelve branches sending forth living water twelve ways, so that it may cover the face of the whole earth with its water: three streams southward, three streams westward, three northward, and three eastward. These are become twelve mountains to the whole earth; the world shall not be able to climb them, but the sealed---it shall give way on every side for them.

Son of man, dost thou behold the four mountains of brass? These four mountains shall send forth a flame of fire, that it may cover the whole earth. These are four chariots of gold, which carries the word into all the earth. These have four swords, which turn every way to preserve the tree of life; two for the new covenant, two for the old covenant, that they may be joined together: two swords for Ephraim, and two for Manasseh; for I will confound the whole world by these, that they may know that there is a God in Israel. These shall hold the bow and the lance, for the world are cruel; it will not let them go: but the world I will break asunder, and make a new one, that my people may go free. Taken from the mouth of John Wroe by William Tillotson.

Bradford, 19th of 9th Month, 1826.

MARY WROE, at her deliverance, shall go unto Bradford to hear my word, but the ring* shall not come into my sabbath,

Let the priest salute no man on his road, let him not shake hands with any man, let him not move his hat to any one, for the number four have done this thing. Let the number five salute no man, neither move their hats to any man, neither kings nor rulers: let the sealed salute no man, nor move their hats. For I will perform my work by a small number.

* The adulterous ring.

For as Gideon was my captain and commander, so will I make now the number four my captains and commanders, and threescore valiant men shall they have with them, and no more, expert men in war, ready to fight the Lord's battle: these shall leave the camp, they shall go out to meet kings, rulers, and captains of thousands, kings of millions, and the Lord shall stand between them and these armed men, and fight the battle, for I your Lord will fight this battle by this number four, and give a deliverance to the whole earth. For I have chosen the number four to deliver the words to the number twelve, that the twelve kings may deliver it to the twenty-four elders. So that a deliverance shall come from one who is your mighty God to four, and from four to twelve, and from twelve to twenty-four: so that the whole earth shall know that it is my hand that is doing this. †

The enemy shall chase thee and drive thee from seaport to seaport. And as thou hast toiled in thy land, so shall it come to pass in foreign countries. And when thou returns the four trustees shall give thee an old suit of clothes, ragged and tattered; and all the six days thou shalt wear it, but not on the seventh. And thou shalt labour during all the time thou stops at thine house, and thou shalt appear to the world as though thou could get nothing to eat. Thou shalt have a pair of old shoes, so that every thing thou hast on shall be ragged and tattered, so that the world shall ask the meaning of this thing. Then thou shalt prophesy before them, and tell them, As thou art so shall they be. They shall go from one city to another to get bread, and shall not have enough; they shall boil herbs, and loathe them. For the third part of the cattle shall die of hunger; and a third part of that which is left shall be smitten with all kinds of disorders, so that they may know it is my fierce anger. Forty days shalt thou wear these clothes, and after that forty weeks, so that the whole earth shall nearly perish in one year. The world will follow thee, and write the things that I will cause to be performed. Thou shalt yet ride the red horse into London, then my word shall be proved, Behold,

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it is a borrowed one : thou shalt borrow it for that time, that the world may also borrow and not have enough ; for farmers shall borrow one of another, and mortgage one to another that which they have. The lawyers shall be busy in this work, they shall load men with heavy burdens ; they shall be found strong instruments in the hands of Satan till your king cry out against them. But these are not my sheep. Taken from the mouth of John Wroe by William Lees.

Street House, 20th of 9th Month, 1826.

THE words of the Lord came unto me —Hast thou beheld the weather, that flesh and blood should be clothed against the fiery darts of Satan ? for Satan shall strike a heavy blow in the weather ; much shipping shall be lost in these three months.

Am I not the seed of a female ? for I will bruise Satan's head by them, for I have chosen them, and not them me ; for they are the tree of life, the city of a great king. For I commanded her not to take of the fruit, nor give it to the man ; the man has blamed her ; but I will be clear of them, for their cry is come up before me ; and they say, but for the woman Satan had not been king over them ; but is it not now the woman that is handing the good fruit back ? and he who will not take the good fruit and let the evil fruit perish, he shall also perish with it : but unto that soul who has not known my ways, and has not kicked against the pricks, his days shall be a thousand years, and at the expiration of the thousand years, Satan then shall try him and his offsprings, for as my work was a mystery to them at the beginning, and they were not tried with my visitation, they shall be tried at the end. Thy cry has also come up before me ; thou sayest thou does not know these that I have transfigured before thee : thou says they are not like the people that I am now gathering : I tell thee they are fallen from that state, but yet they are the same, and if thou knew them thou would tell them, therefore they would boast. The woman eat of the

evil fruit first, there she fell, and she gave it unto her husband, so then man despised her, so woman has been hated and not the man. But I will look unto that man which hates his own life and despises not the woman; for he that loveth his wife loveth me also. But hast thou beheld the woman that sits upon the waters, the whore of Babylon? is not Satan bringing forth the same instrument like unto mine, to fight me with? has he not taken those which are in connexion with those who are joined to my work? is not Israel to be delivered without sword, or staff? then I say, he that revengeth himself on his wife robbeth me of my honour, like a thief; for he that fights with his wife is still eating the evil fruit: but he that lifts up his heart to me for protection, is eating the good fruit, and I will protect them. Then thou asks who is this woman that sits upon the waters? The woman is the evil fruit, but she was commanded not to be eaten: disobeying my commands was the evil fruit, the good fruit is obeying my commands, living waters shall flow continually out of it.

The time shall come that none shall be circumcised but at Ashton, within my camp; for I will cause every man to come to my holy mountain, with his beard fully grown.

And this thing shall come to pass that I will now tell thee of:—as soon as a master finds out that he has a man that has joined the Israelites, and wears not his beard, he shall count him as a deceiver, and shall put no confidence in him: and where a landlord has a tenant who is joined as an Israelite, and wears not his beard, that landlord shall hate him,—he shall be continually despised in his eye. For my swords that were drawn in Paradise to keep the tree of life, shall now turn every way to drive them into my fold.

Thy wife, when she is delivered of the male-child, shall go unto Ashton, on the eighth day; and all the sealed shall be called forth belonging unto Ashton body, and those at other places—all may come that wish, but none but the sealed shall enter into that place which represents the inner court. Thy wife shall go into

the loft. She shall put off that adulterous ring, and it shall be thrown into a fire, there it shall burn till the child be circumcised and baptized. And after that she shall take the ring out of the fire, and shall put it on in the sight of the number four. Taken from the mouth of John Wroe by William Lees.

Park Bridge, 30th of 9th Month, 1826.

THE words of the Lord came unto me this morning which came in mine hearing, saying :—

X Son of man, what art thou sighing and mourning at ? Is my word too great for thee ? Am not I at the head of my work ? Say unto the learned, let them gather themselves together, for I will yet place thee in the midst of them, and put words in thy mouth which shall confound them : the words of my flock has come to my hearing, they say I delay in my promises ; thou was to be cast into prison, and brought before kings and rulers : what has my flock to do with my work ? will they teach me, or lead me ? Let them also gather themselves together and see if they can contend with me : they are worse than when I gathered them before ; forty years was I in gathering them, but was I no more than forty years in scattering them ?

But now, Son of man, this thing do I require at thine hand, thou shalt stop at thine home at all times but when I command thee ; for I will confound Satan when he is all on fire, for I will make Street House a hot house, for it shall go into every nation round the ball, for Satan shall bring forth liars against it, from many places, for as I have brought forth the woman with the seed of my word, to hand forth unto the people, so shall Satan bring forth the seed of his woman to hand forth unto all nations, but he shall be confounded, this thing which I do will seem as a fact to the whole earth ; they will roar against thee from seaport to seaport, and against the word that I will put in thy mouth, they will try to bring rape against thee,* Priests will be forward in this work, they will put words in their mouths ; where there is one that will believe my word by thee

* Fulfilled fifteen months after, See Ten Years Vol. p. 137.

being an instrument in mine hand, there will be a thousand against it.

I tell thee that a beast is far before those whom ye call christians; for if I had put a beast's heart within man he had not sinned, for man will desire to be like unto a beast, yet, before my work be ended, and they will eat grass like unto the ox.

I now tell thee that there is one which is appointed as an elder, his heart has not been right, and he has doubted in his mind concerning putting away deal furniture, and preparing those things that I have commanded, he has looked at his little salary, and has wanted a greater, he has said in his mind, How is this, that some must be prepared with all this grandeur, and others none? he has thought in his mind, which way could the poor people get these things? there is a way for these that has money, but these that have none there is no way. I will now confound this man; let him go out into the world, let him traffic, and see, if I be not with him; for I will take the wealth from the heathens, and I will give it unto my people Israel in their sight; have not I said that ye should labour and traffic as if ye were to live for ever?

I have heard thy groanings also, this day I will roll the reproach from thee, thou also shalt labour at all kinds of labour, both temporal and spiritual; but thou shalt be driven often from temporal to spiritual, by Satan being an instrument in the hearts of the people. For the writer shall write all thy labour in a book, for it shall be engraved with an iron pen, and brought before my sons and daughters in the days of my rest. Now him whom I have brought forth as a priest on Sunday I refuse being a priest in that house any longer, the murmuring of his heart is come before me; let this be read unto Samuel Walker, he is the man.

I now tell thee of the priest which shall preach in mine house on Sundays;—the world wants a learned man, and if he will walk in my way, and be taught by my statutes, and plead my law, I will cause all abominable things to go out of that house which he dwells in, for I have given unto all men a house to dwell in;

the spirit of man has brought whoremongers, adulterers, sorcerers, liars, and dogs into mine house, and has corrupted mine house which I have given man to dwell in; and I have given them a light to enlighten their house, and by bringing these corruptible things they put out that light by the hands of Satan. Now if Mc. Phail will walk in my ways, and abhor pride, I will clothe him with a change of raiment; but if pride should enter into him, Satan shall humble him, for he shall go with him; but if he testify against Satan, and refuse him, I will then be with him, and he shall walk in mine house. Taken from the mouth of John Wroe by William Tillotson.

Street House, 12th of 10th Month, 1826.

HE that separates not from both father and mother, wife and children, is not of my fold; for as I formed man and woman at first, and they separated from my ways, and my law was not found in them, so I will now cause a complete separation between the husband and the wife, the father and the son, the mother and her daughter. I am your father, and when ye transgressed my commands I left you to your own will: so now the father shall leave the son to his own will as I left him; but he shall hold forth my blessed hope before him. The son shall leave the father, and he shall hate his ways; the daughter shall not cleave unto the sins of her mother, but she shall hold forth my kingdom: the mother shall not cleave unto the sins of her daughter, but she shall hate her ways, so that it shall cause a complete division in every house. If there be an Israelite and a Gentile they shall not agree, for I set the type in Esau and Jacob, and this world shall be like Esau, when the final end is come, they shall say they have had enough of it, but it shall be too late. So now I will prove who is Esau and who is Jacob; for I hate this world, for I have already cursed it; and he that does not the same is not my son, but is against me. So I now set the type in thee, a complete division between your rooms, for there shall be nothing of

thy wife's in these rooms which I have ordered thee to be in. My name shall be upon the bowl which shall be in my sanctuary, it shall be a china one, it shall have water in, that the priest may wash his hands after circumcision, and wash the child. And these things shall be kept throughout the whole millennium for a testimony between me and the people.

And every one during the whole millennium shall have a stringed instrument within that room. Then shall it be known that I am there, for it shall be proved that I can cause the stones to make a noise, for my voice then shall be heard from the rifted rocks.

See now that that thou prepare for thy journey, and think nothing about leaving thine house, for it shall be protected. What is made according to my command is mine, and what is made according to the command of man is Satan's; for man gave Satan that which I had given him, and it became Satan's for six thousand years; but before the time I will cut him short, and I will drive him from his kingdom, and I will establish mine, and the difference shall be known between a Gentile and an Israelite; for he that is of the seed of Israel will hearken unto my commands, but he that is a Gentile will stand and fight the battle. And he that stands still and is neither hot nor cold, Satan shall call him a coward, and he shall say where I am there thou must also be. This is the man that has his eyes opened, by signing to my work, and by standing still has become the worker of Satan. Let the books be brought forward before thee, that I may make known the twelve, and see if they will fight the battle, and he that is found when I come shall stand. For I will come in a body not made of earth, but before that day many in Israel shall see me; for as thou hast beholden me, so shall they.

I see many of my sons and daughters standing looking for signs, instead of asking for the sign in their own heart. X

The Spirit has made known unto me these things at two o'clock this morning. I walked to and fro in your rooms, in vision: I saw your china upon paper tea

trays : I saw the china with blue rims within and without, and round the top gilt with silver : I saw other sets of china with gold rims within and without, and round the top : and these words came unto me during this sight.

There shall be tea and coffee drinking during the whole day of rest : there shall be no iron tea trays : till the day of rest ye shall have paper ones, and after that silver and gold. And all those rooms that I require shall have two full sets of china, one gilt with gold and another with silver. And all your houses---the tea trays shall be of silver and gold when Satan's kingdom is destroyed. But let this be sent to all my children round my ball, that every one that is able to purchase paper tea trays purchase them. For that thing which wants paint do I hate, for I will make all things perfect ; for the time shall come that every thing shall grow to perfection, wood shall not decay---stone shall not perish. There shall be no dust seen upon the earth, that the wind can take away. For the whole earth shall be watered with dews, every month its regular rain : but that kingdom which will not receive my visitation, will I judge ; neither shall there be any rain upon it for set times, and appointed times : for that soul which will not come up unto my holy mountain I will judge, saith the Lord.

I will now inform thee of a part of the food which ye shall eat : Fine flour made into the best biscuit ; honey and butter ; milk in abundance, and of all the choice fruit which I will name unto thee, before the time. All roads shall be a regular width, and all the aliens' houses shall be built by my command, not one behind another, but all in a front, for the aliens' houses shall exceed the palaces which ye now have. They shall likewise have gardens in the front of the houses between and the high-road. This is the land that ye shall give to your servants. These are manufacturers. But they shall pay a rent for this land ; they shall not have one yard, so much shall there be stopt out of their wages at the bank. And every man that is redeemed shall have out-buildings for these to lodge in

which are not redeemed: every man that is redeemed shall have a house in the town: and those whom I appoint shall have seats in various nations. But let every man take his mind from this till the thing be fulfilled, then ye shall rejoice. Taken from the mouth of John Wroe by William Tillotson.

Park Bridge, 18th of 10th Month, 1826.

THE words of the Lord came unto me this morning, Son of man what hast thou beholden this morning? These things that thou hast had shewn shall stand, and shall not be altered. Dost thou want to please man? or hearken unto the words? when thou receives a word thou wants it executing before thou hast got the proper form.

In the days of my rest, all things shall rest from evil and corruption, for all insects will I destroy; and those things that live on one another, they shall die also; and the animals of the beasts that shall live, I will give them a fresh heart. This is the covenant that I will make with the beasts of the fields—all things that live on one another, shall die. Of all the feather fowls---these which I call clean, which you have eaten, which is clean unto my sons, that shall live. But all the birds which live on one another---they shall die: but all things that I caused my children to eat, that shall live. Of the feather fowls, and the beasts, and of all the herbs which I called clean---they shall grow; but those which I pronounced not clean, they shall die. And of all the flowers of the field, which I brought forth in Solomon's garden, they shall then live; and all them also which I brought forth for medicines, of flowers--they also shall live, to shew when Satan wounded you that I healed you by these. So now will I heal you by my Spirit. My Spirit is God, the spirit of man is destitute, I brought him before me, and I shewed him my work, I gave him a command, and she brake it. So now I explain unto thee. It was Satan that had gotten permission of me to walk in my garden, that he might turn them from my commands. So he con-

quered the woman, and became the enemy to the man by telling them they should not die ; and if she took of the tree, and gave to her husband, which was contrary to my commands, then they would have children, they would bring forth their own image, and be as gods. So he came and he adulterated man before I had finished him. But now I tell thee I will make a complete finish of man : I will put mine own Spirit within him, and drive Satan out, so that he shall have no habitation within my temple. When the woman had broken my command, I then hid myself from them, they heard me but saw me not. I talked to them but my form they beheld not, neither shall blood see me. But now I have taken another body in the name of Shiloh, your Redeemer, in the image of God, the Father, the Son, and the Holy Ghost, which shall descend from the heavens at the first resurrection, and at the final resurrection my Father Christ then shall be seen, for he shall be judge between Satan and them, so that ye shall know three persons, yet but one God.

So now thou son of man, behold the rod that is in thine hand : at all times when thou art in England, thou shalt have it, and when thou returns they shall then give it unto thee ; the other rod shall be no more unto thee than the dung in a dunghill, so that ye may see that there is nothing in a rod, but in my commands. So I command thee at all times when thou prophesies before my people to have the iron rod in thine hand, for my children shall be led by nothing else ; it shall be seen when thou art without the rod that thine enemies shall chase thee ; for it shall be the gathering together of Manasseh, it shall bring them in as a mighty flood all at once, for they are a nation. Two nations have I in the womb of one woman, but I will make them one, she is the tree of life, and happy is every one that lays hold on her, these are they that served me and obeyed my commands.

I will shew thee some of my sons and daughters hearts, thou shalt stand with the iron rod in thy hand, and utter the words before my people that I shall tell thee : thou shalt say, Thus saith the Lord, The Spirit of the

Lord God is upon me to say unto the sons and daughters of Israel, Work and I will reward you ; your wages shall be sure. For what can I do more unto my sons than give them all my possessions. So my Father which was in heaven and is not, and yet is, has given me the ball of Satan's kingdom to become the kingdom of the living God : so I will prove before Satan that I am your Father, and I came amongst you to view you, to see if you would receive me as my Father's son, with a veil upon me to try your works.

I chused twelve for myself, according to the twelve tribes of Israel, so when I saw all their ways were evil, I rebuked their father, Satan the devil, for they despised me, and set me at nought, and chused me not to be their father, so I told them they had become a habitation of devils. Satan also stood before me and said, Did not thou require their blood at their hand? and art thou now requiring it at my hand? how is it that thou requires it at both man and me? then I must take thy blood also, for thou says thou will give thy life for the life of these people. So now I will prove thee, for thou says, Blood is the life of this world, this has thou given unto me, this I will fight for. I am Satan, for my own is my own, and when thou has done all thou can I will cheat thee, though thou puts a chain round my neck, and chains me in hell, and seals me with thy twelve seals, I yet will be revenged on thee, for when thou drove me out of heaven thou said, Begone unto the earth ; so thou said, If I could conquer man—man I should have, for thou said, There should be a war between man and me, and in the seed of the woman thou would bruise my head : but thou hast not yet bruised it, for I will take care my head shall not be bruised by man ; though thou hast driven me out of heaven, yet will I have a possession here on earth, for blood is the gift unto me, and I will have it, and it is life, for my people shall live as well as thy people, and wherever there is blood I will have a possession, for all the animals are mine. And thou says thou wilt put thy spirit within them, it shall be seen the difference between thy heaven and my heaven : thou calls my

habitation Hell, and thy throne thou calls Heaven, and thou bade me get as many on my side as I could, so I will fight ; though thou says thou will chain me in my kingdom, but when I am let loose I will go to mine own. So I tell thee the aliens are mine, and all the cattle are mine, and I will have them at my command, for the battle shall be mine at the end, for I am set to make war and destroy, that the world may not be over-run ; so thou says thou wilt cleanse the world ; I will cleanse it also, for I have deceived as many of thy prophets as thou hast kept right, and my number is greater than thy number : so man for man I am equal to thee. And thy servant whom thou art sending to and fro in the earth, he tells people that thou wilt put thy spirit within them : thou may give them thy spirit, but mine also shall be there, for I will try to deceive all thy messengers, and if I cannot deceive him I will have mine own, I will have the life of this world from him, and his soul thou may take it and do what thou will with it ; but all his contracts that he has contracted with me I will make him serve me, for I will make him do my work for a thousand years at least, and he shall be my servant, and I will pay him off for all.

These things have I heard between Satan and our God this morning, or the angel which shewed me these things ; so I see there is a war between the spirit of man and the spirit of God ; but while the spirit of God is with me, I can prophesy and stand before Satan. So now let me commend all my brethren to ask for the fulness of the spirit, that God may acknowledge them to be his son at the first resurrection, for if they be base begots they are the servants of Satan, and as Satan says he is the life of this world, let us while we dwell in this life testify against him, and let us seek for the other life, and let us neither value Satan nor his life, but be ready to give it for the other, for the other is the possession of both heaven and earth. The glorious sights that I have seen this morning my tongue cannot utter, neither can my heart declare the words that I have seen, it is too great for me ; so I commend all men who have enlisted unto our

Father, which is in heaven, to desert not from his train, for it is death if we do, which is the second death ; though I heard Satan say that our God has no right to enlist his soldiers, and he has threatened to take my life, even the life of the world to come, over which he has no power ; this life do I give him freely, and if we be ready to give this life, God is able to make us ready for the other, and to change us in the twinkling of an eye. This mystery has he shewed unto me ; so the spirit of the Lord fell upon me again, and bade me prophesy, and said unto me, Son of man, be thou not afraid, if thou hearken unto my commands and stand stedfast for my word before my people, Satan shall not be able to pluck thee, for I will draw thee unto myself, as an anchor is drawn out of the sea. And the words that I give thee, I have placed twelve seals upon them, neither man nor devils shall destroy it, it shall be recorded in the days of my rest, it shall be engraven with an iron pen, and he that relieth on it shall not stumble, for it is a sieve which shall sift all nations ; the wheat will I cause to pass my sieve, and go through it, for it is a flaming fire, and he that is not able to pass the sieve and the fire, it shall burn him up root and branch. And those whom Satan calls his own—the aliens, I will cleanse their blood, his spirit shall not be found in them, for I will chain him from them also.

For I will work a strange work yet in Israel, for I will do a thing in thine house where thou dwells, and in thy gardens, which shall make the ears of the wicked to tingle : for I will shew unto them though I have furnished thine house, yet thou shalt lodge in hedge bottoms, and barns, and straw folds, though I furnish thy garden with all kinds of precious fruit, yet will I shew unto the world thou has no delight in them, seeing they are corrupt.

I will give thee a command, when thou shall give a command unto my servants, that they shall purchase large purchases, and thou shalt stand and say unto them separately, Thus saith the Lord : the Lord shall give a command unto his servant to purchase to the sum of ten thousand pounds in one month, and in

another month he shall give a command to sell it, that I may draw the silver and the gold from amongst the Gentiles, and give it unto my people Israel; for I will turn the commerce as I turn the wind, backwards and forwards, till I have tossed it all out of their hands; and all that holds the place of an elder, he shall go out and traffic with the world, to that which he has been brought up with, or to that which he knows on.

These children shall speak all languages, and shall travel in the days of my rest in all those nations; and they shall tell them how the everlasting gospel was prophesied of before, by their forefathers, and they shall shew it unto them, for I will turn a pure language unto all men. They shall all be of one language, but these ten* shall hold all. Let no man say I delay, for the time shall come unaware on him, they shall neither know the day nor the hour.

Thou hast laid David Hainsworth's inquiry before me: I answer thee. He may get a doctor to her, and he may get her any thing which he thinks will do her good, but I will confound them, for I will draw her unto me.† Taken from the mouth of John Wroe by William Tillotson.

Street House, 4th of 11th Month, 1826.

THOU son of man, prophesy and say, Thus saith the Lord to the twenty-four elders, I will also turn unto them, to the four corners of the earth, and I will gather them out of all nations, and I will tell thee what I will do with them, they shall build me twenty-four houses, twelve on each side of the street, so that the wind can blow round them. The breadth of the street, —the distance of the houses shall be the same as I made known to my servant George Turner: there shall be a chain between every man's house to the front of the street. They shall prepare two rooms in every

* The ten tribes.

† She died about five weeks after.

house, the walls shall be lined with cloth, the plaid shall be of the finest silk, and I will cause them all to come together, that they may have their choice of the size of their rooms, like unto the four beasts, they shall have hair carpets, they shall have paper tea trays, they shall have silver candlesticks. This thing will I do for them.

When my house is finished I will then prove and try my people again, for I will have four rooms on a floor, and there shall be nothing within those rooms but according to my command: for that house shall become the house of a prince, the foundation is laid the building shall be finished, I will now tell thee what shall be within them rooms, two rooms do I single out from the four, two rooms—the linings of the walls shall be of silver silk twist, woven as a piece of cloth; and the walls shall be sheeted with that. The plaid shall be of gold twist, the carpets shall all be of hair, their shall be no mixture in it, and it shall be a plaid; the warp shall be of what I will make known unto thee, before the end. The form of the fire-grate shall be shown unto thee, and all things pertaining to the fire-place: and all things that are spoke concerning the music, will I perform; and no other shall come within them walls, the form they shall be made in, and what they shall be made of shall be shewn to thee, for they shall be made of silver and of gold.

So now I will take the least of the flock to judge the four mountains and I will condemn them this night, as I live saith the Lord, and I will break the bands asunder from them, for I will take those which are new born, that the thing which I spake to Esdras may be fulfilled in them; cry aloud, son of man, and prophesy, and say, Thus saith the Lord, much more blessed are those which are born, than those which are to come. The ten children shall take hold of all the languages of the earth, these shall be equal to the one hundred and forty-four thousand, they shall have dominion over the people, and judge the nations, they shall go into all nations. Now I will explain the meaning of this unto thee; much more blessed are

those which are born, than those which are yet to come, for I tell thee those that are under fourteen years of age, at the appointed time, when my kingdom takes place, missing the ten, they are equal to them which are yet to be born in my sabbath, they shall have their regular portion of land, they shall have houses built by the aliens, but they shall have no power of judging the nations, or having dominion over the people, but yet one of them shall become a mighty nation. But now I will shew the difference, these which are born already, heirs for my kingdom, these have found out the depths of Satan, and all his wicked tracks, these have taken the bow, the sword and the lance, these have fought by the command of their king: these have trodden on the head of Satan, and bruised his head, Satan's works have become as ashes under the soles of their feet. If an army goes to battle and takes the prize, does the king take the spoil, or does he give it unto the soldiers, is it not divided according to their offices? so I tell thee this is a likeness to my kingdom, I will divide the whole of my Father's inheritance among them, and every man shall receive according to his office; I will again compare it to Gideon's army, few was there that went to battle with me, their hearts failed them; so when I had fought the battle by the remnant, I turned to those who had not found out the depths of Satan, I caused Gideon's faithful few to divide the spoil with them, and I made that faithful few judges over my people: so I tell thee all that go forth to battle with me, I will cause them to give a regular portion to their offsprings, down to the great day of judgment, when Satan shall be cast; for I tell thee no one can have dominion, and judge the nations but such as have gone to war against Satan, these are kings and priests unto the mighty God of Jacob, are not these rightly named, the sons of Jacob, the mighty God of Israel? so now I tell thee, those that are at age shall know all languages, and go into all nations with the ten, they shall judge the people and have dominion over the nations, the least of the flock shall have five

cities. There shall not be one man without an office, for as I live saith the Lord, I will perform this in the day of my rest, they shall all bear twain. So now I have shown thee the difference between those that are at age fit for my kingdom, and those which are yet to come. Taken from the mouth of John Wroe, by William Lees.

Street House, 24th of 11th Month, 1826.

My people Israel is a bride in my hands, begotten unto myself, not being defiled with man, that the things may be performed which I promised unto Solomon: for it is she whom Solomon sought in the streets; and every one who seeks her shall lay hold on her, she shall not be sought in vain. She has twelve golden pipes, she shall give her oil every month, it shall cleanse the blood of every one who seeks her: she shall lead them in a path, of which the world knows not.

Now, son of man, thou lays thy siege against me,—thou charges me with false things; hast thou cried out that thou forgivest thine enemy, and thou art seeking after them? this is permitted that it might be a light to the house of Israel.

Thou hast sworn to a man who sought thy life, but I tell thee he is not the man, but like unto him, but much taller. Hast thou not wounded him? this thing will I bring to the sight of all Israel, that his name, shall be proclaimed upon every house top, but as thou swarest to the best of thy knowledge, thou art clear from thy oath, but I now order thee thou shalt take no more oaths. The man has been shewn unto thee, so that thou shalt know him again, and thou shalt pick him out of many; and he shall yet confess that he is the man.

Satan says, It is only poor ignorant people that come against thee, but as he has brought those who are rich in this world, and not in the world to come,

I will confound him. But I tell thee, captains of thousands shall rise against thee, and rulers. For I will cleanse my four houses by burning, so that thou shalt feel as though thou wast in the midst of a fire, till they be purified. For they yet shall chase thee from city to city—from seaport to seaport, during this burning; then, after that, thou shalt be driven out by a strong arm.

Let the hour be kept holy on the 14th of December, and happy is he that is found watching during that hour, for it is the hour that thou shalt be found a strong thrashing instrument in the hands of thy God; so that as the four houses are not found garnished with such things as I have ordered, so I order thee to go forth among thy enemies and preach the words that I command thee, to all manner of people, so that thou mightest be stoned and wounded, that thou mayest cry out to the four beasts to let thee go; for I will make them fain to let thee go, and their wives with them: for if their houses had been swept thy voice would have been no more heard in England: but as they have disobeyed my commands, so do I refuse thee to go.

So let all my children seek not revenge, that I may revenge on their enemy. Let no man call his brother a fool, for he who is purified by the washing of blood, shall be purified.

I have heard thy prayers, I have granted thy request, I will perform my laws in them, six times shall he yet try them, but on the seventh I will yet draw them as an anchor out of the sea, for I tell thee she is not yet purified; then it shall be brought to remembrance concerning a man weeping over him that carried the inkhorn. Thou hast prayed unto me that I might keep them, or else take thee far out of their sight, or remove the love that thou hast for them: in this thing thou hast done wrong; always pray for your love to be increased towards each other, for I will yet make thee glad to go unto that house and perform my words that I will put in thy mouth. Many in Israel will say, his seat is above all their seats, and it will be reported

that Satan has plucked him from his seat, for thou shalt yet weep and mourn for them. For where I give much there do I require it.

It is written, Satan shall not touch one of my sealed, and my anointed ones he shall do them no harm.* And see that thou stand boldly with the words that I put in thy mouth, not fearing man, nor regarding his principles, for I will yet make my word stronger by thee than the world, for the world shall overcome both thee and the words at first, for thou shalt seem seven times foolisher to the world than ever thou did, that Satan may harden the hearts of the people to prevail against thee, and thou yet shall seem more foolish in the sight of all Israel, and it shall cause those which call themselves Israel and are not Israel to go out of my fold; for I will lead Israel by a foolish instrument and he shall yet stammer so that they cannot understand him. I will cause thee to labour day and night, and Israel shall reap the fruits: when thou art weak, then thou shall be the strongest. Written by William Tillotson.

Bradford, 15th of 12th Month, 1826 ; one o' Clock a.m.

THE words of the Lord came in my hearing, saying: Art thou prepared for my journey? art thou not like a woman delivered of the worldly affairs? for thou thinkest to travel to and fro in the earth without preparing thyself: see thou returns, and cease from all worldly things, that the sun never shine upon thee for fourteen days; and on the fifteenth day, thou shall pass under the two swords that thou passed under at Bradford; but on the fifteenth day thou shall enter the water, that it overshadow thee seven times, in the sight of one of the committee. Then the number four may write unto all places that they may relieve thee with victuals at all places where they may find thee, and take thee unto their places. For I will yet gather many by thee, before I take thee, but yet the enemy shall chase thee; for I will yet work a strange work:

Psalm cv. 15.

for as thy enemies chased thee, so shall my sons and daughters chase them.

Thou shalt have much given thee, for when thou art at home thou shalt be in America, and when thou art dead thou shalt be alive. See that thou be kept secret from the world, that the world may be confounded, for the newspapers shall testify of thy burial. Written by William Muff.

Ashton, 29th of 12th Month, 1826.

THOUSANDS shall get seals and not be able to keep them. Thus saith the Lord, he that cannot present his seal at the gathering, shall not be found, though he would give ten thousand pounds. There shall be watches, and the swords they cannot pass.

Those called forth as elders or elderesses—the Lord accepts those that are present as elders; and if he keep his garment clean, and if he fulfil the law and gospel, he shall be found when the Lord does come, and if the Lord shall take him he shall be found an instrument, and as Jacob saw them ascending and descending, so shall they be.

Let these words be engraved with an iron pen, that it may be found at the end, that your offsprings shall not have an office, but ye shall all have offices. Then there shall be one hundred and forty-four thousand with offices: thus saith the Lord, This world is a resemblance of the other.

Every seventh day shall be kept holy by the aliens, and none but the redeemed shall enter the temple. Three things the Lord sayeth he hates,—whoredom, drunkenness, and lying: he that does any of these things shall not be able to keep their seals whole; and whether they die or live, if they keep their seals, they are equal with the others. If a wife commit adultery she is no more a wife, and if a husband commit adultery he is no more a husband. This is a command from the Lord to his children.

Sanctuary, 31st of 12th Month, 1826.

THUS saith the Lord, Every man to his office, and every man to his tent: this is the first and the last word; and at the time of gathering, every man shall have a letter sent to his habitation with these words, and that shall be his only notice.

There will yet be many things as false communications sent amongst the brethren.

Thus saith the Lord unto all preachers, let no man fix on a text. Ye shall see many that persecute and mark you, come and join and be more valiant than you, to provoke you to trim your lamps.

Seek God in all times of distress, that he may give favour in the sight of your enemies. Thus saith the Lord, The whole earth shall make their obeisance to you when it is too late for them.

Thus saith the Lord, I will make my word precious in all the earth; it shall gather Israel out of the utmost corner of the world, it shall bring them to my fold to worship before me.

And thou son of man shall be taken to foreign countries by men of war, and they shall bind thee, and take thee where thou wouldest not, and thou shall declare my words where I take thee; and I will again return thee, son of man: and I will bring thee amongst my people, in an hour they think not of, and thou shall stand there and thou shall rebuke the works of Satan, and manifest the sons of God. Behold, cry aloud, thou hears the trumpet blow for war in all the earth, but it shall not come into this land England: and as thou saw people flow to Gibraltar, so shall people flow out of all nations, to take shelter in this land England, a land for all nations to flow to: there shall be a temporal and a spiritual war.

Seven shepherds will I raise up, and eight principal men. What will ye liken me to? I will have war in all the earth, till I have built the temple. Say, the Lord thy God has given thee a reed, that thou may go and measure the whole earth, that thou may return and give an answer to all my people Israel, for I will

bring forth the stone, the sling stone of the mighty God of Jacob, which the heathens have trampled under their feet, but it shall grind them to powder : for Satan has entered the temple, but I will drive him out.

Thus saith the Lord, Is my people Israel willing to become as a little child ? cry aloud, are they willing to be cleansed from all their evil ? are they not willing for me to hand forth the healing balm unto them ? all men that are willing to be led by a little child, I will hand forth the healing balm to them, and Israël shall have strength given to tread on the wicked, according to my word, for this is Israel's portion. He that asks for the sign of the heart, shall not ask in vain ; and he that struggles with me to get loose from the chains of Satan I will set him free.

PRIVATE
COMMUNICATIONS,
1827.

Park Bridge, 5th of 1st Month, 1827.

THE words of the Lord came unto me this morning,
Hear now the words that I give unto thee; for I call
out unto all Israel this day, he that will hear shall un-
derstand.

—Cry unto the priest of the house of Ephraim, that I
may give a law unto my sealed, it shall be a law unto
the heart of man to make him the son of God.
Hearken, then, O thou young man of the house of
Ephraim. Go thou out into the woods, and get thee
a hazel stick, six times the length of thy foot, and
make unto thyself a sling: thou shalt make it on
this form: thou shalt take no bark from it, thou shalt
take a linen tape, and tie it at each end, so that the
length of the tape shall be the length of the stick;
thou shalt make unto thyself an iron arrow, it shall
be like the tongue of a serpent.

Thou shalt take the number four, and they shall
have four rods, these rods shall be of palm tree, these
they shall put down in four corners, in the open field;
an equal distance, to form a square, they shall take no
bark from them. The young man then shall take his
arrow, and his bow, and he shall stand in the midst of
these four rods, he shall hold the bow in his left hand,
and the arrow in his right hand, and he shall shoot the
arrow as if he was shooting it up to the heavens. He
shall shoot the arrow three times, he shall neither
shoot it to the right hand nor to the left, neither to the
north nor south east nor west;—that way that the

arrow falls from the midst of the rods, that way shall thou set thy face, thou shall go into that quarter, unto that seaport: thou shall declare all my words that I shall put within thy mouth: thou shall not return until I order. Twelve months shall thou be, and then I will bring thee to my house. But I will neither tell thee the year, the day, nor the hour, neither shall my people know, for three times shall thou go by the mark of these rods. The first time that he shoots is the third time that thou shall go, and the second time that he shoots is the second time that thou shall leave England; the third time that he shoots that way shall thou go and no other.* And when this is fulfilled, he shall take the same bow and the same arrow, and he shall go out into the fields again, and he shall shoot twice in the midst of the rods, and that way which the arrow falls—that way shall thou go, and no other, every time thou shall be driven, as Satan shall be driven from the hearts of people. So will I drive thee out of this land of England. For the bow and the sling, and the stone, and the swords, are the shield of Israel: and I will cause them to come forth, for I will yet cause him that they shall say these things are foolish; and by this will I drive out the wolves from amongst my sheep: for all have been wolves, theives and robbers in the house of Israel. As I took the whip and the cord, to drive them out of my house, I will now draw the sword out of its sheath, the bow and the sling; and by the stone of Israel I will bruise Satan's head amongst mine own the first.

Seal up the testimony, write the words, for it is to none but the sealed, and go and make the people deaf dumb and blind, lest they see my testimony, and break my seals that there be no room in my house, for I have reserved to myself one hundred and forty-four

* The first time the arrow fell a little North of East, the second time a little East of South, the third time a little short of half from the North to the East.

The third time being his journey to Scotland, by Whitby, in 1827. The second time his voyage to Australia in 1843.

thousand which shall see and understand ; but the rest shall stumble, be snared and taken. But if they heard my word and understoed my ways, they would be converted unto me ; but the words that I will give thee shall fill their ears full of wax, it shall draw a vail over their eyes ; it shall lock their hearts that they may flee into the clefts of the rocks and hiding places, that I may then shew my mercy unto them by making them the tenants of the new world which I will make. Then be not afraid of them seeing they neither see, nor hear, nor understand ; neither be afraid of the wolves that are amongst my sheep.

For I will yet make thee a foolish instrument : and I will give thee a cord in thy left hand, and a measuring line in thy right hand, and I will make thee measure the whole house of Israel, and thou shall draw them out which belong not unto my fold, by the words which I will give thee ; for I will make my words by thee the snare of a fowler, for as it snared them in the days of Noah and Lot, so shall it now snare them and take them ; for as they have been crafty against me, so now will I bring forth my craft against them, for I will cause thee to forsake both wife and children, house and lands, and she shall deny her husband : this will I do in the sight of all Israel, and I will make the world acknowledge that my word is as the snare of a fowler, for they shall not see until I have made Israel as myself. I will then draw back the curtains of heaven, and they shall see.

But at that day and hour when my number is made up ; my elect is sealed to myself. And as I have sent thee forth with my word to seek my people. I will make their servants come forth to seek them, and he that will not fall down before me and submit himself to be a servant unto my brides, he shall die ; his body shall become dung on the face of the earth. They shall lie heaps upon heaps, for with the breath of my mouth will I slay them. They shall be as sand upon the sea shore for multitude, so that no man can number them, This will I do for my people Israel. Cry out son of man in the ears of the people, that your

Redeemer may be seen in you, and trust to your king, and he shall give you the song of Moses and of me.

For I will yet give thee twelve songs; they shall cry aloud and cause the heavens to ring; the cherubims shall hear their voice, there shall be a mighty rushing of wings: the whole host of heaven shall be seen in the midst of Israel, it shall light upon them as the dew, that mirth may be found in every heart. Sing O Israel, cry aloud, ye that were mountains unto us, and have become vallies to us—our refuge and our song.

The Lord has given a command that his servant should drink no malt liquor nor spirits,—he has this day laid a petition, and I now answer the house of Israel. One year has he fulfilled; so now if the house of Israel will fulfil the law of my testimony which I will give amongst the sealed, it shall prove Satan a liar

This is my covenant that I will make unto the house of Israel; I will drop my Law as the honey-comb amongst the sealed; they shall swear unto no gods, but unto me: they shall depart from all religions: they shall not interfere with them: they shall defy all gods but the God of Israel.

The number four shall take to them four rods, and they shall put them under the stairs in the Sanctuary, and they shall lock the door up; the last sabbath in the month of April they shall bring the rods out before the congregation at that time; then they shall put them in again till the last day of May; then they shall bring them out again; and after thou hast left this land England, that they have received writing from thee, when they hear that the sword of the Lord is against his servant—they shall then go out and take these rods, and they shall hold the rods before the house of Israel—and thou shalt cry aloud in the midst of the Sanctuary. • This will I perform saith the Lord, for I know the stiffneckedness of Israel; it is as a broken reed before me, there is no soundness in it from the sole of the foot to the crown, it is as rottenness before me by the works of the heathen, but I will make them come and bow down before me, and be servants

unto me, and unto my sons, for ever. And he that is willing to bear the reproach of the adulterous ring, I will heal him, saith the Lord.

Call out, thou Son of man, to all Israel this day, that they may hear my words and understand. I see Israel afraid of my word, they are afraid of my robes which I have given them : if they cannot put them on when there are two or three gathered together, how will they put them on before the whole world. I will build a house yet saith the Lord, I will build chambers over the gateways of the houses of the twelve tribes of Israel, there shall they put their robes ; I will make stairs within, so that every tribe shall go unto their own robes.

I will yet clothe the brides of the whole earth with that raiment that I will order for them. For the work which I sealed among my disciples, till the fulness of the Gentiles, was for the elect's sake whom I will elect from amongst men : these are mine, and I am theirs. This did I promise to do unto them at the end of this world, that I would make a new heaven and a new earth. I will now explain unto all Israel : where is the heavens ? and where is the earth ? is the heavens corrupt before me ? is the earth also corrupt before me ? do not the Gentiles, [the righteous men who are heathens before me], say, that they enjoy the heavens ? the fulness thereof is come unto them ? Do not the heathens say they also are holy, and are prepared for my coming ? do they not say that I will give them a king to reign over them ? I tell thee they are as the heathen before me : I see no soundness in neither Hebrew nor Gentile, they are all wounded from the sole of the foot to the crown of the head ; they are full of rottenness. But when I was with them as many as I touched did I not heal, except one ? for he refused me in his heart. So now, Son of man, cry aloud to both Jew and Gentile, to the whole creation : I will cure all that groan and cry unto me, that take up my cross and bear the persecution of the world, and trust in me—their bodies will I heal, saith the Lord. And those that seek for the salvation of their souls, but despise their

X bodies, the second death shall have no power over them, and the rest I will cast from me ; I will cast them into prison till the final resurrection. When the seven thousand years are expired, I will loose the prison doors, and judge between them and the author ; I will then heal all but one : and he that is found the author I will cast into a bed of affliction, I will destroy the life of the blood, and remove his power, they shall put on incorruption, I will destroy his being from under heaven. For that heaven that man says he dwells in, and that millennium which he says he enjoys—I will destroy ; so that there shall be no place found for them. But he that has trusted in a new heaven, and a new earth, wherein righteousness shall be found, during the six thousand years, whether his body live or die, him will I accept, and remove the sting of Satan far from him.

Now, Son of man, I have something also against thee, or thou hast been afraid of my people Israel ; and thou hast not told them of that which I have shewed thee ; for I will cause thee to make war wherever thou goest ; for the two edged sword shall go before thee, and shall proclaim war in the hearts of the people, so that every man's sword shall be against his neighbour : for I have one church in which there is no death, one throne in which I will dwell : one temple, yet three : one Spirit, and I will cause it to fill the whole earth. My temple is the man and the woman ; it is the workmanship of mine own hands, and I will make them one bride to me, and I their bridegroom ; for I will cause man to possess all space ; I will draw all men unto me, for it is mine own image. So now if Israel will hearken unto this, it shall heal their wounds.

I will yet bring twelve rods forth, that shall possess the whole house of Israel ; I will cause them to take root and blossom, and bear fruit, and the old earth shall see it, and they shall confess one to another that there is no one like unto my people Israel.

Call out unto the shepherds of Israel, that if they will look unto Abraham their father, and Sarah that bare them, and look unto the prophets which I sent

from her womb, distinct from all the others—they are the shadows of my new creation.

Now, Son of man, cry aloud in the ears of the musicians, I will bring thee through them, and I will bring out elders and elderesses, and they shall judge the whole house of Israel for a thousand years to come: they shall have the whole ordering of every tribe: there shall be two elders and elderesses of every tribe, there shall be one elder and one elderess to every half tribe; these will I give power over their offsprings for one thousand years to come; their dominion shall be an everlasting dominion, there shall be no end of it. There shall be instruments of all kinds, but that instrument which has not my mark upon it, I will destroy, saith the Lord.

I will divide the earth into twenty-four parts, and I will have a head of every part, there will I have a standard of the music. I will now call forth unto the house of Ephraim, to come out from amongst the world, but he who will not come out from amongst the world, but will read the newspapers, and go to the public house on my Sabbath and on first day, he that does it I will take his office from him, and I will appoint him with the drunkard. O house of Ephraim, art not thou my youngest son? I this day call out unto thee, if thou wilt hear I will receive thee into my arms, and thou shalt drink my milk, thou shalt suck my breasts and be satisfied. But my eldest son has gone a whoring, and has forgotten me; so I returned unto my God in the days of my flesh, and I begat another: I call it Ephraim; I give it to bear my glory, it is young and tender, it is a plant of renown unto me. I will take it up out of the barren soil, and I will put it in my garden I will take water out of the four rivers, and I will wash them clean, and I place them before Manasseh, and will terrify him. Taken from the mouth of John Wroe by William Tillotson.

Park Bridge, 12th of 1st Month, 1826.

I WILL now explain to thee the tree of life, and the river which thou saw running between them: the living

X water that runneth between the two trees is my word ; and the two trees which thou saw bearing fruit are these that are planted by the side of Zion.* Son of man, say, Thus saith the Lord, Thou wilt utter a parable before the whole house of Israel. A certain man had a river : he placed a large mountain on each side thereof, and he called forth labourers, that they might plant their trees, some on this side of the bank, and others on that side of the bank ; they came forth with the planting of the trees, and called to the owner of the ground ? The owner says, Plant where you will, but I call you to plant beside Zion. The labourers said, Where is Zion ? The owner said, This river is Zion, and without this water ye cannot bring forth your children ; ye may travail, but ye shall never be delivered. The labourer of the vineyard said, My lord, let me reason with thee, if I plant between these two mountains it will be dangerous, and it is narrow : there is the law on one side—there is the gospel on the other, and I can keep neither : and if I should break either of these, and they should push me into this water, I am drowned ; but there is a large piece of ground here on this side of the mountain, cannot I plant here ? and if I pass over this gulph and over the other mountain, there is a large piece of land, I can plant there. So the owner of the ground looked upon it, and he saw it all planted. The words of the Lord came to the man who saw the whole ground planted with trees, and he said, Son of man, say thus saith the Lord, Are not these all with young ? they cried to be delivered. Then son of man, utter these words also, he that can bring forth his children let him bring them forth, for the time is come that every man shall be delivered. So now look round and see who bears twain, and thou sees those that dwell between these two mountains at the side of this river, look little in the eyes the other. These have been under the law and gospel. For I tell thee, one tree at the side of the river is the law, the other is the

* Which are the man and the woman, and the rest of the trees are the members of her body.

gospel: the water is my word made life in them, and they shall live as I live. And every tree which is not planted between these two banks, that the water may cleanse them—they shall be destroyed, root and branch, from the face of the earth. This is my covenant with man. For I will cause four rivers to pass through the whole earth; and they shall water the face of my garden; for I tell thee the whole world is divided into two parts: one dwells on this side of the bank, and the other dwells on that side of the bank, but he that dwells within the bank, so that my river can cleanse him—he shall be washed clean, he shall see my kingdom, and his body not taste of death: his raiment shall shine whiter than the lily in the valley, for I will crown him with eternal life.

Sanctuary, 13th of 1st Month, 1827:

THUS saith the Lord, Oaths shall cease this day and henceforth amongst the sealed. The Lord has said that as many times as he sends me among you he will sort his committees, that they may be a light to the rest; and he will prove them between and the time he brings me again. The committees do things they will not allow their brethren to do, but he is going to try you again.

He has chosen twelve females for the whole ball; consider the words of the prophetess, they are not dead, they are not fulfilled. He ordered her to prepare twelve gowns* for the twelve tribes of Israel, one gown for each tribe, that they may be married. Remember the words of Moses, that they should be espoused, and if they be found virgins at their marriage, they shall be the Lord's, Thus saith the Lord, that soul that touches her he shall die and not live, for I will bring the new Eve and the new Adam, and I will breathe into them the breath of life, and they shall dwell in my sight.

* See Second Book of Wonders.

I charge you in the name of the Lord God of Israel, the oath is yet before you; do good, love mercy, and walk humbly with your God. X

Thus saith the Lord, they shall come to the yearly sacrifice from America and return back to their brethren.

All unto this day whom God raised up have been driven off the earth as fugitives and vagabonds, and Satan has caused man to become a fugitive and a vagabond in all the earth. Has it not been hitherto that the earth has not given its increase? read the 4th chapter of Genesis and 6th and 7th verses, and pray to God to open your eyes. I this night charge all ye that hand forth the word, that ye declare not the mystery to the heathen respecting Cain and Abel, Thou shalt reign over them. I charge ye preachers to bring this forward to the world as yourselves, that your desire shall be to serve God, and not allude it to the aliens. When you are redeemed—when your fruit is seen, ye shall be as gods; their desire shall be unto you to serve you, and ye shall rejoice over them: every one who seeks God, as Cain, shall find mercy.

Many here are espoused, but how many have been harlots. Remember, even the kings of the Gentiles espouse their sons and daughters, but they touch not one another till they be joined: then the kings meet together and make a great feast.

Thus saith the Lord, that man that lends or gives the Lord's mark to the Gentiles has broken the law.

No man, at that time, shall have either land or mortgages, but a bank: for the time will come that every soul shall put his money in that bank, and many from foreign nations shall put their money in that bank; for the Lord is going to work a strange work.

Thus saith the Lord, There shall be clothing found and none to wear it, and they shall cry out, Is there none to receive this clothing?

Sanctuary 13th of 1st Month, 1827.

THUS saith the Lord, Thou shalt not return to thy house for twelve months.* And, again, Thus saith the Lord, Thy voice shall be no more heard in this land, amongst my children, till thou returns from distant lands.†

Are ye not the seed of the adulterous woman? are ye not the seed of the first Eve? but God has promised to make you the seed of the last Eve, and put his mark upon you. But the slayer has destroyed both them that abide by the law and abide by the gospel, but those that take both shall have the mark, and the slayer shall not touch them.

God requires all to watch one hour, and what is watching but to take away your thoughts from the world, and your heart be fixed upon the kingdom, and let all malice and envy depart from you. But the remainder of the Sabbath shall be kept holy; and when ye return from the Sanctuary, do not pick evil one with another. Thus saith the Lord, the fulness of the time is come, that he that is filthy shall be filthy still.

If the four lamps be full of darkness how can their brethren see? there shall be twelve lamps, and these shall become twenty-four: and let every one be found at his office, and God will give you help, and the healing will soon be given, and the power shall be given to twelve, yea, and though they have doubts of healing they shall be healed for the work's sake, and to provoke the heathen to jealousy. And there are that will be healed, and go out and kick, and go to the priests, and they will examine them, as of old; and the more are healed the more the priests will be hardened.

Park Bridge, 17th of 1st Month, 1826.

THE words of the Lord came unto me this morning, saying, Cry aloud in the ears of all Israel, that they

* Fulfilled when he went to Australia in 4th Month, 1843, and did not return till after the 4th Month, 1844.

† Fulfilled same year, 1827.

may behold the four chariots of heaven and earth ; I will bring forth four men, upon four horses, that man never sat on, only themselves : they shall ride for three years upon them horses. These shall go to and fro in the earth, and establish committees, give them the law and testimony, they shall cause it to hang up in the committee-rooms, and they shall not depart from them ; their wives shall also sit upon a horse each, they shall go to and fro amongst the committees, they shall establish my law and testimony, and it shall hang up in their committee-rooms ; I will make them like Esther the queen, they shall touch the golden sceptre, and I will make them perform all my work, being instruments in my hand. After they have ridden to and fro in the earth, I will join these two houses into one, I will then perform Zechariah's vision.* And thou shalt draw out the form of their chariots, it shall have four wheels, it shall open in the middle, behind and before shall be both alike, the door shall go in at the side, there shall be a seat for the driver,--I will shew it unto thee again, and thou shalt draw it before my people. I will yet provoke the heathen by that dress, and by that horse which I will cause thy wife to ride. I will change her apparel seven times, three years shall she ride this horse : this thing will I do the first, and when the number four ride their horses their wives also shall ride the same horse that the husband has ridden, and when they begin to ride, every man shall seek out for a colt foal of the dam, same year, and they shall charge the keepers of these foals that no man sit upon them, and when they are three years old they shall then be joined to the foreshide of the carriage on the right hand, and the horses that have been ridden, on the left hand, they shall be the lead horses ; and when I have subdued mine enemies they shall run six, that man never sat on.

For I will yet appoint carriages for the whole house of Israel, one hundred and forty-four thousand. This is the difference between those that I make judges and

* Zechariah vi. 1—8.

those that I make not judges : for I will make the whole house of Israel judges over the aliens, and their offsprings. These judges are the fathers of the new heavens and the new earth which I will make, and all their children shall bow down before them, as Joseph's brethren, they shall acknowledge they are as gods.

Tell my sons and daughters to look at the 4th chapter of Genesis, 6th and 7th verses : Their desire shall be to serve them, and *thou* shalt rule over them. The word *thou* is those whom I have elected from amongst the sons of men. The word *thou* is him whom I will put my spirit upon ; I will put the fulness of my spirit upon the whole house of Israel ; there shall not be one bone of them broken.

I will gather them from all parts under heaven, and round my ball, to my house of Zion ; there will I plead with them ; I will take water out of the river that runneth between the two trees, and I will pour it upon them, and I will wash them clean, and I will give them immortality. I will let all Israel see that my laws and commands shall be obeyed ; he that will not obey it, my word shall whip him out of my house : for I will now seal my law and testimony amongst those whom I have chosen.

He that will hold with Satan will go with him, I will now explain unto thee those who hold with him : he that is joined in my covenant, and has sworn to follow me wheresoever I go, and upon whom I shall put my spirit, when he shall meet an enemy, and railleth on him, and speaketh all manner of evil of him, falsely for my name-sake, and the man who is joined in my covenant rise up and possess the same spirit, this is he that holds with Satan. Can a liar conquer a liar by possessing the same spirit? can a thief conquer a thief when he is also a thief himself? Hear O Israel ! and hearken to my commands : he that renders not evil for evil is one of my sheep, he shall eat in my pasture : and as I live, saith the Lord, I will protect that soul, for all Israel shall be led by my spirit, and I will open the scriptures to their view, and it shall be like water running through every vein, they shall no

more look through a glass, neither shall the dark clouds pass over them any more; for the light of my countenance shall shine within them. But the wolves that come among my flock to steal my words that I give thee, it shall blind them, so that they shall weary themselves with getting out of my flock, and my flock shall know them; for I will make thee, my servant, a stumbling-block to both Hebrew and Gentile, and a rock of offence to the whole house of the Heathens. Taken from the mouth of John Wroe, by William Lees.

Sanctuary, 20th of 1st Month, 1827.

God shall gather the house of Ephraim one by one, but not so with Manasseh. Ye have seen many called, but how many chosen, all are called. It is not the Lord sending an instrument that will do any thing; all have been made too much of, the sword is against me the same as all others, for I am only counted as a Gentile till Israel be gathered.

A female after birth of a child shall not enter into the Sanctuary till she be purified;* and if the husband has dealings with her until she be cleansed, he shall be shut out till he repent of his wickedness; and that child also shall die, after the manner of man. What has been said would appear indecent, but after I am taken out of this land it will be seen.

That soul that seeks God shall see both signs and visions, and the light of God shall put out darkness, their light shall be more than Solomon had, therefore seek God, that you walk not in darkness.

None of the prophets have seen more than through a glass darkly, but if you committees seek God, this judgment shall he give you, though it only appears a glance, yet God has appointed these committees that

* If she has covenanted, she is free, but if she has not covenanted she is to remain out, after birth of a male-child forty days; after a female, eighty.

they may stand when God takes me out of this land.

God orders you to come forth on Sunday to be a light unto the Gentiles, and your light shall put out the light of the Gentiles, and they cannot overcome you, neither priest nor prophet, therefore your preachers are only for the world : beware of the wolves that are amongst you, the world you know, the wolves are not able to take away the sheep but they will torment you ; at all times use these words, I now fall down before thee, that thou direct and bless me, that thou make me like thyself, for thou knowest what I want for both soul and body. God hast said Israel shall be a light to the whole world ; but if ye run in debt, and cheat, and defraud, are ye better that they ? If a man see his wife act improperly, he will divorce her ; then beware of God, least he divorce you ; then those that have have been espoused to me, and are not able to shew the linen of their virginity shall be destroyed.

Both Jew and Gentile are condemned, if they return not and plead guilty before God, and they are all in prison, (or darkness), for Israel's sake, that they may be gathered out from amongst the Gentiles, Israel shall both know and understand thee, but the world shall not, for I have set thee for a stumbling block before both Jew and Gentile.

This light that God will give Israel will put out the lights of both Jew and Gentile, and pray for God to give you this light : many shall stumble, but God will bring forth Israel.

Sanctuary, 20th of 1st Month, 1827.

Thus saith the Lord, Say to the sons of Jacob, the chosen of Israel ; If they will seek me they shall be found of me ; he that breaks one of the least of my commands, he shall not stand ; that is, if he do it wilfully. Thus saith the Lord, Every man shall turn back this night and begin to learn his A B C. Begin with the spirit ; first seek for the kingdom. For a

school shall soon be brought here, and ye are to begin with A, A,* and God shall teach you. Thus saith the Lord, Every man (the twenty-four elders), shall begin at the first letter, and they shall learn the Hebrew language, and God shall teach them. Let no man say, The Lord delayeth, for God will come in a day when he is not aware.

Sanctuary, 21st of 1st Month, 1827.

A CERTAIN nobleman had a steward, he sent him forth to his tenantry; and the money was set down in a book. The landlord called the steward forth and inquired how many farms were untenanted? and the steward trembled before the landlord, and the landlord says, How is it that the land is bringing forth thorns and briers, and is untenanted? and seeing the steward cannot answer him, he sends forth another steward and he summons him, and inquires what is the reason these farms are empty? and he trembles. And I am summoned before my God to give an account of these farms; and alas, what shall I say: If I had not warned you to gather out the stones and the weeds, and to cast in the principal wheat, and I shall be called to the bar of justice to give an account whether I have extorted you, whether I have given you meat in due season, whether I have not warned you? whether I have not gathered out the stones, and tilled the ground? for I shall be called to an account for every soul that has signed this visitation: and if I cannot give a good account of my stewardship, I had better never have been here.

* Alluding to one of John Wroe's first visions, about the end of the year 1819. One night after I had received my sight, I prayed to the Lord that he would either show me in visions or dreams, what religious sect I was to join. About two o'clock the next morning, (not being asleep,) I saw upon my bed tester a black board, and there appeared in large gold letters, "A. A. Rabbi, Rabbi, Rabbi." I awoke my wife, and told her what I had seen; and I thought that Rabbi was a town, and that I was to go to that town to declare what I had seen.

If a man meet a drunkard, let him not abuse him, lest he fall into the same snare. If ye meet a blind man on the road, and he be inclined to hear, then hand forth the light ye possess. But if he begin to abuse, do not return the abuse. Let every father hand forth the light to his family, for every soul shall be required at his hands, whether he has handed forth the light to them.

Do ye know who these four are? behold, the anointing oil has come upon them, but, take notice, they are like thee, if they are faithful. Taken from the mouth of John Wroe by Henry Lees.

Park Bridge, 25th of 1st Month, 1827.

Now I ask thee a certain thing: answer me if thou can. If an earthly king get drunk, do the elders of the house hide it? thou sayest in thine heart, Yes; but I ask thee again: if the elders get drunk, does the king hide it? thou says, Yes. Answer me this question, If the subjects work these abominations is it hid? thou sayest, If the king and rulers hear of it, it is not hid. I tell thee thou hast answered right, so is it with all the kings of this world.

Prophecy, and say, Thus saith the Lord. When the fulness of the Jews came, they were not able to get one to become a Jew, neither to keep their offsprings.

Prophecy again, son of man, and say, Thus saith the Lord, As it is with the Jews, so shall it be with the Gentiles; for their fulness is now come, they shall never be able to make a proselyte any more; neither shall they be able to keep these: neither shall they have a king to sit over them, only Satan, for as I live, saith the Lord, I will destroy their work, for they send for doctors to heal up their wounds, and enquire not at my hands: but, as I live, I will make their wounds incurable: they put sackcloth upon them, and cover their wounds, they bring forth doctors in secret to cure their wounds. But I will yet bring thee before

many of their doctors, and thou shalt put on sack-cloth before them, and thou shalt mourn, and cry aloud in the midst of them; and thou shalt be like a woman in travail; some shall say "thou art mad" others shall enquire of thee. Thou shalt cry, "Ah! alas; I am wounded for the transgression of the people; I am full of sores from the sole of the foot to the crown of the head," and thou shalt then say, I have covered me with this mantle of mourning and woe; I have come to the parsons and rabbies of the whole earth, to see if they can cure me of these wounds. Then thou shalt put off the cloak; then they shall see thee with a pair of old shoes, and ragged and tattered, thou shalt put thy hat from thy head, and they shall behold earth upon thy head: then thou shalt declare all the words that I will put within thy mouth; thou then shalt flee into the woods for thy life. No man shall know of thee, but him that is with thee, he shall bring bread and water unto thee; he shall feed thee till I make known unto thee. Now, son of man, cry out in the ears of all Israel and prophesy concerning the four heads; prophesy, and say, Thus saith the Lord, as it is with the world so is it with them. They have covered themselves with a mantle, they have hid themselves from my people, as I live, saith the Lord, I will make thee pull the mantle from off them; and their works shall be seen. Prophesy unto the black horse also. Thus saith the Lord, Thou hast hid the deeds of the bay horse; for the bay horse is covered with a black mantle, he is full of mourning and woe; for the black horse went to and fro, and thought to pull off the mourning of the bay horse, and he pulled it not off; so his nakedness was not seen. I will now give the black horse space to repent: If he pull not off the mourning of the bay horse, his life shall go for the life of the bay horse. I tell thee they have wounded the whole house of Israel: but, as I live, saith the Lord, that man who does it, and that man that sees it done and hides it, I will cause his life to go for the life of him that has done it, that he may have a place to repent. For if there be one limb of the

house of Israel wounded, the whole house is wounded; and as I was wounded for the people, at my coming I will wound the whole world. I bore their transgressions—if they would return and repent; and as they have not repented, neither will I repent of destroying them: they refused my word and disobeyed my commands, and set me at nought; So I will now make the word which I give thee the snare of a fowler upon the whole world. For I will now take thee and grind thee upon a grinding stone, a stone which is very rough, and I will make thee a sharp thrashing instrument in my hands. And there shall be the two edged sword that turns every way against those that break my laws and commands, their deeds shall be like a gathering that is in the midst of the flesh, which is not seen: they shall take cloths and cover them for awhile, so they shall be hid from thee for a while, then I will cause them to burst, and I will send thee with the two edged sword unto them: thou shalt run it into that sore, and he that can stand the sore cleaning for the sting to be taken out,—that is my sheep.

But he that runs away with his deeds, and will not have the sting removed—the sting is death, and it shall destroy him saith the Lord. And if the wife have the same sting within her, and she run away, it shall destroy their fruits also. As I live, saith the Lord, I will not leave one branch of their fruit under the age of fourteen on the earth; they shall all die, like their fathers. Am I to send my word unto the world to gather those that are more righteous than they? as I live saith the Lord, I will not do this for them till my house be swept. Now son of man, take the two edged sword, run it into them, make bare the sore, turn out the rottenness, throw forth my words into the wound, that they may be healed: spread forth thy hands, as a man that swims, in the midst of my people, and cry, Alas! alas! the whole house of Israel is wounded, there is no soundness in them; but if the bay horse and the black horse enter into the water, that it overshadow them seven times: the black horse then shall pull off the mourning apparel from the bay

horse, and I will turn to the bay horse and give him a fresh clothing; nay as I live saith the Lord, that horse that knows of the others deeds, and declares them not, I will destroy. I am the root, I have been once wounded for the people: do they think to wound the branches also, which are in the heavens with me? As I live, saith the Lord, neither the root nor the branches shall be wounded any more; for I will bring it on the head of the man that does it. Now son of man thou cries unto me, if one of the horses that leads Israel gets lame, or wounded, all the houses stop, the whole house of Israel stands still till that horse be healed: I tell thee thy judgment is like the world. I will throw that horse and that rider out of that rank, and I will bring another in his place; I will give him my sword into his hand, and he shall go forth as a man of war; and I will cause all the horses to follow. I will get myself honour in the sight of both Jew and Gentile. And there shall not one word of this be diminished; it shall be sent round the ball, it shall neither be polished nor refined, but it shall refine theirs: for the wife shall condemn the husband. It shall be signed by the females, it shall go to the whole house of Israel, that they may return from their ways, that I may gather their branches unto them.

Woman shall ride as woman, and man as man. Man shall be astride on his beast, with his face towards the country where he is going; woman shall sit on the side of the horse, with her face towards the country where she is going. For if one go out of his rank, I will cause another to come into his place, so that there shall not a man in Israel break his rank. Written by William Lees.

Park Bridge, 27th of 1st Month, 1827.

THE words of the Lord came unto me this morning, saying, Rise, and make known the words that I now give thee, in the midst of all Israel; for I will now give them bread to cause them to forget their former bread,

so that they shall be drunk with my word ; their build-ings shall not be able to contain it, neither shall they have have room enough : I will open the windows of heaven ; and I will rain down my Spirit upon them ; the world shall say, They are drunk ; they shall say, This people is madder than ever, and more foolish than ever, why do ye hearken to them. For the words which I will yet give thee shall neither fear king, priest, prophet, nor prophetess ; for I will make thee thrash out the chaff from amongst the wheat in the midst of Israel. Prophecy son of man and say, Thus saith the Lord to the four winds that they may blow, and cause the chaff to go from amongst the wheat, for it is the husks that are amongst my people. When the chaff is gone from amongst my people I will then make thee take a sieve, for I will yet make thee use seven sieves, seven times shalt thou sift them, till the weed be gone from amongst the wheat. I will then give thee twelve sacks, and thou shalt take a just measure, and put twelve measures in each sack ; I will then make thee bear these twelve sacks, one sack at a time, to that piece of ground which shewed thee, there they shall be seen clean winnowed wheat. Now son of man, stand upon thy feet, and prophecy in the midst of this wheat, Say, Thus saith the Lord, Blow thou south wind upon this wheat, that it may live, and stand upon its feet. Then the world shall gather themselves together, and say, Every one to the harvest : Israel is in full ear ; we will now gather them into our granary. Then shall the kings and rulers say, O ye Gentiles ! Every one to the spoil. The kings shall send their decree out, that that man that will not go to the harvest, and will not reap the Hebrews—at our return his life shall go for that. So that all nations shall be gathered together against the Hebrews ; for it is the battle of the Lord ; neither shall there be one like it, there shall be heaps upon heaps, and no man to bury them. Then sing O daughter of Zion ! Shout O Israel ! and be glad, for the Lord thy God is with thee, and I will get thee honor in all nations wherein thou hast been accused. For thou

shalt be found a virgin before me, not being defiled with man's works, for thou shalt be watered day by day from Zion, and every day shall be holy unto thee. Let the rivers of Zion come forth; for they shall break forth in singing in every quarter! for the turtle dove shall descend and rest in the midst of the Israelites, and there shall his tent be. Cry aloud to the virgin in Israel! and say, O virgin, hear thy husband's voice! Sing to thy husband with rejoicing, for this night will I make a rejoicing in the midst of Israel, for thou shalt stand in the midst of them and declare my words, that thou may shew forth their deeds.

I will cause seven men to write seven books, they shall be as seven seals; for they shall be sealed unto all mankind: I will fasten seven locks to them, so that the heathen shall not be able to get in: I will bear the key of these seven books, and I will unlock them to every one that asks; but not unto them which cries, They have done great works in my name; they have cast out devils, and they themselves are full of rottenness. For I will tell thee who I will give the key of David to: I will give thee the words this night: I will cause thy spokesman to write them down, and they shall be sent round the ball. For I declare unto thee that my work shall not cease for a man being unclean, neither shall my Spirit keep silence till Israel be established on his throne. Let all Israel know that I have made thee a watchman of both houses, and he that petitions me for thee to be removed, I will liken them unto this—unto a foolish virgin: as I live saith the Lord I will confound this spirit, for it is the midst of Israel, but not in the midst of an Israelite: for where is the man amongst the sons of Jacob to direct me? Where is the man amongst the Gentiles to chuse me a prophet. Let all the sons of Jacob know it is the house of Esau, and his end is death let: all men know this, that I have no honour in death, and I will destroy it saith the Lord. I will now prove the number four; I will try their work: and I will search their ground-work; I will see if they will search my writings, and prove my work; have I anointed them for a prey to

Gentiles? As I live, saith the Lord, I will make the Gentiles a prey unto them, if they will seek me, but I tell thee they watch thee: will they try to correct thee? Will they try to turn thee from my word? If they will receive the prayer that I will cause thee to utter into their hearts, they shall be able to pick out the beam from their own. Taken from the mouth of John Wroe by William Lees.

Prayer, Sanctuary, Saturday Evening, 27th of 1st Month, 1827.

O THOU mighty God of Israel, which knoweth the heart of man whom thou hast created: look down upon the race of man, who is fallen by the influence of Satan. Turn thou unto me, O thou God of Israel, that I may be found an instrument in thine hands. Remember me that I was a little time since but clay, and thou breathed in me the breath of life. Hast thou chosen me an instrument in thine hand to go to the sons of men with a message? how can I go then, seeing I am like unto one of them, evil compasseth me on every side. O God, wilt not thou then hear my prayer, that my supplications may be granted this night? What will this people say unto me whom thou hast sent unto them? Art thou come to turn us out of the way? Art thou come to teach us seeing thou also art like unto them? Remember me then O God, and cleanse me, that I may go amongst them, that thy word may take deep root, that they may be cleansed by the word; thy word is life upon whom it may fall; thy word is a spirit which thou wilt cause to become immortal. Then, O God, remember me this night, that I am amongst ravening wolves to tear me in pieces. Is not all power in thine hands! Then send forth thy word unto me, that all thy decrees may be made known, that I may be found an instrument in thine hand. Hast thou not promised that in flesh we should tread on the works of evil? enable me to tread it under my feet this night. And hast not thou sent me forth into all the earth? cleanse

me then, O God of Israel, I beseech thee. Taken from the mouth of John Wroe by Heny Lees.

Sanctuary 28th of 1st Month, 1827.

I HAVE been like Jonah, afraid to deliver the word of the Lord, but the Lord has turned me back. I not only seek the welfare of you, but of myself also ; for I must spend many wearisome days and nights before I can reach the gates.

My first prayer among my people was, that if the Lord made me a messenger, that my sins might not be laid to the charge of Israel, but that I might bear it myself.

God will teach Israel the scriptures himself, without parsons or teachers. Ye are to keep the Sabbath to be a light to the world, and not to stop at home, neither be straying in the fields after your own Sabbath is over. Let the light of the husband shine before his unbelieving wife. Has he not created her, and it is to prove him by, for God uses various means to try his people : the unbelieving husband sees the light of the wife, if she walk in obedience to the commands of God. Though he intreat her evil, he observes her works and will be brought to consider her works, and his own ways.

The days are now come for God to hear the prayers of the afflicted : I know I shall be counted a wolf amongst you. If Shiloh had come when you expected, where was the temple prepared for him, while all manners of evil were there ?

I am commanded to go forth among the Lord's children to charge them that they should deal uprightly, also to have a just weight and a just measure.

Satan is permitted to come forth and try us,—did he not try Job, and all the prophets ? but he shall rebuke him, and you shall overcome him, and you shall be a light to all around, by being as wise as serpents and as harmless as doves, by which we find out the tracks of the serpent, thereby avoiding him, and imitating the dove.

If we lie in buying or selling, the spirit testifies against us. The Lord can order all things in trade, according to his own will, and if we do right it will be a light to others. O that all Israel might be a light; let us examine ourselves,—there is a light, and if we ask, he will give us the oil to light our lamps.

Our Lord's coming three times and finding them sleeping is a type of three generations; and if ye be found sleeping at the last, he will say, Sleep on: and if ye cannot attend on the first day without sleeping, ye had better stop away; and if ye be not willing to fight the battle, and shew your light to the heathen, ye cannot possess the promised rest.

God has made known some of your deeds, and you will do many things that he will not shew me, and this will harden you to think that if there was a prophet he would make them known, and this will snare you: but are you not told of it by the spirit of God.

The Lord has promised to shew you the same things as he has done to me, by dreams and visions; but not to lead by. If prophets arise after me, they shall be proved by the young man, and the two swords which shall make known his word to his people; for the light of Israel shall be no more put out. Those that walk in my paths, I will not come upon upon them unawares; they shall be lighted to get into the camp, and shall be protected from their enemies.

Let those in trouble seek God privately, and God will make a way for them to come out of trouble. For Israel shall lend and not borrow. But how can ye expect this if ye play the harlot.

Cry out for the protection of the Lord's spirit, and God will hear. Will not a husband revenge upon the enemies of his wife? but God has not called you to revenge.

Street House, 10th of 2nd Month, 1827.

Now son of man, prophesy unto the four mountains, and say, Thus saith the Lord, There was a certain woman ordered to come unto the four mountains, to see

what might be done unto that woman, that she might be clothed with my word, but when I send my servant to a place does he stay there until all have received my word? or does he take a measuring-line to measure them, to see if my word will fit? and if he finds my word too great for that people, he leaves them till they be grown. Are they going to be like the world? are they going to cut and split my words into various parts? Nay, as I live, saith the Lord, I will take thee and toss thee to and fro on the seas, and I will make thee take a measuring-line in thy hands, and thou shalt go and measure their lands that they possess; and I will make thee travel to and fro in these mountains; and I will make thee gather out the stones, and I will make thee mattock it, so that the weed may be seen in it: and I will send rain upon it, and it shall be like unto a field of grapes, so that all the world shall see it: and the world shall say, Is this the Israelites' field? are these the Israelites' mountains? I will then command thee to take a fiery torch in thy hand, and thou shalt go and set their fields on fire in a day when they are not expecting thee. The words which I will give thee at that day, shall leave no weeds in the ground, and as my seed rested upon the woman so shall it rest upon these four mountains. Written from John Wroe's mouth by William Muff.

Sanctuary, 28th of 1st Month, 1827.

THUS saith the Lord, except your righteousness exceed both Jew and Gentile, ye can in no wise be an Israelite. The end is come, and they that are found asleep when he cometh, may sleep on. Let us return to temporal things: how many have been asleep this afternoon, he that cannot keep his eyes open—let him keep at home, and pray for strength.

Those that keep the oath which they have taken—I will not come upon them unawares, but I will make known unto them my coming as I did unto Noah.

The time shall come that there shall be silver and

none to take it. I say there is envy amongst you, one that has no vail envies another that has; I say that God will soon bring me amongst you with a pack-sheet over me, but it shall be clean.* Taken from the mouth of John Wroe by Henry Lees.

Street House, 24th of 3rd Month, 1827. 2 o'clock in the morning, and written between 5 and 6, the second time it has been shown unto me.

JOHN, cause these words to go to writing. For when thou rests or is stopped, not pursuing thy journey, my people stop also, they look round the mountains like scattered sheep; many of them say, they are without a leader. But I will confound them; I will compare them to this, my flock are as the rebellious flock. For when I return thee to thy home, I will compare thee to a drunkard, and my people to the rebellious wife, I will compare thy house to a public house, for I will yet appoint a house for all my people to be refreshed with all manners of food. Thou hast felt the burden of thy wife, and thou shalt now find the burden of my people, for when thou art before my people, they hold their peace; and they are as if drunk with new wine; but when the number four, or an elder is with thee, thy wife holds her peace like my flock. And as it is with her, so is it with them, for when thou art absent from them they are speaking all manner of evil against thee. This shall be thy lot until the serpent's sting be removed. But yet I will put the dread of thee upon my people; and I will make thee instead of me; and the words of the two edged sword shall cut their works asunder. Written by William Tillotson.

Street House, 7th of 5th Month, 1827.

WAS not Satan in the heavens with the angels? did he not rise in rebellion against me? die not I give the

* This took place at the yearly meeting on the first-day morning, in 1838.

rest of the angels power to overcome him? did not Michael say, The Lord rebuke thee? And when I commanded him to come forth, did he not obey? Is Satan not a being like unto you, has not he his portion? when the man was overcome, he cried it was the woman, and from that day did man lay the blame on the woman? this the envy between man and wife; but I tell thee and my flock, what I will do: as he was in the heavens and rebelled against me, I cast him out from thence, and I took that power to me, yet does he rail, and he presents himself day by day before me, and he gives account of himself; for he cried in the heavens that he was the master of all the rest, and when the angels looked unto me and rebuked him in my name, then I gave them power, and they overcame him: so now I tell thee that man shall seek me as the angels did in heaven;—as I overcame the works of Satan so shall they;—three years shall they be able to do this before Satan be cast out of the earth,—in righteousness and in truth. My seed then shall possess the woman, and it shall bruise Satan's head. I made man for myself, and woman for man; for the woman shall honour the husband as the angels honour me in heaven, and the husband shall honour me. And if the wife honour the husband, will not the angels honour them? for the redeemed shall be as gods before the aliens.

I will now tell thee of temporal things: If there be an earthly lord, and he keeps a steward, and he sends him to view his estate, and the tenants treat him with words of aggravation and strife, or wounds him, and he return not unto the master, will not the master send forth other stewards to see what is become of him? and when he finds what is done, will he not remove the tenants and put in others? I tell thee yes. Then ye sons of Jacob hear what that unjust lord has done for the sake of the steward: then hear, ye sons of Jacob again, ye have gone astray, ye have taken strange wives that belong not to you: then remember what I did to you when you were in strange lands, I commanded you to bring forth your strange wives, and

every man to slay her: but I will now do greater for you, I will not permit you to slay them, but I will give you power to rule over them. Is it not written that man should serve God alone? Will Israel provoke me all the day long by laying the blame on them that I have given to dwell with him, by the deeds of Adam their forefather? he that departs not from it shall become like Adam his forefather, his body shall go to the ground. He that knows my way and does it not, I will destroy. Jacob had twelve sons, and they obeyed not their father's commands, neither temporal nor spiritual, and I destroyed them by causing their bodies to go to corruption. But is Jacob's seed dead? I tell thee the root is not dead, she shall now put forth her branches, and be seen in all the earth, though they have cut the tree down, and buried it, I tell thee the root now appears with the bole, and the bole now appears with twelve boughs, which shall shoot forth one hundred and forty-four thousand branches. So now I have put forth the Branch which is SHILOH IMMANUEL, there will be one hundred and forty-four thousand grafted to this branch, bear fruit like unto it, reign over death, hell, sin and the grave; possess the earth, subdue it, and reign over every living creature. These will be all in me, and I will draw them unto me; they shall reign over the angels in heaven, at my appointed time. These shall possess all things for my sake; these are they that are virgins to me.

But they are not like unto Adam, that railed against his wife; these are not they who rails against the husband; for these are the deeds of Adam. Did I accuse you unto my father? or did I pray for him to take you from the earth? Did I accuse you when I was on the cross? when I gave up my life * for the sake of those that Satan had in possession, that I might redeem them at my appointed time; and I shewed the new birth, whereby a man should put on immortality: I eat before them to shew them the new birth, that man should not be born of earth, but of God; for he that is born of God the evil one cannot touch him, neither

* The life of the woman's seed.

can it conquer him, Does not an earthly father give his son power over his possession? then I tell thee he that is begotten of me the evil one touches him not; for he shall reign over all things, as I reign over the angels. Now, John, this is the truth of my Spirit, for I lie not unto thee, neither shall Satan tear one of these words in pieces, for I tell thee it yet shall bring tears unto many, that they may return unto me, that I may heal them.

I turned thee back that thou may do my will, for I will fulfil this for the sake of my flock.

Some are like unto the world, for when they have gotten rich by the riches of the world, they know me not; but when I afflict them, and cause Satan to bring death before them, then they would give all that I would restore them, for they will not cry unto me till I do afflict them; the gains of the world blinds their eyes, hardens their heart, so they know not me. Let all my flock compare this with the scriptures and my writings. Taken from the mouth of John Wroe by William Tillotson.

Street House, 9th of 5th Month, 1827.

THE words of the Lord are come unto me, saying, Write these words, that they may stand, What place ever thou art at, if there be any one of that number which I have foreshewed thee in the room with thee when my word is given unto thee, they may hear it; but thou shall not call them for that purpose into the room; but if he be there by chance, it is my intent that he should be there: this is an elder, or an elderess, a beast or a beastess; and if there be a sealed letter given, thou shall cause every man to go out, but him whom thou picks for a writer.

Thou hast laid Elsworth's enquiry before me, (the petitioning of their hearts.) Let them write out an enquiry, and send it before the number four; I will then answer believer and unbeliever of that house, for it is stiffnecked, and uncircumcised in heart. Did not I tell thee I would raise up evil in their own house,—

distress and woe? for I liken them unto thee; for thou once thought thou were holier than the rest of my flock. When rebellion begins in my house I will bring that soul unto the Land of Jehoshaphat, he that belongs unto my flock; and I will put my rod there upon him, and I will permit Satan to afflict him, and I will set them at variance one against another, and him who is able to overcome by good works, I will acknowledge to be one of my sheep: I will lead him into a good pasture, with living water, and the candle of God in his hand. For I will now deal with you after the manner of man; I will not make unequal marriages. And if they ask for strength of me, I will give them power to overcome the works of Satan.

Why will Israel want to appear in the eyes of the world more sanctified than them? my people shall appear to the world as though they prayed not to me, and as though they fasted not before me; they shall not appear in a cloak of deceit, but their works shall try them, for I will overcome Satan in this manner; neither shall they lay the blame one on another, neither shall they entice one another, but every man his own free will. For every man's works shall be tried by fire, and his deeds shall burn him from the face of the earth, but if he can endure the fire, the same is my son.

I tell thee there shall be three manners of things in the earth, yea five; there shall be all manners of beasts and fish that are clean; but the unclean both of beasts and of fish will I destroy. Of fish, beasts, and fowls, the clean that are left shall live in blood, and the sons of men in blood; but the sons of God not in blood. These are the things that I will create new saith the Lord.

I tell thee this is a year of years: it is the month of May, when men shall flee into all nations for succour, they shall depart by thousands. Woe! woe! unto England, it is a learned land, my church is surrounded with fire on every side, it is in the midst of hell, but I will pluck it out; I will drive out these people, for the sake of my flock, into other countries,

and the enemy shall spread my gospel ; and the enemy shall say, There is a people who have left off preaching the sufferings of Christ, but they are preaching to bring him down to reign with them ; and they shall spread the gospel of redemption far and near. Then I will cause my spirit to stand in the midst of the people, and prophesy and say, Rebellion shall rise up in every nation, sword and distress ; then I will cause them to seek for the land of Joseph, where milk and honey shall flow, both temporal and spiritual. Thousands shall die in the way, before they get there, for hunger ; they shall come in ships with their instruments in their hands, and my mark in their foreheads, they shall all have their beards on.

Did not my disciples say, It were better for a man not to touch a woman ? but did I not tell them that all things were possible with me, but with them it was not possible ? so he that thinks of doing this thing of himself, deceives himself, and the truth is not in him ; but he that asks of me to be his companion, I will give him strength and power to rebuke Satan, that the evil temptations take no root in him, but my spirit shall overcome it.

Many shall be strengthened by dreams and visions, many shall say, I have an evidence within me, that bears the mark of my Lord. Many shall see visions in the Sanctuary: many shall behold as though the roof was lifted off, and see the glory of God : many shall prophesy, and their prophecies shall come true : there shall be a lamentation and a weeping of joy. Now every one of my flock that waits patiently for this shall see it.

And thou shalt leave sealed letters in every nation where thou goes, and these letters shall come before the number four, as the letters came against thee in Calais ; for I will yet cause all nations to come before the number four, and no man shall lift up his hand, but by my command by them. This is the covenant that I have made with the house of Israel. Written by William Tillotson.

*Street House, 12th of 5th Month, 1827, Two o'Clock
in the morning.*

THE words of the Lord came unto me, John hear the words that I now give thee, for these words are to thee. Thou doubts they are jealous of my word, and thou asks me in secret that I may bring forth another instrument, and thou says, that the flock is weary of thee being a messenger in my hand. Why does thou doubt, and why will thou hearken to the voice of my people:

Every world is a planet, and these are all in heaven: I will yet give thee the names of them, I will shew thee their courses, and all their attractions. Satan possesses these planets, but I will drive him from them; he is at war with them, and tries to overcome man which dwelleth on them: but will not the immortal see all these balls? will they not have eyes like me? now, son of man, I will reason with thee: I will count your lives with the roughest of all weathers; I will count immortality, the life to come, with summer, the most pleasant of all weathers, that ever was, or shall be. Thou says thou art afflicted, and has no pleasure in thy life. Does thou know the difference between being afflicted and being well? thou replies Yes. But does thou honour me when thou art well? nay, I tell thee, none honour me but when they are afflicted. Then how can any know the power of my work, only they who are afflicted? and he that has travelled in winter, and not in summer? answer me this one question, Would any man have known my kingdom but for my work? would any man have known summer but for winter? Therefore I took winter upon myself, and I endured it. So now I tell you, sons of Jacob, well may the aliens count the redeemed as gods, seeing the joy that they shall have revealed. Will the aliens' sons know this? I tell you nay. Will these who has their lives granted, return to fight against my work at the expiration of the thousand years? I tell you nay? So now I tell you sons of Jacob, that neither

the aliens' sons, nor the sons of the redeemed shall be like those who are redeemed from amongst men.

I this day command that all children that are not born in blood—that the knife of circumcision shall not come upon them, neither shall they be baptized. Why should those be baptized or circumcised, which never fell? but I tell thee, these that has been circumcised,—are greatest in my house: I liken them unto this, a king's son, and their father being dead, they fight for their father's crown; so when they have subdued a whole nation, that nation submits to put their crown upon them: so I will make this nation willing to crown the redeemed, and to be subject to them, and to acknowledge them kings, wearing their father's crown. Taken from the mouth of John Wroe, by William Tillotson.

Street House 30th of 6th Month, 1827.

THE words of the Lord came unto me this morning, the second time. “Cause these words that I now give thee to go to the number four, that I may judge my committees, that Idlethorpe may come to Bradford to hear the word till the committee of that body be refined, for I will make Bradford Idle and Leeds that they shall wander from place to place to hear my word, and as they have shut thee out of their meeting houses, so do I shut thee out of these three places: Thou shall stand up when thou returns, in an open field, that they may tread thee under foot, then they shall remember shutting thee out of their houses.

For I will shew thee yet thy road, and when the marriage shall come it shall be known where thou art: for a man shall bear a letter into that place, and it shall be read; and then it shall be spread abroad where thou art: for yet ten days,* and I will drive thee from thy home with a strong arm. And there shall be various reports in the papers, for Satan's instruments is near unto thy house, which shall cause

* Which shall stand typical of ten years.

many opinions after the marriage. For these which belong not unto my fold—they shall go to the marriage with a merry heart, but they shall return with a sad countenance. Three years* shall those that have been sealed before, be warned to come unto the marriage: on the fourth the books shall be shut up, and a seal shall be put upon them, and their names shall be entered into a book, who has been warned and who has not. For I have warned the world three generations, so I will warn the sealed three days: so he that can produce his seal whole, his first and his second, though he has been asleep in my warning, when I go through my camp the fire of my wrath shall not touch him. But if he has been warned three times, and not appeared on the fourth, they shall not receive him into the fold though he was sealed, yet his seal shall be of no use. So all those that has been warned three times—their names shall be entered into a book, and they shall come at the last with their seals in their hands, but the porter at the gate shall stop them. But he that received not the third warning, he shall be received at the camp on the third day.

I now tell thee that the time is come that my flock shall keep my law, as I kept it: for I am their father: and as my father was with me, so will I be with them.

When I have gathered my flock, no one shall be shut out of my camp that has obeyed my commands, all things I have brought forth to try my people by—will I deprive them of the tree of life for obeying them? nay as I live saith the Lord, that tree shall live in him. I say my flock is without the law—it has no hold of them, for my flock shall be born free, not under a law nor command—they shall neither fear law nor command but me.

For I will yet remove all shame from them, and fear of man, and dread of scorpions. But I now ask Israel who they are, for I will now tell them: the flock says, The world, and they that dwell therein, and not those that have joined the covenant. Is the servant become a scorpion to his master? Nay, I tell thee,

* Each year being typical of ten years.

One master has become a scorpion to another master. Has the son become a scorpion to the father? I tell you no, these are bastards; and not sons. Be aware Israel, who are scorpions and who are not. I tell thee, O Israel! thou hast occasion to be afraid of any but those who are joined in the covenant: these are the scorpions. For I tell Bradford—they are a little flock and many scorpions—for where one is joined there will be ten scorpions, for it will be a stiffnecked and rebellious house, and it will do greater exploits than all the rest: they will make an attempt to build a house, and not be able to finish it.*

Prophets shall acknowledge that thou art my servant to try to overcome thee: Parliament men shall present gifts to thee to overcome thee,

Let the farmers sign to no leases of their farms, let them prepare to leave them. And put thou on old rags and shoes, and stand in the market place at Bradford, and drop letters, and tell them—As it is with thee so shall it be with them. And every market town that thou passes through in thy travel, thou shalt put on these old rags and old shoes, without hat, and thy buttocks uncovered, and thou shalt drop letters—As it is with thee so shall it be with them. And when thou gets out of this land England thou shalt declare it openly, for I will make thy mouth like the mouth of a roaring lion in the midst of the streets.

For I will confound both houses of Parliament, and I will abolish that law, so that there shall be a measure of wheat for a penny, and two measures of barley for a penny.

All nations shall be alike in grain, but unto England shall all nations flow, for both spiritual and temporal.

The man with the writer's inkhorn, shall stand up in the midst of the people and he shall read the following words, he shall say, Thus saith the Lord, we are commanded this day to read these words in the ears of Israel, that all Israel gather themselves together, as

* In 1836, they built a meeting-house, but were not able to raise the money required, nor have they been able to redeem the mortgage,

one man with one heart and one mind, to serve the Lord, and to sacrifice all they have unto the Lord;— their wife, their children, their land, and their houses, and their own lives also: this is the yearly sacrifice that I will be sacrificed with, saith the Lord. And he that is joined in my covenant, and will not come unto this sacrifice, shall die and not live. Written by William Tillotson.

Street House, 2nd of 7th Month, 1827, 11 o'Clock a.m.

As I was walking in the garden, the Spirit of the Lord God fell upon me, as a dove upon my shoulders and a stroke upon my breast, and I heard these words:— Thou son of man which dwelleth in blood, hearken unto the words that I now give thee, that they may go unto writing, and go round my ball; for I now answer the inquiries of the children of Israël. For when the sons of Jacob were many, they trampled my word under foot, and set me at nought; and I brought thee forth as a crooked serpent before them. I gathered many by my prophetess, being an instrument in my hand, and I led them in a straight track, and Satan and all his hosts, with the world, got to know my track, and if the child had been born their manner, the whole world would have believed, and said, It is theirs and not mine, and crowned my son Shiloh king of Satan's kingdom. Is it not written, that Satan shall serve me? So now I will shew him in the sight of all the heathens, in a manner that they know not of; for the world shall not know my ways, and those that say they are my sheep and are not, I will swallow them up as the earth swallows the rain. For I tell thee and all Israel, that there shall only one out of ten come forth, which are sealed by my prophetess, and one out of ten I will take, but nine parts shall die. I took another instrument to try them; I brought forth my servant George Turner, whom I had visited before; I brought him forth as charmer in the midst of Israel, and my voice by him seemed as a song in the ears of the people; but still they wanted to possess Satan's kingdom,

they wanted land and housing, they tempted me for seats in their own country, but I will slay them and their houses; I led them in that day in a straight track, and left many things to fulfil; and they made him their king, and honoured him with a kiss, and bowed their heads, and worshipped him. So I removed him to see what would become of their work; for their whole body fell full of darkness, and the snarer shall snare and take them. So I brought forth another instrument for a few moments, and I saw the committee worship him also; but I removed him to see what would become of them, and they fell full of darkness; so I swore in my wrath that I would slay nine parts of the woman's seed, and a tenth part should come forth as gleanings. So be thou valiant and fear them not, for they shall die and not live.

I now tell thee thy thoughts; thou art wanting to go unto another country to perform these things that I have ordered thee, for thou says thou never went with thy buttocks uncovered, ragged and tattered, but I tell thee thou shalt perform it at the going down of the sun. And when thou returns it shall not be fulfilled, then they shall pursue thee to take thy life; they shall say, Is not this the town that he prophesied lies in? and they shall tread thee under foot, and after that I will fulfil it saith the Lord.*

And if Mary Wroe will trust in me, and depart from the protection of man, and put no trust in her servants, but pray to be made full of eyes and full of ears, and seek for understanding, she shall endure, and if not she shall go the ways of all others. Is the world going to make my words into lies? for at the last they shall acknowledge as it is written in my scriptures, that it is a strange work; for they shall grind their teeth, and howl like oxen, and they shall make every town ring by shouting, this shall be done to fulfil my scriptures.

John Stanley inquires concerning the black horse: I now answer thee, that the bible is the scale, the testimony is the weights which I left behind me: these

* He was trodden under foot at Bradford, on Sunday the 10th of the 4th month, 1831.

shall he have in his hand at all times when he examines my flock, for the day shall come that they all shall have their bible in their left hand, and the sword in the right hand; and when the sword is girded upon their left thigh, they shall have the bible in their right hand, and if they seek me for my fear to be upon them, I will be both word and mouth to them; for if a man feels that he has no strength in himself, and tremble before me, then power from heaven shall be given; but where a man has strength of himself, and sees no want, I will liken him unto this: a man having twelve strong horses in an empty waggon, and another man shall come by with a full waggon, will the man with the full waggon loose off the horses to help him which has the empty waggon and strong horses? or will the man with the empty waggon ask the other? So is many of my flock, they are full, they have enough, they will have no more leaders, no more directors, they know the road; so I liken heavenly things unto earthly things, so every one that is burdened he will cry unto heaven, and there shall his helper be, they shall hear their shepherd's voice and know his ways.

For the day shall come that only one tribe at once shall sing, and every one shall know their own song, for I will now visit my children by thee ten days, and I will end the songs, and multiply my ways in the midst of them. And I will put the dread of the number four upon all my flock, so that those that have broken my commands they shall not be able to stand before them.

As I offered myself for a sacrifice upon the cross so shall they offer themselves also, for I will no more delight in the blood of bulls and goats, for I will have the blood of man; and he that offers not up the blood, the life of this world, and the blood of his offsprings, and his land, and his housing, and his silver, and his gold, for my sake, he cannot become my son, neither can he have a part in mine inheritance; but he that doeth these things hath become my son and my daughter, the heir of mine inheritance; and they shall subdue all nations under their feet, and they shall sit upon the throne of David, judging the twelve tribes of the house of

Israel, which is of the seed of the new creation ; where there is a new heaven before them, and a new earth beneath them. So that the last enemy is destroyed, till the thousand years is past : and tell my people, the sealed, that he shall not be let loose on them, nor their offsprings ; and at that day they shall be as a son which knoweth the will of his earthly father, so they shall all know my heavenly will, and my ways shall they perform. Taken from the mouth of John Wroe, by me William Tillotson.

Street House, 9th of 7th Month, 1827.

THE Hebrew language shall be made pure to all nations, and I will answer in the Hebrew language.

The day shall come that if a man go to sleep, and have either silver or gold within his walls, or paper which is as gold, and is in debt to others, he shall rise up from his bed seeking rest, but shall find none : and he shall send unto my messenger, whom I will answer at that day ; and he shall say, Thus saith the Lord, the Spirit of the Lord God has left thee, until thou has returned thy silver and thy gold to him whom thou owes it to ; for whosoever has silver or gold within his walls, and owes that silver or gold, and pays it not, and lets the sun set twice upon him, at that day, he shall have broken my covenant, and shall not enter into mine house. I will now tell thee what many of the flock will say at that day : They will say, At Jerusalem there is waggon loads of gold piled up, and there is nothing but a little paper paid for that gold ; they are drawing bills and gathering all the gold of the country, and we poor people, cannot rest with one shilling in our houses if we owe it unto another. This is the sign which I will give unto the true Israelite, and this is the token which he shall have from the hands of God, If he owes money unto another, and has it within his walls, he shall say, This is not my property, for it is as stolen goods unto me, and he shall send it by his servant to him whom it is due to.

X Is not all mine? have not I a right to do what I will with my own? is not all the gold thereof mine? will I have stolen goods in mine house? Am not I come to claim mine own? Is not Satan's lease out? When a landlord has a tenant does he not send him a notice? If the tenant refuse, does not the landlord bring it into court? Is it not tried? And if it be proved that this tenant had it only by lease, is not all that the tenant has then taken to defray the expences? Is not the tenant then turned out as a scape goat? and is not every one pursuing after him, when he is trampling the corn under his feet, till he be destroyed? So now tell the house of Israel, that they shall go and drive the tenant by force from nation to nation like a scape goat, till he be driven from the face of the earth, and then the kingdom shall be given unto them.

But they want to know how they are the people: I now tell thee: As an earthly king proveth his people, to see who is fit for a judge, or a prime minister, or a parliament-man, or to go to battle, so will I prove them! and he that is found with the truth in his mouth, the same shall be a judge to judge mine house, and he shall rule the nations as a father ruleth his own family. And a hundred and forty-four thousand have I chosen, the wife of my youth, arrayed in fine linen, whiter than the lily in the valley, decked in scarlet, married unto me, the feast before the marriage, the rejoicing after the marriage. Thousands married, but not found brides, and thousands sealed, but not wives; these are the wolves of my flock, these shall neither have inheritance in this world,† nor the world to come, for they have sinned against the Holy Ghost; these are thieves, whoremongers, and liars, and false teachers: these are determined that Satan shall reign over them, but they have refused the living God.

I command every soul, clean or unclean, to come unto Jerusalem, that the unclean may remain at the outside of the camp; for if there be one soul either clean or unclean, above the age of fourteen years, and

† Which is the thousand years, blood being the life of it.

is not left to take care of the house of his parents, and has just means to go unto my house at Jerusalem, he will have broken the whole of my law.

For I will yet give a command that every soul shall come unto my house, and I will turn the edge of the sword against that soul that refuseth my servant to come to worship at mine house; and he that will be my servant will obey my commands, and he that refuseth to obey my commands shall have no right to the reward of the kingdom, for I will make my path straight, and my work easy, crooked unto the world, but yet straight unto my sons and daughters.

As the harlot saved her father's house, so shall the parents save their children by their obedience, and as I said unto Adam, In that day that he eat of the fruit he should die: so I say now, He that is found in disobedience, when I come, he shall die. For the whole earth shall burn as an oven, this will I do by the brightness of my coming, and I shewed the type of my flock by the three Hebrew children, for he that is an Hebrew shall endure through the fire, for I am the captain of my flock, the Saviour of the world. Taken from the mouth of John Wroe, by me William Tillotson.

*Street House, 11th of 7th Month, 1827, Two o'clock
in the morning.*

THE words of the Lord came unto me this morning, saying, Why mournest thou, son of man? thy sickness is not unto death, but is to fulfil my word, for thou wants to go before I send thee, and to leave Satan behind thee. The road I have pointed out unto thee and shewed thee.

And these are the words in the letter that ye shall drop.—“This is the prophecy from heaven, that the judgment of God may come upon earth, to try the landlord and the tenant. A man shall travel through towns and cities, ragged and tattered, and as ye see him so shall ye see them; for the landlord shall be like Pharaoh, his heart shall be hardened: the tenant shall

cry in the streets, seeking bread for his family, for instead of a pound in wages there is five shillings--the horrible state, the cry of poor England." It shall be reported in many towns that thou shalt walk ragged and tattered before I bring thee into them. *Poor England*

I now give a command unto John Stanley that he return thee a letter by return of post, whether he has searched or proved Samuel Swire's goods. If he has taken nothing into his new building that is contrary to the law, but has left it in the old building to sell or destroy, he is clear; then thou pursue between north and east, or east and north, till thou come at the sea; and if he has not done this, thou shalt stay at that seaport, and mourn, till it be performed. Taken from the mouth of John Wroe by William Tillotson.

Bradford 13th of 7th Month 1827.

THE words of the Lord came unto me as I was leaned over a wall, saying, Oh messenger of the house of Israel! turn back from whence thou came, and abide there until thou receive a letter of the cleansing of Samuel Swire's house, that thou may then go, and pursue on thy journey, the road that I shewed thee.

And at my appointed time thou shalt put on the old clothing, and declare my words then in the ears of the Gentiles, that the Hebrews may appear as naked as the Gentiles. For it is circumcision that makes a man an outward Hebrew; and if he be circumcised without, and circumcised within by my Spirit, it is he that is an Israelite. But he that has only my mark, and not my word in him, I will destroy, saith the Lord;* for as the Hebrews condemned me so will I condemn them; and as the Gentiles slew me so will I slay them, and that soul that never knew me will I be glorified in; for he that never heard tell of my word, when he has seen my wonders, and then believes, he shall come out of the clefts of the rocks. These are the people which

* He is only a Hebrew outwardly, and is called Israel, but is not an Israelite.

shall live for servants, with their offsprings.* For I tell thee the Hebrews and the Gentiles shall be like Judas, they shall repent, weep, and mourn, like one bereaved in their mind; there has been no weeping or lamenting like this, neither shall there be after.

Now, son of man, take thy first rod in thy hand, and prophesy, and say, Thus saith the Lord; Let the number four now sit in judgment, and judge my word; and that which is meat for my children shall they send, and that which is not meat they shall not send till they be prepared; for I see them vomit at my word, and kick against me. But he that kicketh against the word that I give thee, being an instrument in my hand, kicketh against the sword of the living God; and as the spear pierced me, so shall it pierce them. And he who is not satisfied with my word--let the rest of my flock retire from them till they inquire; then let them feed them with milk, that they may be recovered to their natural strength: and if they return back from whence they began, they shall find strength.

So now I tell thee thou art not prepared for thy journey yet; but when thou hast received the writing, flee, tarry not, for thou shalt be restored to thy health.

Let the committee sort all the communications, or any parts, that has not been sent out, and let them sit in judgment what is fit for my children. And they shall shew unto my children at all times where thou art, when they hear of thee. Taken from the mouth of John Wroe by William Tillotson.

Street House, 14th of 7th Month, 1827, 2 o'Clock a.m.

THE words of the Lord came unto me this morning, saying, Joannes, what seeth thou? and I said, I see fowls, but I can hardly tell one from another, I never saw any the colour of this, for I can hardly give it a colour, for I think it is not white; and I saw another number, I cannot compare it to any thing but scarlet, yet it is different; and I saw a young man come

* And be tenants to the redeemed.

amongst these, I cannot compare him to any thing but a man, yet different : I cannot give the description of his raiment, nor the crown on his head ; I heard music, but saw no players, I heard singing of different voices ; this music and singing I never have heard anything like it before. Then the words of the Lord which spoke unto me, said, As thou sees this fowl and poultry of various sizes, so shall thou see as much difference in my people ; they shall be all sizes : and as thou heard the music different from all others, so shall it be in the kingdom, this has been transfigured before thee to shew thee the difference. For I tell thee my heavenly music shall be heard in the midst of them, for as thou heard it so shall they hear it, and there shall be visions seen in the place, this will I perform for my sealed's sake.

And for thy part, pursue on thy journey, neither flee to the right nor the left. They have sent a letter unto thee from Devonport, let them lay it before the number twelve ; but I tell thee if a man work under the earthly king's office, and his command be that he shall labour on the Sabbath, or on the new moon, either in dock yards, or soldiers on their parade, or sailors on the sea, these shall be free, but if they have convenience they shall try to overcome Satan ; but he which they have turned out at Devonport, I will bring him back into his office again, if he stand stedfast unto my word ; and I will rebuke those who has turned him off, and if he stand firm they shall put him into a higher office ; but he shall be greatly tried, and the rest of that flock : let them appear harmless as a dove and as bold as a lion. For I will try all my children with fire, and if my children endure the fire, the same fire shall burn this world up, and destroy it for their sake. And he that endureth not the fire, let the rest of my flock retire from him ; for many of my flock shall go to prison for my sake ; for many shall rebuke the power of Satan, both in parliament and magistrates ; and happy is he that endureth to the end, the same shall find eternal life.

For I tell thee, that young man that thou saw, he shall spring up in the midst of my people, and they shall know nothing of him till they see him, but the world shall see him revealed in the midst of the flames, and they shall mourn and lament. So ask me no more concerning the king nor the prince, neither let my flock tempt me any more, for they are on the earth with you, and yet in heaven, for they shall know no more of them till power be given, until they be brought forth into their offices. And let no man boast concerning these words.

For I have taught some of the least of my flock, and revealed my scriptures to them, and I see them boast over the rest : does these appear harmless before the world ? Is these like the dove ? Nay I tell thee, they get to be like drunkards quarrelling with Satan's instruments, and swelling like the seas ; but I tell thee all that does it, the world shall overcome them, for the serpent is wise, he begins with little till he gets them to quarrelling and fighting, then he knows they are his own. Now if my flock will but be wise, and be taught of me,—if they will let their words be but few, and lift up their eyes as though they were waiting for every word from heaven, to lead them and direct them. Am not I the shepherd from heaven, waiting to feed the sheep ? but tell my flock I will not feed strangers, neither will I give the children's bread to those that are like unto dogs ; yet the whoremonger, the adulterer, and the liar, gets in and steals my word, and carries it to the world ; but as I live saith the Lord, I will destroy them before the end of this world by death ; though many shall be permitted to see this weeping, and this wailing, and this gnashing of teeth, in the midst of them, for it is at the end of the world.

He that will not come unto my Sabbath at Jerusalem, and has just means to come, I will not honour him with my Sabbath ; for I leave every man to his free will at other places, whether he keep my Sabbath or not ; but the evening and the morning must be kept at all places as usual. And let them send a letter unto Devonport, for I will yet answer them again, for

I do not give a command unto any place but to keep the usual Sabbath, but at Ashton; but I tell thee he that comes not he shall be like a fish out of water.

I will give clear proofs unto all nations, and the more proofs I give, the more shall Satan roar, and stronger will his power be in the midst of the heathens, which is Jew and Gentile. Taken from the mouth of John Wroe, by me William Tillotson.

Whitby, 18th of 7th Month, 1827.

LET all preachers declare it openly in the streets, and be not afraid of the world, and hand forth all proofs. And let the number of twenty-four pick out two men, one to go into the north country, and another into the west country, that they may sow the seed after thee. For I will mar the Gentile land; for thou shalt plow their ground so that they shall not be able to sow their own seed; and when the Gentile priests have sown their seed thou shall go and plow their land again. Thousands shall rise against thee, and say, "This is he that destroyeth our fruit." I will set both Hebrew and Gentile against thee, and the sound of thy name shall be hated in every nation, for my sake: for all people shall abhor thee, but what is of my fold.

So now my flock is grinding at thee, and many of them says, "These are not the ways of the Lord, for he is doing it for the gains of these things;" where there is one that hears this, let him write that man's name down, for a memorial between him and me, and see his end. And he that has declared that this visitation is not of God, the door shall be locked: the key of David shall then be seen with twelve seals; then they shall know what sinning against the Holy Ghost is—the mystery shall be unfolded.

Thou art at Whitby, where Satan is afflicting thee, that thou may be humbled and prepared for my work; for every soul that shall receive thee shall receive me also; and he that refuseth the words that I give thee the same will I refuse at my coming, for I will know him not. Taken from the mouth of John Wroe by William Tillotson.

Sunderland 21st of 7th Month 1827.

THIS was shewn to me in the night time, the following vision, and when I came to myself, I heard the clock strike four. I had many books thrown open and shewed to me like large sheets of paper, and there appeared a young man beside me, clothed in a long raiment, with a sword in his hand, and he said unto me, Go thou unto the Methodist priests and their hearers, and tell them that the Lord will let them look into his fold, and view his work, and give them three years to consider of it: and if they refuse in the fourth year, the Lord will destroy them. Tell them they have had two thousand years without the law, as the Hebrews had two thousand with the law: and tell them that the Lord is gathering the law and the gospel into one fold, to make them one sheep, one bride in his hand. This young man went with me unto the priests, and to their hearers, and he stood by me with his sword till I uttered these words in the ears of the priests, but the priests refused, but I saw a part of the hearers receive, and I saw war in their churches, and so I came to myself.

Five o'clock this morning, the words of the Lord came unto me, saying, What hast thou seen, and what hast thou heard? And I said I have seen a young man which gave me orders to go unto the priests, but they refused thy word, but part of their hearers received it. Then as thou saw the hearers receive it, go thou forth amongst them, and be not afraid of them; and tell them there is an open vision from heaven, that declares the mysteries of God.

And let the number four send to all that inquires after my work, their groundwork, their proofs of me, that I may make myself known to them, both in dreams and visions. Joannes, I will now loose thy tongue, and I will touch it with a hot coal from the fire, that thou may contend with the world, and fear them not, and I now command all preachers to be not afraid of my word, let them stand boldly before the priests, and wait for my word to be given unto

them, but they shall not contend with the world till they quarrel ; they shall not be in wrath with the heathens, but they shall do good against evil, that I may reward them openly. Taken from the mouth of John Wroe by William Tillotson.

Sunderland, 23rd of 7th Month, 1827, Two o'Clock in the morning, and written at half-past Four.

THE words of the Lord came in my hearing, saying, Joannes, what dost thou here, has thou been breaking my command ? has thou been like my sons and daughters which is at the marriage, and is gone from the marriage ? for they have said words which I commanded them not to say, they have lengthened my time with them ; they say that it never will be in their day, they will die like their forefather ; their children may see it. But I tell thee, that thou may tell it unto the sons of Israel, that I will open a door, and no man shall shut it ; and I will shut a door and no man shall open it. Then let the sons of Jacob inquire of me what door this is ; for I will shut the door of the common salvation, which is the law of the gospel, and no man shall enter in by it,* for he that tries to enter in by it shall not find the tree of life. For the Cherubims, the Angels, which are commanded to keep the tree of life, the same swords shall destroy their bodies, and cause them to go from whence they came. And I will also shut the other door, which is the law, which were given unto Moses at Horeb : he that tries to enter into that door, the sword which commands the tree of life shall destroy their bodies. Now prophesy, and say, Thus saith the Lord, When I created man, and brought forth woman from his side, I then swore in my wrath that that body which had become as the animals' body should not enter into my rest ; for blood is the life of the animal, so is it the life of man's corruptible state. So when man fell, by disobedience to my commands, I then fixed a flaming sword round the tree of life, which

* To receive the immortality of his natural body.

should turn every way, to keep it till the appointed time ; and I set three tabernacles, three open doors, according to the desire of man : one for Moses, one for Elias, one for myself.* The first door is what was given unto Moses, that he that obeyed it should find his soul alive at the resurrection, that he then might have a new body ; and he that offered his oblation for sin, his cry was heard and his sin was forgiven ; but when I saw a mock made of their oblations, and their sin offerings, and their blood offerings, I then made myself known unto the prophets, that I delighted no more in their sacrifices and offerings, and I repented that I had made man ; I then chased them before their enemy, and they cried unto me, and I remembered my promise, that the seed of the woman should bruise the serpent's head for their sake ; so I came and entered in at their door, I fulfilled the law in the sight of both Jew and Gentile, and I sent my messenger before them to tell them to repent, to prepare for my coming. And the learning of the world set me at nought ; so when they set me at nought, and nailed me to the cross, and took the animal's life from me, which is the blood thereof, I then took the life of the Father,† I rent the veil, which was the blood, between man and God, so that they might see that I was he that was promised ;‡ and as they had bruised my heel, as instruments in the hands of Satan, so will I take the seed of woman to bruise Satan's head. Then I gave up the law, I shut the door that no man should enter in by it ; I made the road to the door dark, so that no man could see it ; I then threw open another door, that whosoever should enter in at that door should save their souls alive at the first resurrection ; but still that the Angel with the flaming sword, should keep the way of the tree of life, so that they touched it not. The three

* Which is every two thousand years.

† And was the life of the flesh of the Son, by the Spirit, and I was three yet one, the Father in me and I in him.

‡ And [they then saw God, and saw him eat, which before they had only seen in vision.

doors are three days ; the three days are three generations ; but behold the fourth, for it is the day that the son of man shall be revealed in the flames of fire, that man may become the sons of God. Though ye are dead to knowledge, and though ye are dead to the world, ye that are my flock, yet I tell you, little flock, fear ye not ; it is my Father's pleasure to give you the kindgom. For as the world condemned me, so shall they condemn you ; but yet your lives are hid with me, and they know it not ; and when I am revealed your lives shall be revealed also, for ye shall receive them: Then prophesy, son of man, and say, Thus saith the Lord, that no man can enter in at this door but he that has entered in at the two former doors ; for this is the way to the tree of life, and there is no other road, for all other roads shall be hedged up, neither will Satan nor his hosts be able to enter in at this door ; for it is the door of the king of the Israelites, in whom there shall be no guile ; for they are virgins, the Lamb's wife, for they shall not defile my commands, nor pollute their ways, for I am their God, their Saviour, and Redeemer. For I will throw open the door unto the tree of life, and it shall be made plain to all men when it shall be too late, for as they have refused me so will I refuse them. I am the shining light to the tree of life, and if any man enter in at any other door the same will I pull down. I opened a tabernacle to Moses, and many entered in and saw my glory, others began to push, and said the door was too strait, so that no man could enter in ; so I came myself to widen the door, and I let all men see that I could walk therein, and keep the statutes and commands. Then Satan said to them, If he keep the statutes and the commands he is the king, and if ye will take my council and kill the king, I will give you the inheritance, which shall be yours. So they refused the widening of the door, and entered* in at the door of Satan ; so they swore that they would take the life that I had like them, that the inheritance might be theirs. So then I opened another tabernacle

* The body.

for Elias, which is the door of the law of the gospel, that I might see the travail of my soul, and be satisfied with him whom I had created ; and I told them in the law of the gospel, though Satan revenged on them, yet should not they revenge, but that they should turn their back to the smiter, and their cheek to the wounder, and their beard to the puller ; and that they should cry out mightily unto me, that I would avenge them of their adversary. But do they do it ? No ; they render evil for evil. Can these have a right to the tree of life ? No ; I swear in my wrath they shall never enter into my kingdom. So now I have thrown open two doors, and whosoever enters in at these, shall also enter in at the third. And will not Israel inquire of me what the third door is ? I will now explain to them : it is the second birth. Nicodemus asked me if a man could enter a second time into his mother's womb ; but what did I say unto him ? Except a man was born of water* and the spirit, he could not see the kingdom. There was two thousand years before the water destroyed the world, which was one day ; there was two thousand years—the law, which was given unto Moses, which is one day ; two thousand years—the law of the gospel, which are three days, and yet six days, that I have wrought ; the seventh is the entering in of my Sabbath. I will now rest with man, and be glorified in them, and I will shew him his help-mate, and she shall glorify him ; and he shall glorify me, and I will glorify them by my spirit, which shall walk in the midst of them.†

Thus saith the Lord, Prophecy to the preachers of redemption of both soul and body, lest they be both cast alive into hell ; for as Enoch and Elijah were lifted up with their natural bodies, so shall man at that day be cast into hell, both soul and body, to remain till the final day of judgment. Are they afraid of my word ? Why do they not stand up and declare the woman in

* The water is the word, that whosoever obeys it shall receive the Spirit, which will make his heart of blood flesh.

† By it being the life of them.

the sight of both Jew and Gentile, and tell them to read the works, and search the ground work, and tell them that the Oracle of God is become the woman's seed, and it shall bruise Satan's head for my chosen's sake.

Now Joannes, I have something against thee. My Spirit overshadowed thee, and thou declared my word in the midst of both Jew and Gentile ; this is to shew thee that thou art like these which are gone to the marriage, thou hast disobeyed my command, that thou might have pity upon these that has broken my command, and yet has a desire to serve me. Will I not shew my mercy unto these ? Yes, as I live saith the Lord, I will save these souls. Then turn unto me ye backsliders, and I will have mercy on you. For I see thou pitiest not my flock, for thou art like the prophets before thee ; in thy wrath thou would slay them, and as I live saith the Lord, but for the sake and for the intercession of Israel, I would have slain thee ; but I have heard the cry of Israel at the marriage, and their cry has reached my throne for intercession for thee ; so I now will pardon thee according to their desires, and I will heal thee, and prove thee before my work again, for I have sent thee unto a rebellious house that will not hear thee, they shall set thee at nought, and defy all thy works, for the learning of man shall compass thee on every side like unto a mighty flood, that they may cause thee to be carried away by it, but the earth shall open her mouth and swallow up the flood of the learned. I am the Lord that has given thee this. Taken from the mouth of John Wroe, by William Tillotson.

South Shields, 25th of 7th Month 1827.

THE words of the Lord came unto me this morning, saying, Joannes, open thine ears to hear my word, that they may be written upon thy heart, that thou may be able to carry them to my people Israel.

Has thou beholden the carpenters that are at work ? for I tell thee I will work a work that no man shall

believe but my people Israel. Then, son of man, prophesy, and say, Thus the Lord. There were four trees grew, and they shall be very large trees, the boughs shall reach to the ends of the earth, they shall shelter the whole earth that I will save. Then, son of man, prophesy again, and say, Thus saith the Lord, Cut the boughs off the trees, but spare the root, and say, Thus saith the Lord, Take the boughs, make them into boards, but take the four trees for four posts, and put one in the north, another in the south, another in the east, and another in the west. These trees shall bear the building, and there shall be an ark built upon these four trees—the bottom of it shall be of pure gold, it shall be paved with love. But now, son of man, where are the carpenters? look around thee and behold them; and behold the Gentiles' church and the Hebrews' church.

Now, son of man, take thy iron rod in thy hand, for I now swear unto thee by my holiness, that mine angels shall go before thee, and shall prepare the way; and in every land and nation where I take thee, I will take the tongs from off the altar, and I will take a piece of hot coal from the altar, and lay it upon thy tongue, and touch it, so that it may burn, and thou shalt go unto the Hebrews' church, and pull down their churches, and tread them under foot, and take that wood which they have built their churches with, to build the ark. And I will make thee take all their tools; thou shalt not leave them either hammers, saws, planes, nor nails, nor any tool whatsoever to work with.

And their commanders-in-chief shall cry in the ears of their employers that, thou art a wolf, a thief, and a murderer, and they shall petition their king—the king of the land, that thou may be stopped, that the sound of the hammer may be heard no more,

Now, son of man, hear the words that I now give thee, Get unto thee an iron pen, and let these words be written on parchment, with the iron pen, that I will draw thee to view these four trees when the boughs is taken off, and thou shalt view them from the top

to the root, and if thou find a blemish or a failing place, or a place that is decaying, or a place that is loosing its virtue—for I now swear to thee that they shall bear the burden of the whole house, for it is the weight of the building. For I will make thee measure the trees, the length and the breadth, thou shalt not take one chip off them, for there shall not a tool come upon them, but thou shalt take an axe and thou shalt cut off their boughs, for there is two trees in one tree, and thou shalt spare neither tree, for thou shalt cut the branches off both trees. This will I do for the sake of the house of Israel, for they are eight trees yet four, for thy rod is thy measuring line, and I will make thee measuse the whole house of Israel.

Now, son of man, prophesy and say, The four trees are four men, who shall bear the burden of the whole house of Israel; and the different bodies of people are the wood for the building, and the speakers of my word are the hammers, and they shall be he heard to the ends of the earth, the carpenters are the users of the hammers, the nails are the words which are trodden in the mire by Hebrew and Gentile builders, which they have rejected. The carpenters shall cry to their earthly king, that their nails are done, they have no more, but the Israelites have stolen them which they had; they shall cry out, They have neither wood, stone, nor mortar, their shepherds of their flock shall then enter their temporal churches, and they shall weep, and mourn, and say unto their people, Cannot ye be content? the time is not at hand: do ye not see that their work is all trodden under their feet? does it shine like unto ours? Then the hearers shall say unto the shepherd, Nay, but our wood gets less, our stone gets less, our mortar is gone, there is no hope: our vessels are dry. Then their shepherds shall enter into secret, and they shall pray again, seeing their flocks wasted, and they shall say, "Lord, our oil is spent, our vessels are dry, give us more oil." Then they shall receive a little more oil. And when thou sees them begin to bud again, thou shalt take thy measuring line in thine hand, and thou shalt stand before

them, and thou shalt say, Thus saith the Lord, Ye builders of Hebrews and Gentiles, the Lord shall take thorns, and briers, and he shall hedge your road up, seeing that ye will not enter in at the third door: the shepherds of the Hebrews, their rabbies, and teachers, shall stand before thee, and they shall say, We are ready to enter, for we believe the Lord is with you. Then thou shalt take thy measuring line in thine hand again, and thou shalt stand before them, and thou shalt say, Thus saith the Lord, Though the king of heaven has come through your door, except ye go through the other ye shall in no wise enter therein. Then the teachers of the flock shall say, We will not enter in at the Gentiles' gate. Then thou son of man, stand thee before the flock, and say, Thus saith the Lord, Michael has drawn forth his sword to guard you through this narrow passage. Then the flocks shall leave the shepherds, and they shall go through. And the Gentile priests shall say, They believe that the Lord is with you, and they shall say, We will go with you, but it is a long way about for us to go back to the gate of the Hebrews, it is a long distance, we shall have to go nearly round the ball: for it is a gate opposite to this gate; why cannot we enter in at this gate, for now it is open. Then son of man, prophesy to them, Except ye go back unto the first gate, and enter therein, and come out at the gate ye now are at, ye shall in no wise enter through the third gate. Now, I tell thee, they will not believe thee. They shall wander to and fro, till they come at the four gates, which are the four trees: these gates shall be continually open, they are the entrance into the city, and I have given them four swords to guard the gates with. And if they shall let them enter into the city, into the ark of the covenant, till they have entered in at the other gates, thou shalt take thy measuring-line in thy hand and thou shalt go and stand before these gates, and thou shalt say, O ye beasts of the house Israel which is made full of eyes and full of ears, and yet deaf, and yet blind, will ye not yet hear the Lord's word? how long will ye refuse, O ye rebellious house? Will ye yet bring in

strange labourers which knows not my work? Will ye bring in builders that knows not how to use the trowel? Ye bring in builders, workers of iron, wood, and stone, but where are the workers of the silver and the gold? Thou shalt say, O ye beasts of the earth, hear ye the words of the Lord, Take all these that have taken strange wives, and cast them out of the ark of the covenant, for they make such a noise that the rest of the hammers cannot be heard, for except he has both the law and the gospel in his right hand, and the sword in his left hand, he shall in no wise enter therein. Now I tell thee, Joannes, both the workers of the law, and workers of the gospel, will go to these four gates, some of them they will let in, one with the law, another with the gospel, but I will yet break them asunder; for one shall say I have kept the law, another shall say, I have kept the gospel: open to me. Then they shall go unto the twelve gates, and they shall cry the same words there, and the trees of the twelve gates will bow down to them, and rejoice, and they will let some of them in, and thou, Joannes, shall go unto the twelve trees, and thou shalt view them twelve trees, and thou shalt take thy measuring-line, and stand before these twelve kings, and thou shalt say, O ye twelve kings of the house of Israel, hear ye the Lord's word, Have ye opened the gates of the Lord, to let the whoremonger, the adulterer, and the liar go in, without examining them? ye have letten people go in which have neither the seal of the law, nor the seal of the gospel. And at that gate which thou finds they have letten them in, thou shalt stand before it with thy measuring-line, and thou shalt say, Thus saith the Lord: "The Lord breaks thee asunder, and removes thy place, that another may come therein." I will then send thee through the other gate, the gate of the beast, and thou shalt search mine house, and if thou find one standing there before a beast, and has entered in, thou then shall use this proverb unto them, thou shalt say, How comest thou in here, not having a wedding garment, but thy garment is rent from the top to the bottom, it is full of all adulterous things. Thou shalt

turn then unto that beast, and thou shalt say, O beast of the house of Israel, except thy sword can drive out this which is without a wedding garment, out of this house, thou shalt die, and not live, for he shall be driven out by no other sword but this sword; and if he cannot drive him out, thou then shall weep, and mourn, and lament, that the whole house shall hear thee, and sigh with a bitter sigh, and the tears shall fall from thine eyes in the sight of all my people, and the sword of that beast shall fall to the ground: then thou shall go out and view all the other trees, and thou shall bring forth another tree to take that sword, and he shall drive out that enemy that my house be not defiled, this is the covenant that I have unto the four beasts, and this shall be performed every marriage.

Then hear O ye house of the four beasts: Am not I sufficient to bear ye up? Is there no strength in me, that ye faint by the road? Will ye doubt all the day long how my work is to be carried on? Ye meet often, and your hearts come up before me; ye sigh and mourn, and ye say that the rest of the flock comes not forward, many of them bring not their mite towards the building of the ark; their names in the book remain as an empty vessel; and ye cry in your hearts, We are afraid, we are forced to keep these things from our wives and our families, and from the world, and the treasury is bad, and in bondage, who is to deliver it? it is sick, nay it is wounded; and the seats of the synagogue not paid for. Ye look at one another with a sad countenance, and ye enter private to talk this talk, and ye are afraid; but, as I live saith the Lord, I will break this work asunder, and I will cast your unbelief down to the ground, and I will make ye skip over the mountains like unto an eagle. Behold, I have one amongst them which holds the Bible in one hand and the sword in the other; I will strengthen him, but when he breaks my command I will afflict him with the rod of my affliction, Satan shall be permitted to touch his body, but not to take his life; why will they mourn for what they do unto mine house.

deliver up their property

For I tell thee the ark shall be built of wood, of stone, iron, brass, and all kinds of metal, silver and gold; and when I have brought forth all my labourers, him that uses the hammer to drive the nail, that the sound may be heard, that the building may be seen in the sight of all the heathens, for as the whole world knew of the first ark, so shall the whole world know of the last ark, which is the finisher of all things.

So now, son of man, prophesy and say, Thus saith the Lord, As I commanded my servant, George Turner, to tell them to give up all their property, to try their obedience, the time shall come that when the labourers come forward, that every man shall deliver up his property unto me the Lord, and his house shall be supported out of my treasury; his wife and his offsprings they shall receive so much per head from the treasury. So now I call out unto the remnant of the flock, it shall be like as it was in former days with the children of Israel, when they went out to gather the quails, he that gathers much money for himself and is afraid of supporting my work, I will cause that money which he has to perish, that he may know that I am the Lord which has given thee this; and he which has little and gives much of that little, I will shew him in the sight of all the heathens, that I am with him, for I will prove the whole house of Israel by my work.

And see that thou keep near unto the seas, till thou arrive at the place where thou first began, and then I will cause thee to stand before the four beasts and the twenty-four elders, for when the world says thou art in America thou shalt be in England, and when thou art in England thou shalt be in America, for did not I say before I took thee I would establish peace in my house? and behold trembling and woe. Have I not seen the marriage? But I tell thee when my brides shall appear thou then shall be there; for I will bring thee as a mighty flood upon the whole house, and I will put the fear of the whole house upon thee, by the words which I will put within thy mouth, for I will make every one tremble that heareth my word, though as it thundered from heaven.

I have made the sun to rise upon thee, and it never shall set till my work be ended ; but tell the Jews and Gentiles that the sun shall set at mid-day upon them, and rise no more ; this is my will and testimony concerning them.

Now I tell thee that the ark shall have one hundred and forty-four thousand boards, every board shall be a tree. The four trees are the four corners ; there shall be twelve on one side and twelve on another side, and my glory shall pass between them, and they shall hear my voice from heaven.

Does thou know that I will work the strange work by thee and by none else ? Jews and Gentiles shall condemn thee, but thou shalt not be found guilty, for I will take thee from this land England, and twelve months shalt thou be, and the elders of my house shall not see thy face ; but I will not tell them the time nor the season, that their works may be tried. Taken from the mouth of John Wroe, by me William Tillotson.

Leith, 8th of 8th Month, 1827. 3 o'Clock a.m.

HEARKEN, O house of Israel, and hear the words of the Lord thy God, Where is the sentence of this great angel which was driven out of heaven, and where is the sentence of his legions that are with him ? Have the angels yet rebuked him ? or has Michael the great Prince prevailed against him ? or has his trial come on ? or where is the accuser that I should find a judge against him ?

Now then hear, O house of Israel, and hearken unto the Lord thy God, and blame not thy fellow creature, nor blame those that despitefully use thee, for they are blind, and my words abide not in them. Then hear, O house of Israel, and take care lest thou be like them, for if my words depart from thee, which is life, then thou becomes a whoremonger, a drunkard, and a liar, like unto thy brethren, which are the world.

I hedged up the ways of the Hebrews with thorns and briars, so that they had no open visions, nor de-

light in sacrifices, neither were they answered.* So now I will hedge up the ways of the Hebrews and Gentiles, there shall be no open vision amongst them, no dreams—no prophets; their preachers shall prophesy lies, the visions of their seers shall not come to pass, and all that hearken unto them shall go with them. For I will give thee the key of the times and the seasons, and thou shalt unlock them unto my people; and the elders of the house of Israel shall seal them until the time that I appoint; and they shall feed my sons with milk and honey, and judge my word in righteousness and truth.

Now, Son of man, this is the key which I will give unto the whole house of Israel: there shall not one jot or tittle of it pass, till all be fulfilled. The life of the first, the second, and the third worlds, is blood; the life of the fourth is immortality, and I took it with me from the earth, that those that believed in me their life might be hid with me, that when I return I might bring them. Therefore I gave three generations that Satan might try them, to prove their works; the fourth generation I reserve for myself that I would dwell amongst them, and with them.

So this is the sentence upon man, that in the day he ate he died, but if he was able to take of the tree of life he should eat and live for ever. And I have shewed the tree of life, and those that kept my laws and commands and gospel, and statutes, and judgments, I have preserved them, that their bodies have not seen corruption.

Then hear, O house of Israel, at the last day, Satan shall be judged, when death and hell shall deliver up their dead which are in them. Then hearken, O house of Israel, for I will yet make thee judge angels, and at the last day thou shalt sit as jury, and shalt find a verdict against Satan in holding the prisoners; for as the world holds my people fast, so will he hold them fast at the last. For the church in heaven shall find a b. l against him, to deliver up the prisoners, and Zion's church on earth shall find a verdict; then the gate of

* But I then shewed visions to the Gentiles.

hell shall be unlocked, and the secret which hath been long hid shall be proclaimed, and I will sit in judgment between Satan and man. For who made man, or who created the woman? did not I the Lord?

Then hear, O house of Israel, and forgive those that spitefully use you, and I will forgive you, and I will surname you with the new name, and I will give you the sure covenant of Abraham, and the blessing of Ephraim and Manasseh shall rest upon you; for he that walks in my commands, the sun shall set no more upon him, neither shall the moon, neither shall he go out of my city. For the outside of the city is given unto the Gentiles, and they shall tread it under foot forty and two months; and this is the key—forty and two years: But let this be sealed up till the time that the end shall come.

Now Joannes, I have something against thee: thou says I have promised to gather the people by thee; but instead of them being gathered they are dispersed; and thou says thou has become a reproach to all the people, and a laughing-stock, so that every one wags their heads at thee, and thou has refused to go with my word, and wanted me to choose another, Thou hast refused my commands, and doubted my word, and asked for a sign,—but for the house of Israel I would cut thee asunder: for thou says, I have risen no prophet to go with these messages before thee: thou says, They are strait commands, and the people will not do them. Now call the whole house of Israel together, and stand in the midst of them, that I may put my words into thy mouth, that I may touch thee with fire from heaven, that thou may be enabled to obey my commands and do my will, and teach my people my statutes, for as I live, saith the Lord, I will now swear unto the house of Jacob, I will make thee do my work. For I will pour out the spirit of Elijah upon thee, and the spirit of Elisha, and the spirit of Enoch; and my words by thee shall turn the fathers to the children, and the children to their fathers, and I will wash them with clean water, and purify them with fire from heaven.

I tell thee there shall be children born without blood that I may redeem those that are in blood.

I now declare unto the house of Israel that I will work a work which shall be marvellous in the ears of all the world, and they shall condemn it, but thou shalt not be found guilty, neither shall my sons or daughters be defiled with the old Eve, but they shall be partakers of the life of the new Eve, workers in righteousness with me. These are virgins, espoused to the living God, waiting for the bridegroom: these are not in the night, they have their lamps full of oil.

Wait, O virgin of the house of Israel, and see the work of the Lord thy God; and be aware that ye say not I delay, lest I delay with you, and ye never see my kingdom.

I sent thee out a fishing with thy net; I sent thee out a reaping with thy sickle; I turned thee back to measure with thy line, for thou has gathered good and bad. I saw the weevils eating the wheat; I have given thee seven sieves to sift it with, and I will cause the south wind to blow through it, that it may be refined by my Spirit. Taken from the mouth of John Wroe by William Tillotson.

Leith, 9th of 8th Month, 1827.

THE words of the Lord came unto me, saying, A swift work shall be done in the last day, and as it is said in the Scriptures, I will cause my servant whom I will put my Spirit on, that he shall drop his words here a little and there a little, they shall be like unto a shower of rain, they shall drop here and there, though they have been hid in the meal, or in the earth; they now shall make their appearance, and they shall cause the whole lump to be leavened, which is a hundred and forty-four thousand.

For with stammering lips and another tongue will I speak to the whole house of Israel, and I will let the house of Ephraim and the house of Manasseh know that I am the Lord that speaks unto my servant. And I will make the house of Manasseh like a drunk-

ard ; he shall reel to and fro, so that he shall seek to try to escape my hand. And thou shalt be to both houses of Israel as though thou was locked up in a prison, and brought out at certain times for them. And I will bind thee with iron bands to both houses, and the Egyptians shall carry thee where thou would not go, and there I will open thy mouth, and plead with all people. To the heathen thou shalt be a stumbling block, and a laughing-stock to both circumcised and uncircumcised. And the towns shall tremble which thou shalt go into, at the words which I will give thee, and the trees of the field* shall bow to thee, but thou shalt rebuke them.

Then hear, O son of man, I have set thee this day a watchman to the house of Israel. Before I take thee into other kingdoms I will pronounce peace in my house, and I will enlarge my treasury, and I will gather many into my fold.

Does the house of Ephraim see the letters that are flying to and fro in the house of Manasseh amongst them? I tell thee they are setting spies, and I tell thee that the clergy shall petition both government and magistrates to stop thee : but will they stop me? Nay I tell thee, when the great deliverance shall come unto Israel, they shall be in the greatest danger. And at that day thou shalt appear as an old man with a grey head, leaned upon the top of thy staff. For have not I promised to raise up a prophet to both houses of Israel? Then I ask thee was David a prophet? Yes, a man after mine own heart, that my soul might dwell in his seed, and my spirit shall dwell in the midst of them, and I will be their king. But before that day I will send messengers as I sent unto David. And as long as thou art on the earth I have chosen thee to be the standard of both houses, and Israel shall be proved by this standard. And there shall rise up prophets amongst the sealed and those that are joined in the covenant, and they shall come unto the house of Israel, and their prophecies shall come so plain and so clear to their view that they shall

* Man.

be fast, and if the elders of the house of Israel seek not unto the standard, then the whole house shall shake as it shook when thou was in Gibraltar, for in the first place it rejoiced greatly : one part rejoiced and another mourned ; but when I the Lord revealed the truth the whole house mourned and shook.

Then let the elders of the house of Israel doubt no more about blood being removed, Israel shall generate without blood, so that no one can number their seed.

I have sworn unto both houses of Israel, and I will not repent, that I will fulfil the last jot of the Scriptures, within forty years from the time that I made known my will unto Israel.

And I will send thunder, fire, and smoke of fire, in the thick and the dark cloudy night, and vapours of fire shall be seen : and many families shall go to bed at night, but when the sun rises in the morning, behold their bodies are laid in ashes, whole cities shall be burnt up like Sodom and Gomorrah before that day ; and within three years* of the date of this, cities shall be swallowed up in earthquakes,† and thou shalt not be far from it. This year shall the nations boast, but the next year will I make them tremble, and the third year, Woe ! Taken from the mouth of John Wroe by William Tillotson.

Aberdeen, 12th of 8th Month 1827. about 1 a.m.

THE words of the Lord came unto me this morning, saying, Cause these words to go to writing, that they may go before the elders of the house, that they may increase the labourers of mine house. For in types and shadows I will perform my kingdom ; for will the elders of Israel say that I have not opened a door in the east, and in the north ? will they say that I have

* Each year counting ten, extending to 1857.

† In the latter end of 1833, or beginning of 1834, the city of Pasto, and a number of other places in South America, were destroyed ; the city of Popayon was utterly destroyed. In 1834 Santa Martha was destroyed by an earthquake.

not poured new wine upon them? But where are the labourers? But I will tell thee before I have done, what the elders of Israel will say: they will say, We see a way opened, and we see the people gathering, but how are they to be supported? the money is all spent, and it is nearly over with us, and the people comes not forward. I will perform this to prove them by, and to try them, and I will then pour out the residue of my spirit upon the people, and it shall come like a mighty flood upon them. And the poorest of my flock shall sell their property, and give it unto my treasury, for I will gather gold so that they shall not be able to number it. This I have given thee before it come to pass, as I gave the scriptures to the prophets, but I am he that will perform it.

I will lay iron bands upon thee, and fasten thee as a nail to a sure place, so that my people cannot worship thee, and I will only bring thee out to the people when my spirit is upon thee, and I will keep thee from the sight of all my people but at them times; neither shalt thou travel out in the world but when I command.

Now I will shew thee things to come: the harvest is not yet got, though the people is boasting, this I will make plain to all your view.

I now swear unto both houses of Israel, that the lust of the old Eve shall depart from them. And he or she that holds to the old Eve will have played the harlot, they are not virgins, but he that receives of the latter Eve,* it is water out of the river from under the threshold of the house: and man and woman is the tree on each side of it, and he that looks to this river shall be kept clean, for they are virgins—this river shall keep them undefiled, for they are my planting.

I tell thee, Satan is trying at the four trees, to pull them down: I have four on one side of the river and four on the other, and I will join them together; and they are yet but four.

* From the Bridegroom.

X Every soul shall surname himself by the God of Israel, and ye shall acknowledge by no other name but an Israelite—this is the name of my flock.

Prophecy, son of man, and say, Thus saith the Lord, Go thou unto a public house O Jew and Gentile, and there thou shalt see the mark over the door, the mark of the beast; and when thou enters therein thou expects wine, spirits, and beer, but thou finds none, but an empty house. Then, son of man, prophecy again, and say, Thus saith the Lord, This is the Jew which is circumcised. Then now son of man, say unto the house of the Gentiles, Go unto those that have the sign of the females, which call themselves the woman—the church—the saving of the Gospel; and when thou gets in, O Gentile, thou sees a large quantity of books, and thou opens them, but finds nothing written therein, and thou returns back, and thou looks up and sees the sign of the woman's church. Now, thou son of man, prophecy concerning the woman's church: there shall be a weeping, a wailing, and a gnashing of teeth, and they shall cry, Jews and Gentiles are all alike: the Jews have trusted to the law, and to their mark, but they are like unto a public house with a sign over the door, but neither wine, nor spirits, nor beer to sell. And I liken the Gentiles unto a bridge over a water, when they get to the centre of the bridge the first foot shall let them down into the fiery mountain, fire and water shall surround them. Let the reader of this declare unto the people, Is not this even amongst us? we are circumcised, but we are without wine. Has the vine no clusters on? is there no grapes O house of Israel? Then will ye say ye abide in me, who am the vine, and bears no fruit? Are you sick, and do I minister not to you? Are you in prison, and do I visit you not? Are ye hungry, and do I feed you not? Are ye naked, and do I clothe you not? I say ye have refused me, and ye abide not in the vine, neither can I abide in yon. My word is the virtue of the vine, but ye vomit it, ye tread it under your feet. I say, this is the day if ye will but hear my voice and come out from amongst all the works of Satan, I will then

heal you. And I will now prove that he that abideth in my word, and my word abideth in him, shall bear such fruits as the world itself cannot, for I will make you bags which perish not, and clothing which fadeth not ; for your lives shall not be in the world, nor in Satan's power, but they shall be hid in me when the world has condemned you. And he that mortifies the deeds of the world, and gives up his life, he shall have his life restored back again.

I will thresh the wheat and the chaff* by an instrument which I have, and I will blow the breath of life to part them, and I will gather the wheat into the granary, but the chaff, with all abominable weeds shall be destroyed.

I will bring thee at all times sudden upon the people, and sudden upon the nations. And every soul that trusts in the word, and not in thee, I will clothe with the clothing from heaven. Taken from the mouth of John Wroe, by William Tillotson.

Huntley, 14th of 8th Month, 1827.

THE words of the Lord came unto me, saying, Call, son of man, to both houses of Israel, that the four beasts may see and understand my ways ; for I have set one man at every three gates, and I require all that enter in at these gates at that man's hand, for I will have a building built with twelve foundations, and I will have a gate to every foundation ; the length, the breadth, the height, are all equal ; and I the Lord will have a watchman at every one of these three gates, and I will require every man's blood at their hands. And when he enters in at one gate to judge my people, he shall have my sword girded upon his thigh, which is the destroying weapon, and he shall have the scale in the other hand, which is the bible ; and he shall say to every one that enters in at these gates, How comest thou in here ? Hast thou not defiled thy wedding garment ? And if he find that he has defiled his mar-

* Which is the new world and the old.

riage garment by any of the abominable things of breaking my command, whoremonger, adulterer, liar, false swearer, hypocrite, then he shall stand valiant before that soul, and he shall say, The Scriptures knoweth thee not, because of thy work, and he shall cry in the ears of the doorkeeper, Take him and cast him out; for when the God of Israel shall come there shall be weeping and wailing, and gnashing of teeth.

Then hearken, O house of Israel, and hear the command of the Lord thy God, for I am he which liveth which gives thee this, though the instrument whom I have chosen to hand forth my word, he is given unto the foot of man to tread under-foot for a time. But remember, O house of Israel, thy city which thou shalt dwell in, is not given unto the foot of man, neither shall the beasts tread in it; but if thou labour not in my vineyard, can thou inhabit it? But whether is he that gives the command or he that works the work the greater? Or whether is he which finds the materials of the building or he that does the work the greater? Then I say unto the whole house of Israel, I am he that gives the command and finds the material, and no one shall have a right but those that labour in my vineyard; though it is the city of a great king, and they shall all sit down on my right hand, judging the twelve tribes of Israel, which is the fruit of the last Eve. But before that day they shall find out the depth of Satan in the first Eve; but hear! O house of Israel, though ye were all in the womb of the first Eve, did not I enter in among you, to have my heel* bruised for the transgressions of all men that would hearken unto me? Then hearken, O house of Israel, I have come the first in the last Eve, before he shall enter in, that I may bruise Satan's head; for he shall have neither part nor lot in the matter of the last Eve, though the seed of the woman is without father, without mother, without beginning of days or ending of life, made like unto me which ever liveth, and he that overcometh shall walk with me.

* The heel of the woman's seed.

Then hear, O house of Israel! and hearken unto the commands of the Lord thy God, for ye shall judge mine house for ever. Though the instrument which I make use of shall often seem foolish to you, but if he seem foolish to you, will he not to the world? Then, I say, ye must bear the reproach of the world; for the world shall not know him, neither understand my ways by him, neither shall those that travel with him, for they will try to withstand him often, and rise up against him; but my word by him shall overcome at the last; for I will set up an ensign by him in the midst of all the earth, and I will gather together, by my word by him, the dispersed of Judah, where I have driven them, from the four corners of the earth, and I will bring them before my four heads, and they shall acknowledge me, that these are my commands before them. And this is the manner that I will build my house, and finish my tabernacle with man; and all their lives shall be condemned by the world, and hid with me.

Then hear, O house of Israel! and hearken unto my commands, for I am he which liveth, and was once dead, but now am alive; I am he which was in heaven and yet on earth, I am he which was on earth and is now in heaven, pleading the cause of man, with the saints that is on my right hand; and when Eve has given up her children, I will then descend and shew who I am, and they shall then acknowledge me, but they shall say, I came in a way not known to them, and at that day there shall be a great day of mourning, weeping, lamenting, for the whole race of man; and at that day there shall be a rejoicing, both in heaven and on earth, for they shall unite in one; for the kingdom under the whole heavens shall be given unto me, and I will reign therein. Taken from the mouth of John Wroe, by William Tillotson.

Inverness, 15th of 8th Month, 1827.

THE words of the Lord came unto me this morning: Joannes, hear the commands that I now give thee,

for I will yet build a city without walls, and I will plant it with the seed of man, and it shall be inhabited with God and man, and of all clean cattle, and of all clean birds, and they shall all sing my songs, for the groves and the woods shall ring at the rising of the sun, and at the setting of the same, but the sun of the spirit shall never set, neither shall the shining of the moon by night set in them, for the sun of the spirit of the living God shall be found in them, and the depth of the moon, and the tracks thereof, and the tracks which it has had with the possession of man, and all its motions, and the tracks of all the stars in the firmament, which they have had with man; and how they wrought with man, with the race of Eve's seed, and then it shall be seen the whole number which I created in the womb of Eve, and the seed which I gave to Adam to strike life in Eve. Then are ye not all in Adam and Eve? and when they repented I then promised that I would come and dwell in their seed, and I came and dwelt in their seed,* and shewed them my ways, but they abhorred me and my soul loathed them, and I said I would not feed them any longer. Them that would die should die, and them that would live should live; so then I took my staff, even my staff beauty, and I cut it asunder, that I might break the brotherhood between Esau and Jacob, so the poor of the house of Esau and the afflicted, which sat in darkness, saw my word, which is the light of the world, to lighten every one that cometh into the world. So the poor of the flock waited on me, and knew that it was my word; and it grew and it multiplied, and is become great, and has got the whole earth for a possession, and reigns as king, and says, My work is finished—my prophecies are sealed up; and it cries out against the other staff, which I broke in pieces, like a potter's vessel, though they weighed unto me thirty pieces of silver, and gave it unto the potter's field, and stucked unto the law, and are stiff-necked and uncircumcised in heart, though for all this I have yet seen what the staff of beauty hath done unto

* Explanation. The Spirit, Christ, rested on Jesus the seed of the woman.

the staff of bands. But did not I seal my law among my disciples, before I broke the staff of bands? and the staff of beauty keeps it not, they are defiling themselves with swine's blood in every corner of the streets; they are eating birds and fowls with the blood within them; these are their beasts offered unto idols; they are as a stink to me all the day long, and a fire in my nostrils, which shall burn them up root and branch. For I will have a sacrifice upon the whole earth, for I have once baptized the earth with water from heaven, and destroyed it, as a type and a token, that instead of sacrifice of cattle—man should baptize himself for a sin offering, as a token of the baptism of man; so I will now send fire upon all the earth, and I will burn root and branch of evil from the face of the earth with all things therein; that the token of burning may be a type and a shadow of the Holy Ghost being poured on those whom I give the earth to. For I now swear in my wrath, that neither Jew nor Gentile shall enter into my kingdom on earth, for as I brake the covenant of bands I will now break the staff of beauty, and I will cast them both asunder unto the potter's field, that their bodies there may be buried.

Then, Joannes, prophesy in the midst of the people, that the staff of beauty and the staff of bands may be burned together; and say, Thus saith the Lord of him that liveth, that I will now hedge up the way of the Gentiles' beauty, I will hedge it up with thorns and briars, so that no man can pass through it, for I will set a fire in the midst of it, and I will set a bitter howling, and a wailing, and a lamentation, amongst their shepherds. And as thou saw them throw the bible in one another's faces, so I now tell you, sons of Israel, that they shall do it in your sight, and if ye will hearken unto me, your name shall be longer Israel, but an Israelite in whom I will seek no guile.

But, O Israel! will thou not yet know me, that I now live? Has not thy cry reached my throne? Art thou not trying to withstand me in whom I have chosen? Have not I a right to send by whom I will send, and chuse whom I will chuse? And have I not

said by the mouth of all my prophets, that in the last day I would chuse one of the foolishhest instruments that had ever been? and he shall exceed all that shall follow, for he shall yet speak to the house of Israel by another tongue, and stammering lips; and the house of Israel shall call for an interpreter, that my words may run and be glorified.

My time is come that I will put a hook through thy nose, O staff of bands, and I will draw thee into my sheep-fold, and thou shalt hear my voice, and know it; but I tell thee, O house of Israel, the staff of bands and beauty will neither know me nor hearken to my commands; so I will take my foolish instrument which I have chosen, in the sight of both Jew and Gentile, and he shall take two staffs, one of iron and another of brass, and they shall become one rod in his hand, and they shall burn and destroy the two former rods which is the covenant I made with both houses. For they shall first be children and then sons, that I may destroy all the Gentile churches, and all their race; for am not I the lion of the tribe of Judah, risen up now from the thicket? and I will destroy all the race of Esau, which is Jew and Gentile, which refuseth me that I should reign over them, for I will send out the four chariots like a whirlwind, to all these places which I have taken thee to.

But who is this that I will make this covenant with? is it him that denies my messenger? Is it him that breaks my laws and commands? Is it him that is not sealed? Is it him that is not married? As I live saith the Lord, I will not do this thing for that soul, but he shall die in his iniquity; for he that knoweth my will and doeth it not, he shall be one of the foolish virgins of the house of Israel, he shall cry mightily unto the Israelites, for them to sell him oil, and this is the crooked path that I will lead the Israelites by.

And thou, Joannes, which is thy name by interpretation, take thou the stick of iron, and the stick of brass, the one in thy right hand, which is Ephraim, and the other in thy left hand, which is Manasseh, and then

join them together, that they may become one rod in thy hand, one people in my hand. Then thou, Joannes, thou shalt stand in the four winds, and thou shalt prophesy, and thou shalt say, Thus saith the Lord, Blow thou south wind upon this house, the breath of eternal redemption, the breath which I have promised to the whole house of the Israelites, that they may receive it. Then hearken, O house of Israel, that the still small voice may come unto thee, and teach thee my ways and statutes, for thou shalt yet prophesy, O house of Israel, and all thy chariots shall yet be seen, and the horsemen thereof, and thy silver and thy gold, and thy jewels, and thy bracelets; and I will put a chain of gold round thy neck, and I will beautify thee in the sight of all the heathens. And these that will not beautify themselves in this dress which I order, they shall not be my virgins, neither will I dwell with them; for if ye be my brides, ye must obey me your husband. Taken from the mouth of John Wroe, by me William Tillotson.

*Glasgow, 19th of 8th Month 1827. written
at 10 o'clock a.m.*

THE words of the Lord came unto me this morning, saying, Joannes, Hearken thou unto these commands that I give thee, for they are unto thee only, that thou may keep my sabbath with the house of Manasseh, which is yet a Jew; for all who are circumcised are Jews outwardly, and he that denies circumcision is a Gentile: these are the two staves that are wrote on in the scriptures. The keeping of the law is the staff of bands, and as they have broken the bands of the brotherhood between them, the other staff is the gospel of the testimony; and I sealed it with the law amongst my disciples; I called it Beauty, the glory of the world, but instead of its fulness * the cup of wrath runs over,

* Instead of its glory being made manifest at its fulness, they are as the circumcised Jew, who was circumcised in flesh but not in heart.

it is kindling like unto a fire, and shall burn root and branch of them up. And I will cause thee, Joannes, to travel through these two staves of people, though they be still and at ease, I will make thee an instrument of stirring them up. And they shall say, they are at peace; and thou shalt say, What peace? Are ye at peace with the works of Jezebel? your Beauty shall be a fading flower, and the staff of bands a consuming flame, so that they shall have no dwelling-place.

But I will tell thee, Joannes, how thou shall keep my sabbath, if thou be in a town where there is the staff of bands, and a Synagogue, thou shall keep my sabbath there, with him that is with thee, for I will there cause thee to rise up like a lion in the midst of them, and thou shall testify of their ways; for when thou art weakest then thou shall be the strongest, for thou shall yet be borne in my children's arms, and carried into mine house; for as I was smitten and wounded for the whole house of Israel, so shall thou bear the yoke of the Israelites. I have given unto thee four companions.

For I will make thee go through the narrow borders of Zion, that my flock may know my voice, though the whole world rise against thee, yet my word shall be stronger than they, and stronger than this prophet which has been brought before thee this day, for he has come unto thee to find out my secret path, that he may prophesy; and he shall prophesy, but not by me, but by his learning and his wisdom, and it shall deceive him, for he shall tell his flock to wear their beards and keep the law, though he will not do it himself; for he says he has all knowledge, all wisdom, all understanding, and he needs no more, for they have it amongst them. He shall try to keep his flock, but I will frustrate him, for I will set war in the church, that they may come to the true knowledge. And many of them shall have dreams and visions, and shall send them unto Ashton, though I have sealed up dreams and visions for a time, I will yet open a way for them, and they shall be made known unto my children.

Now this thing do I require of thee, Joannes, that thou be not afraid of man, nor the teaching of man, nor their wisdom, not their books, nor their learning, for I will make the words that I give thee cut them in two, and my children shall see many wear their beards that is not along with you, but I will bring them into the narrow borders of Zion, and there I will plead with them.

For Satan shall raise up an instrument that shall seek thee both by day and by night, at Ashton, that he may be a prophet, and they shall see it.

But he that trusts in my word he shall be led without the sight of thee, for I will make my people do my work, and I will uncover their nakedness, that my glory may be seen in them.

And many false prophets shall be brought before thee, and they shall be confounded with my word. For mine hand shall be upon thee, that my work may be ended, for I will now see the travail of their souls, and be satisfied in the works of man, for I will carry thee into many nations like a weaver's shuttle, so that it shall cause many to dispute whether thou has been or not. And him that shall travel with thee shall send the newspapers from those places where I shall kindle a fire, unto mine house; and he shall write all things down when prophets and priests are brought before thee, and he shall send them unto mine house, that they may be read in the ears of my people, but not on a sabbath, but when the sabbath is ended, in a morning.

I have yet many things to shew thee, concerning states, and governments, and banks, and prophets, and prophetesses.

And for Joseph Vernon and Archibald Mac Phail, they shall go forth conquering and to conquer, but I will shew thee things to come concerning them, which shall not be read in their hearing till they have fulfilled it, for I tell thee Mac Phail will become a great man in the eyes of the world, and pride shall abound much in him, and he shall declare how many people he has gathered, by his learning: and the other

shall continually have the desire to have his wife with him. For I will yet bring many learned men forward, but I tell thee the unlearned shall be instruments in gathering more wheat into my granary than the learned; but for this the learned shall appear with many sheaves, but full of tares; and those that have gathered them, the next marriage shall come with their sheaves, then my word which I have foreshewed thee shall be fulfilled.

The meaning of the number four—If thy life go, their lives shall go, it is the life of the word, if they depart from that word and watch it not, their lives shall go for it, but if they be able to keep the word, it shall keep their life. Now I will tell thee what their wives say, These things will come in our childrens days, it will not come in our days. These are like the foolish virgins, if they will wait I will shew them the time and the season, and even they also shall see it, though I said thou should be an old man leaning upon the staff when Israel were redeemed, thy affliction and thy travail shall bring grey hairs upon thine head, for when forty and two years are up from the time of visiting my children, I will then make a final end. Taken from the mouth of John Wroe by William Tilotson.

Street House 30th of 8th Month, 1827.

I AM now ordered to explain a few of the scriptures to thee, Jerusalem is the city that God will dwell in; the streets of it are paved with pure gold; the building is love, this city is inhabited without walls;—the maker of it is God. This parable I am ordered to unfold unto the Lord's children: the city is man, his body being built with pure love; and in the midst of him a river flowing, to water the two trees, which are one, and his body wanting no artificial light,—it neither needs direction of the sun, moon, or stars; the sun is the father giving direction; the moon is the light which proceeds from the mother to the children; the

stars is one to another : there is no temple at that day to receive this light, for the Almighty shall be the temple of them, their hearts are the streets paved with pure gold, all adulterous things being removed, for I now tell thee, that all things spoken the first in the scriptures shall be fulfilled the last ; and that which was spoken the last shall be fulfilled the first ; So then I tell thee that Jerusalem must be inhabited within man, for it is the city that God delighteth to dwell in. I will now shew thee concerning the leaven, and the parable of the leaven, for it is a parable unto the world, and shall remain so ; but unto the Lord's flock it is not,—For the Lord said, the kingdom of heaven is like to leaven which a woman took and hid in three measures of meal till the whole was leavened ;—These are three staves of people which are three measures : the first measure is the staff bands ; the second measure is the staff beauty ; which shall be made into a fading flower, which shall be cast into the oven, and be burnt up. This is the Law, and gospel, But when the measures is full is it not turned up and thrown into the granary ? then if God shall take these two measures and make them one, the former is good for nothing, they are made void, then prophesy, Joannes, and say, Thus saith the Lord, These two measures are water and fire, that the whole earth shall be measured with, Then Joannes, kindle thou a fire, and throw three measures of water into that fire, for thou shalt take three measures of coal to kindle that fire, and three measures of wood, and three measures of limestone, and three measures of gunpowder and three measures of brimstone, this shall be the fire, and if the three measures of water put out the fire, then the wicked shall still possess this world, and shall reign over the saints ; but if the fire consume the water, so shall the breath of my children consume the wicked at my coming : and this shall be done in the sight of the world. And all that say that they are my children and are not shall be consumed in this fire. Then Son of man prophesy and say, The two former measures are burnt and destroyed, and thou shalt make other two measures like them, and hold them before the

people, and one shall say, This is my measure, another shall say, I will be measured by this measure; one shall say, I will have the measure of the law,—and another shall say, I will have the measure of the gospel. Now son of man prophesy, and smite these two measures together, and he that is willing to be measured by this measure, shall be turned into the Lord's granary, and he that is not, the two former measures shall burn him up. For I tell thee, the field is become the Lord's, the tares are the wicked people that dwelleth in the field, and the self-righteous, for they are as all manner of seeds, winnowed out of the wheat; and they shall be burned up together;* but those which are in the holes of the earth and the clefts of the rock they shall come forth and be servants to my children.

For there is some that are numbered among the Lord's children that is weary of this call; for it is over and over: These say, I want to see something come to pass; these call themselves Jacob's sons, but they are not of the seed of Israel, they would go and slay a nation and take the spoil like Jacob's sons; these will refuse the command of Israel, and will not do the work of Abraham their father, these are not leavened, neither has the leaven touched them seeing that none of the three leavens has touched these, they shall die with their seed. Then, hearken, ye sons of Israel, and I will explain to thee, the mysteries of God; which of these three measures had the most when the leaven were cast in? and which was the grain of mustard seed found in, which is to become the greatest? I will make thee ask the world, and they shall tell thee, there were eight persons when the former world was drowned, and thou shalt say, Was there only eight persons when the law was given on mount Horeb, which were the staff? and when the measure of that were up what were the number? So then as they are not able to answer thee, so shall they not be able to answer thee the other thing. Then take the other leaven and ask them the number when that were cast in, and they shall tell thee,

* These who have not known the depths of Satan as they speak I will lay upon you none other burden.

it were Christ, one person ; and thou shalt ask them if Christ came in the seed of the law or the gospel ? And they shall answer thee, The law, Then thou shalt say, There were many ; and they shall say, Then we refused him, and he gave it unto the Gentiles. Then thou shalt ask them the number when Christ left them with the measure beauty ; and they shall not be able to answer thee ; then thou shalt say, This grain of mustard seed has not been found in neither of your measures ; it has only one root and one hundred and forty and four thousand branches, and it is hid in the last measure of meal, and it is a less seed and a less measure than all your former measures. Satan shall try to confound this, but he shall not be able, for it is only one seed at the beginning, which is the root, which is Christ, Shiloh, Immanuel, which has proceeded out of the two former measures, which was hid in the womb of Eve, Christ* from the mother, from the staff bands ; Shiloh† from the mother, staff beauty : these are the two seeds which are become one seed, the father of the whole world, and has brought forth that seed which dieth not, for the seeds of two women sown into the earth that she might bring forth that seed which perished not, for these two seeds are become one seed, and the father in the midst of them, for where this seed abideth they shall live, and where it abideth not their bodies shall die. The world shall ask thee the meaning of this, and thou shalt tell them : thou shalt say, Mary the mother of Christ were the law, and thou shalt tell them that Joanna the mother of Shiloh, the gospel, the last though spoke the first. These two measures is both broken asunder, for their bodies is both gone to dust, and their seed that they bare is become one seed, hid in the last measure of meal, and are the least of all seeds in the eyes of the world, for is there faith in these two seeds that they are one in the earth ? but they shall come in one in their train of light, surrounded with thousands of Angels, for they have twelve golden pipes which shall issue

* The life of the bridegroom.

† The gatherer of Israel, the life of the Bride, the latter Eve.

living water to the twelve tribes of the house of Israel, and he that drinketh not this water his body shall go to the dust.

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Fret thou not at the Lord's command, for the Lord will fulfil all that he has spoken by the word Thou, and it shall drive evil from every heart which is grafted to the branch. For Christ is the vine: Shiloh is the Prince, the hundred and forty-four thousand are the branches, which shall shoot every way till it have covered the earth.

The Lord sees that thou art afraid of thy wife, thy relations, and the world, which is the flesh and the devil; by this their bodies goes to dust: but rather be afraid of him which can destroy both. Taken from the mouth of John Wroe by William Muff.

Sanctuary, 15th of 9th Month, 1827.

I HAVE seen, the last week, all the hundred and forty-four thousand; the females in robes, which I have never yet seen: and the males, all with crowns on without hats; and the angel said to me, These are all come from their mother's womb. And let this be noted as a testimony, that when I am gone the words may be found true in the end.

Thus saith the Lord, There shall four horses, four chariots go forth, to all parts, and say, There is peace:—but presently all is confusion. For the time is come that a woman shall give forth her children:—and those that are born of the earth shall return to the earth, and those that are born of the the spirit shall live. Taken from the mouth of John Wroe by Henry Lees.

Stockport, 17th of 9th Month, 1827.

ON Sunday, thou shalt preach to the world the preaching that I order thee, for thou shalt read the words that I shall give thee in their hearing, and thou shalt take thy Bible in thy hand, and thou shall open it, and thou shall say, Cursed is the ground O soul, for thy sake:

and thou shalt say, O woman, enmity is put between thy seed and the seed of evil, and it shall never cease till it has destroyed it, for there is a king in thee that shall do this. Again, thou shalt shut up the bible, and thou shalt open it again, and thou shalt read them my words which I uttered to them in the days of my flesh,* which is my word. My word is hid in three measures of meal, till the whole be leavened; the first measure in which the leaven was hid was Enoch, with my word, they hearkened not unto it, neither did the leaven touch them, I drew it up unto me, and then I destroyed them; I then let down my leaven to them again, that it might touch them, that they might be leavened; I gave them the law, but they kept it not, neither hearkened unto my commands, and as a witness of my leaven I called Elijah, to turn the hearts of the children to their fathers, lest I should destroy the earth; I shewed them the leaven, but they hearkened not unto it, neither received thereof. So I drew it up into heaven, and took it from them: I then let down the leaven again,† that it might bruise the serpent's head; and they cried, "This is the heir, we will destroy it, that the kingdom may be ours," and they destroyed it, by bruising the heel; but I then took it again to myself, and I returned into the same measure, that some of the meal might be leavened by it; for I remembered my first and my second covenant, that I would be glorified in the fruit of the womb, in all nations, that it should bring immortality to the house of Israel. Thou shalt shut up the book again in the sight of the people; thou shalt say, The three measures of meal are three generations. Thou shalt say, The Lord's word concerning the fox, which dwelt in the king, the three days are three generations. Thou shalt say, The words of the prophet Hosea, the three days are three generations. Thou shalt say, Go and take a pot made of clay, which is full of all manner of likenesses, and break it in pieces, and take it that it may be broken, and tell them to make (it again) ano-

* When he rested on the flesh of the woman's seed.

† Causing it to overshadow the seed of the woman.

ther pot like unto the former, without likenesses. The answer of their hearts will be, No: they will say, It must become like unto clay. Then seeing that ye cannot make another till the broken pots be laid in the earth, and till they've gone to dust, so shall it be with yours. And thou shalt say, Grind the pots to powder, to dust, from whence they came, and make them without likenesses, and they shall be to honour; and as they have died and gone to dust, so shall God take the same dust, and make them another body, like unto that which they have laid down; then they shall honour me as they have dishonoured me in their former vessels; and to them that are found waiting when I come, I will pour water out of a river, and wash off their likenesses; I will burn their filthiness and forgive their sins; and put my spirit within them.

I tell thee my work shall be as marvellous to thee as to the world, for I find thee like the world in many things; for when thou was little in the eyes of the world, naked, and I clothed thee, sick and in prison, and I visited thee, flung open the prison doors and bade thee go out, and thou refused; thou then drew near unto me, and I heard thee, and I took thee for my messenger, and the world knew not of it, neither my flock.

And as the number four has taken thee and put thee in close confinement, so shall the world; but I will cause them to let thee have a writer, and then they will put many things in the newspaper; sometimes they shall call thee a fool, other times they shall call thee a wise man, and at other times, These are not the words of a fool; for thou shalt yet be had in great honour of the prison-keepers; and at that day my children shall honour me. Taken from the mouth of John Wroe by William Tillotson.

Sanctuary, 21st of 9th Month, 1827.

THE time shall come that no prayers shall be lifted up by male or female, for all shall be praise and thanksgivings.

Thus saith the Lord, All nations shall gather themselves together against the Turks, and they shall destroy the king, and then the Gentiles will say, Behold the land is ready for Israel ; but behold Israel is not ready.

Thus saith the Lord, Bonaparte and my servant shall be often together ; for he shall pour oil upon his head, yet he shall not fight the Lord's battle, neither shall he plead the Lord's cause: he shall delight in the Lord's people, yet he shall not believe: he shall plead with all his might for the Lord's flock.

Many kings shall gather together, and talk about the Lord's flock, and they shall gather together and fight, and then your deliverance shall come.

Who the servant is that shall talk with Bonaparte I know not, but the Lord has told you beforehand, that when it comes to pass, ye may believe.

The Lord shall cause his servant to utter parables before the world, and some of the world shall understand before the believers. Strangers shall come from various nations, and they shall wander up and down in the streets ; and some shall say, My wife is asleep ; my children are asleep, my house is locked up, and I cannot let him in : This is a parable.

Thus saith the Lord, I will now prove my servant before the whole house of Israel, I will prove him by whoredom, by drunkenness, by lying &c. This will the Lord do for the virgin of Israel.

Again, the Lord commands that the whole house trade and traffic, that ye be not servants one to another, for the time shall come that none of my children shall be servants.

It is no honor to a woman to be single for the sake of ease. I say to the males if they live single for the sake of ease and doubting the providing for a family, he burns. Let both male and female marry, that ye may increase and subdue the earth.

The Lord will take part of the laws from you to try you, for Satan saith, Thy children keep not thy law for love to thee, but because it is a law. I say let not this snare you. Taken from the mouth of John Wroe by Henry Lees.

Sanctuary, 22nd of 9th Month, 1827.

THE Lord hath caused me to utter this to the congregation, that all that will go forth and trade and traffic, the Lord will prosper them, for the land shall flourish for a time. But for your sake England shall be as the land of Joseph, that the tenant may become as the Lord's servant, for grain shall come from all quarters.

Say to the unmarried females of fourteen and upwards, many of the world shall make proud proffers to try to overcome you, both by word and letters; but be aware, for men with property shall try to deceive you, and overcome you. Utter these words to the males, when they enter into a public house: high and low shall try them with spirits, wine, or ale, to try to overcome you, and the Lord has bid me to tell you to watch, for this Satan is permitted to do.

The Lord has strengthened his servant, and though beauty be transfigured before him, and drunkenness, and all adulteries, yet shall he overcome, and have strength to keep the law, and when he has kept it then shall Israel also keep it. He will cause him to bear the burden of the whole house, and afterwards put it upon the four. Taken from the mouth of John Wroe, by Henry and Edward Lees.

Street House, 11th of 10th Month, 1827,

I WILL command the rod to touch the waters, and it shall be purified; for all that the rod touches shall be leavened. For I have shewed the rod to all the prophets. Gideon saw the pot boil, Elisha saw it part the waters; though he cast salt into the barren water, it was the rod of the leavening.

They shall not labour, nor toil, nor bring forth children in vain; for their servants shall be born eunuchs for the Kingdom's sake, that the scriptures may have their accomplishment. Are not these Solomon's seven hundred concubines, which he took for wives, but was he ordered to go in unto them? is not this fornication? I tell thee Solomon's house was

brought forth the emblem of the other and all his servants.

I will take all from thee often, that thou may have neither home nor habitation, nor have a house to dwell in, destitute of clothing, silver, and gold. I will prove yet before both houses he that endureth, shall be as he had neither silver nor gold.

Every woman shall stand at the right hand of her husband, if they go on a visit, or on a journey, or at an inn, or amongst the world, that the man may honour me, and the woman may honour her husband. For this is the thing that the wife of Zebedee spoke of, when she asked that I would give her sons to sit the one at my right hand, and the other at my left hand : but did not I say It was not mine to give till the time that the children should come forth ? I call them children, afterward sons, and afterward the wife of my virginity ; for how often have I brought the shadow of the free woman forward in all the three dispensations ; for the free woman is the resemblance of Jerusalem, and the bondwoman a resemblance of your present world. Nay, the bondwoman is the resemblance of your present Jerusalem, for it is not yet redeemed ; for the free woman is barren, for it is written, Rejoice thou barren, and break forth, thou that travailed not, for the world says, My ways are barren, and my prophetess travailed not ; for I tell thee the desolate shall have many more children than those that are married of the world ; for those that are of the world shall persecute those of the Spirit, but I will come in a day when the world looketh not for me, and I will cast out the bondwoman and her sons : for her sons shall not be heirs with my sons. And this is my last covenant which I will make with Jew and Gentile, for I will now return to the free woman, and help o seek her children which have no husband, which acknowledge they are the children of the desolate, afflicted and despised, and have been so long without fruit, and barren, and been willing to lose the wicked fruits, and depart from them : for how could new wine do amongst o'd, or an old piece of cloth amongst new ? for he must either lose the one or depart from the other. Taken from the mouth of John Wroe by William Muff.

Park Bridge, 19th of 10th Month, 1827. a quarter to eleven o'clock in the forenoon.

THE words of the Lord made known unto me. Hear O house of Israel ! is thy bones broken ? is thy sinews weakened ? is all thy virtue gone out of thee ? is there no strength in thee ? Then, son of man, prophesy and say, Thus saith the Lord, Take gold, and go and cast it amongst lime-ashes, the dust of coal, and o all manners of stone ; take the dust of iron, brass, copper, and cast it in among all this, and say, So is it with my people and the world. Now cry out unto the world, and tell them that my gold is in the midst of their corruptible things. Then, son of man, prophesy and say, Thus saith the Lord, that the whole shall be cast into the foundry ; then son of man cry out unto the blowers of the bellows, that the fire may be heat ; and it shall be heat for forty and two months, and the tunnel shall be opened every month, and that which is pure gold shall be laid by itself, and my signet shall be put upon it, the other shall have no signal, but shall be cast forth for the high roads, to be trodden under the foot of man. Then hear O Israel ! and hearken unto the Lord thy God, and I will tell thee what I liken thee to, unto ironstone, or unto gold, with the dross on, and thou must be laid heap upon heap for one year, and thy shame must be seen, as iron and gold with the dross on, is laid in a open field, for the frost and the weather to perish the dross from it. But if ironstone be laid under the ground, or gold under the ground, the out scurf which is the dross, perishes not, which is the ways of Israel. Now if a man will spread himself to the four winds, and let his shame be beholden, like as ironstone is, the dross shall perish from him. Now, Joannes, thou shalt go forth unto all my people, and thou shalt turn their beds of gold, as a man turneth an ironstone bed upon the ground, and I will send the frost, that it cause their dross to depart from them, and that which thou sees hid in the ground, thou shall turn it to the open air ; and thou shalt take all these metals which I have told thee to burn the gold with. And I

will have only one furnace, one bellows, one fire, and I will take waggons, carts, carriages, horses, mules, and camels, and vessels of all sizes, and ships; and I will bring forth these beds of gold, after it has laid one year upon the ground, and I will bring it in these things to the furnace, and it there shall be thrown into the furnace, and the pure gold shall be left in the city—so the dross shall be carried to the outside of the city gates to be trodden under the foot of man: and if the officers find that the dross has laid one year upon the ground to be weathered by the frost and the storms, they shall give the drivers of the carriage a ticket, that it is for the furnace, then I will call unto the four, and they shall draw the metal by hooks, which I will put in their hands, and they shall let out the tunnel once every year, and with the hooks they shall pull the dross from the gold, and I will give a signal to every one of the four, and they shall put my signet upon them, that they may own them for my sheep.

One of every four shall own three tribes, and every two elders shall have one tribe. These two elders shall come for directions to one of the beasts, and they shall put their signet on a part of their clothing, which I will tell thee of. For I again tell thee that all Israel shall have but one gate open in every quarter, and one entrance, But the females that know not their tribes shall go in at any of these gates; but every wife shall go in with her husband, and all their offsprings at that gate which they belong.

(The horse which was prepared for Mary Wroe :) My people shall be like this horse; but when I have purged the dross from them, I will cause the world to be like this horse, for she shall leap to and fro, and shall have her eye upon every one: but my people have their eyes one upon another, instead of having their eyes upon the world. If they would behold the world as they behold one another, the world should not be able to snare them. Now as the horse beholds every thing in the hedges and lanes, let my people behold every thing when they enter into a public house. Taken from the mouth of John Wroe by William Tilotson.

Sanctuary, 20th of 10th Month, 1827.

Thus saith the Lord, Ye that will redeem your lands, ye shall be elders in the house of Israel. A certain shepherd had three flocks of sheep, he divided three shepherds over them: he said to the first shepherd, Draw my sheep to the sheepfold, to the gates of Zion; the sheep heard the voice of the shepherd—he drew them up to the gates of Zion, but one sheep turned one way and one another, till the sheep was lost. The words of the Lord came to the second: Cause thy voice to be heard to the ends of the earth, that my sheep may be gathered to the gates of Zion; but one sheep turned one way and one another, till every sheep was lost, and the Lord drew up the second shepherd. And the Lord himself choose twelve, he bade them go to the ends of the earth, that the sheep may be gathered to the gates; and behold they slew the shepherd, and the sheep were scattered.

Son of man, prophesy, and say, Thus saith the Lord, that the Lord has chosen four shepherds to turn the three flocks, and they have brought them to the gates of Zion, and they refused to enter.

The unfolding of the parable. The three flocks of sheep are three generations: when the first resurrection takes place, they shall be gathered in three flocks; all the seed of Eve. The first flock were before the flood; he commanded a shepherd to go forth amongst them, to shew them the kingdom, that it might be engraven with an iron pen, that it might be laid till the end of this world. The first shepherd brought forth his sheep to the gates of Zion, and he says, Go ye in and enter into the gates of Zion, there is the kingdom; they saw the sword of persecution, which was a flaming sword round the tree of life. So they refused to enter in and received a curse from Adam, their forefather, and the Lord drew him up to heaven. The second flock of sheep, which is the second generation, from the days of Noah to the ending of the law: that shepherd was commanded to draw the second flock of sheep to the gates of Zion; and he said, Enter ye

in ; they beheld the two flaming swords, which turned every way to preserve the tree of life,--they refused entering and received the curse of Adam, their forefather, and he drew up the shepherd Elijah into the heavens. The words of the Lord were unto the virgin, Go my seed, and be the shepherd, and gather my sheep from the four corners of the earth. This is the third flock of sheep ; so the seed of God became life in the woman, and his word went from Jerusalem, and he gathered his sheep to the walls, and he said, Enter ye in ; but they observed the sword of persecution, which turned every way to preserve the tree of life,—and seeing they refused to enter into the city of Jerusalem, he said, Awake O sword against my shepherds. I have called my two former shepherds, and they refused, and he found none willing to enter ; so he entered in himself, and they slew him, so that he gave his body a sacrifice for the lost sheep. And he took the tree of life to preserve, and he entered into heaven, and into the seed of the woman. The tree of life is the woman, and the sword turned every way round it, and preserved it, and took the life of Eve.

Son of man, unfold the parable of the four shepherds. The Lord has caused four Shepherds to go to and fro through the earth, that their voice may go to the ends of the earth, that his sheep may be gathered, that they may lead them to the gates of Zion, and shew them the gates, that they may enter in the first, as their masters, the tree of life, entered in the first. Also the mystery of the three flocks of sheep, and the mystery of the four shepherds. The sheep hearkened not unto the shepherds of the three flocks, neither hearkened unto his command, so the three flocks were not found worthy ; and the Lord has now given a command unto the four shepherds, if they obey all the laws and statutes, and commands, it is the entering into the city, the Holy Jerusalem. The Lord's word came to the standard of the earth to make known to this people, that all the sheep should wear their beards. And the Lord's word came again, Cry in the ears of the four shepherds, that the Lord has shut the gates

that they wear not their beards till the flock has been tried, nor till they petition in their hearts, lest they wear them in vain. But they beheld the two flaming swords which kept the gates, and they were shut, so they entered not in. Then the words of the Lord came to the standard of his word, saying, I will now open the gates of Zion, and see if they will enter in, so the gates were thrown open that the sheep might follow them, but they had not petitioned for strength in their inward parts, and the dread of the sword remained before them. Taken from the mouth of John Wroe, by Henry and Edward Lees.

Park Bridge, 24th of 10th Month, 1827.

THE words of the Lord came unto me this morning, the third time, saying, Joannes, what dost thou fear? the world or my people? art thou like my people fearing my ways? afraid that they are not able to accomplish? I will ask thee one thing,—If two men were in a room, and I give thee a command to give unto them, and one shall say, With the Lord's help I will go, and he shall turn my name over time after time, and the other shall seem sad of countenance, and shall not speak to any one, his grief being heavier than he could bear; tell me whether of these men will obey my commands, and let the whole house of Israel discern between me and that man, is it not the appearance of the cross? Then let all Israel beware lest they take my name in vain, for I tell thee I have thousands and tens of thousands of angels waiting to carry my strength, and to make their abode with that soul. Then hearken, O house of Israel, and be aware of that man that boasts, for thou shalt utter many parables concerning the four; and when they are fulfilled, their eyes shall be opened and they shall behold them.

And he that is valiant unto my commands I will promote him to greater honour, but to he which obeys not my commands, that which he has shall be taken and given to the greatest: for I will build and I will

yet pull down, for I tell thee it is to no one but to him that obeys my commands, the same shall live.

Then hearken, O house of Israel, and remember thy commands. I will cause Jerusalem to be inhabited as a city without walls. Now, behold all the sheep; men set shepherds over their sheep, and if they obey not their shepherds they take them and put them in prison; they beat them with whips, they cut some of their limbs off, they put them under harrows and saws; these are the precepts of man, but as I live, saith the Lord, I will not do this thing; for he which will not obey my command I will place him on my left hand, and he which obeys my command on my right hand, for I will not put one of my sheep in prison, and if man put him there I will loose him, for my sheep shall know my voice and follow me, and I will shew my power by him to the whole world, and I will shew to the kings, the priests, and the rulers, that I will conquer the whole world by a woman, for that which I took out of man at first I made a woman, that she might be an helpmate for man, and I let her become my mother, the same has become the virgin of Israel, for she is the mother of all living, and to he which receiveth not the woman receiveth not my seed, for I am become the woman's seed, that she might be an helpmate for man, and I will make her stronger than the pillars of hell, nay, I will lighten her as the sun lighteneth the world; I will let the priests, and the Rabbies, and the kings of the earth behold her glory, and her light, that she is lightened with; and when they see it they shall gnash with their teeth, and hell shall groan out; for that groaning and mourning shall be heard throughout the whole ball. Then shall the angels and my people rejoice together, and they shall say, Lo, this is our God, we have waited for him, for as Sarah called him Lord and Master, so will I and the woman acknowledge him Lord and Master over the whole earth, in full possession of it; all the creation shall be subject to him, from the strongest thing to the smallest thing shall hear his voice and obey it, for I will engrave these words which I give to thee, that they shall be recorded

in a book, and fastened in the rocks till man see his possession. Taken from the mouth of John Wroe by William Tillotson.

Park Bridge, 25th of 10th Month, 1827.

THOU wast proud and austere, greedy of the world, but I permitted Satan to humble thee and to bring thee down into the valley of Jehoshaphat. And thou wast in great favour with the world: I smote thee from the sole of the foot to the crown of the head with blains, till people shook their heads when they met thee: I took that which thou had from thee, and I gave it to those that were thine enemies. I plead with thee three years, as though I plead face to face. I drove thee out into the world. And as I drove thee out so will I drive all my children out to trade and to traffic, for Israel shall encamp three years in the open fields, and keep my statutes and laws. So I will prove every soul for three years, before I bring them into mine office, for no man shall be an officer of mine till his heart be humbled, and the evil banished. Taken from the mouth of John Wroe by William Lees.

Park Bridge, 26th of 10th Month, 1827.

I CLAIM man, and man shall claim the woman, and she shall stand to be the helpmate with my word, and I will make my word life and spirit in them both, which shall change mortal, to immortality. So woman I will prove to the whole house of the heathens, that I will make her fruitful in the womb, and she shall deliver up that which has been long hid to the house of Israel. Taken from the mouth of John Wroe by William Tillotson.

Park Bridge, 27th of 10th Month, 1827.

THE words of the Lord came unto me this morning, saying, Joannes, rise and stand upon thy feet, and

cause these words to be written that I now give thee, that they may be read in the ears of all Israel, and if they will hear and hearken they shall be saved. And say, Thus saith the Lord, I have two sisters, and she is become one, but she hath no breasts. Again, son of man, prophesy and say, Thus saith the Lord, My two breasts are become a strong tower. And what will I do for my sister in the day that she shall be spoke for? Who will rely on her? The same that will build on her shall find a sure foundation: he that buildeth not on her—when I come their place shall not be found; by the fire of my jealousy I will burn them at my coming.

Now, Joannes, I have a command unto thee: I will refine thee seven times through the fiery furnace, I will sift thee with seven different sieves, and I will try thee and prove thee before the eyes of all my people; and if thou endure as though thou wast in the midst of a fire, thy mortal body shall bring forth immortality.

Every wife has given her husband for circumcision, that the flesh of their foreskin may be cast asunder, as a mark of the testimony of my covenant.

Then hearken, O house of Israel, and behold my ways, for him which appears to be the strongest shall be found the weakest; for I will remove whoredom far from me, I will remove abominations from Israel, I will remove lies and witchcraft; and as I made thee pull up the old tree, so will I make my word by thee being an instrument in my hand, pull up the root of evil from the heart of all Israel. I will make thee as a deceiver to thy wife, and to all my people, and yet true. But this will I do for the sake of Israel, I will make thee deceive the world, and the learned of the world shall acknowledge, and shall say, Who could have thought that this was the Lord's messenger? I will make thee as a snare of a fowler to all the world, for my words by thee shall snare them; but I will open the eyes of my children, and they shall know that it is I that am with thee, though at times thou shalt seem more foolish than the world, yet shall they know when I speak by thee. Taken from the mouth of John Wroe, by William Tillotson. X

Street House, 28th of 10th Month, 1827.

THE words of the Lord came unto me, Joannes, cause these words now to be written, that the tail and the head, that they may give them to the man with the inkhorn, that they may record them in the book of the Laws, for a testimony and a memorial unto me, that I have begun and will end. I have set the plowman to work, and I will finish, for I will make a full end of that which is corrupt, for I will send forth mine angels to gather them together; for I will have a bag, and he shall gather one; and he shall say unto the writer with the inkhorn, Put down ten; and the man with the bag belonging unto my house shall gather a hundred and forty-four thousand, one by one, and there shall be ten for every one, three parts of these shall be vine-dressers, and for manufacturers, seven parts for servants, male and female, and to dwell in towns. And every one that I take to be redeemed I will give thee the number of the cherubims that shall be in the city, for where I take one for my granary I will take ten of these.

These shall be players and singers within my house, and where I take one for my granary I will take three of the cherubims. These shall fly, they shall be able to cover themselves with their wings.

I give a command, I transfigure the likeness of it before them; then, as I left the world I leave that command for a time, that when I make it into a law they may be able to fulfil it. Taken from the mouth of John Wroe by William Tillotson.

Street House, 2nd of 11th Month, 1827.

I WILL divide the earth into twelve parts, and I will cause the sea to go back and the dry land appear.

I will have twelve rivers across my ball, which shall divide it into twelve kingdoms: these rivers shall cross the lake, and proceed from the lake.

And it shall be that no man can tell summer from winter; there shall be no tossing winds, nor chilling frosts, nor rains; but all things shall be pleasant.

There shall be carriages without horses, and wag-gons without horses. But those whom I appoint as officers in my Kingdom, shall have horses and carriages, men-servants and women-servants, to shew what has been done in Satan's kingdom.

But for ingenuity, it has not come to its strength, nor never shall do, till it be given to my chosen, and they shall shew it to their servants; and they shall be able to do it. Then I see some of my children doubting in their minds concerning this, saying, Are they like a stone, or iron, or lead? Prophecy, son of man, and say, Does stone, iron, or lead, live? Are they like man? Or is my Spirit within them? I tell thee they grow: they have their manner, which is yet hid from man. Then man says, Will there be any virtue if there be no blood? how can they generate? But, I say, there shall be virtue in them, and they shall generate; for as I overshadowed the woman's seed, so will I overshadow all her branches.

The time is come now that there shall be strange accidents in the land; for I will now destroy the earth with fire, water, and earthquakes.

And I will shew to this land, that it is the land of Joseph, both temporal and spiritual; though they are yet against thee and my word.

For there is three kingdoms that there shall be a total famine in, and all other kingdoms shall feel: And by these plagues which I will do in their lands, they shall inquire after my word by thee.

I will try all my flock as one man, and for a time I will turn from proving by my laws, but I will prove them by their properties: and he that becomes like the poor widow, with her mite, the same shall be saved. For I will cause the whole world to serve my treasury, and my bag, and I will liken them unto two flocks of sheep—he that keeps a part back—they shall be like those which I caused to stand before Peter, they shall be on my left hand, but these that venture soul, body, and substance, shall find my substance: and these are the people that shall sit on my right hand, and these are they that shall judge the twelve tribes

of the house of Israel, which has not come from their mother's womb, and are yet to come. These are the seed of the virgin of the house of Israel: for the virgin of the house of Israel has a hundred and forty-four thousand branches, which are members of the body, and these cannot do without one another, any more than a man's body can do without the arm, or the leg, or the nose, or the eye, or the ear. So I tell thee the virgin of the house of Israel is lame, she has not yet got all her limbs, she has not yet come to her strength. And Joannes, prophesy and say, Thus saith the Lord, Virgin, where is thy nurse. Prophecy to the four winds, and say, Thus saith the Lord, Blow ye four winds upon the virgin, and let them sound in the ears of the nurse, that she may come forth; and the nurse shall come forth, and carry the virgin in her arms, at all times, till she be arrived at her age, until she has got all her limbs; then her strength shall be seen, and they shall say, Israel is stronger than Samson, and they shall say, She is mightier than the gods we have served. For did the former children arrive to their strength till they were forty and two years of age? This was the shadow of Israel's travail; for I will deliver Israel with a white head and a staff in his hand, for very age, so that the world will say, These grey-headed men, which have their bodies in the grave look for immortality; for they are already dead. And this is the thing which I will bring to pass, for those that will have your present world, shall be jealous, and tremble, and not believe. Taken from the mouth of John Wroe, by William Tillotson.

Park Bridge, 13th of 11th Month, 1827.

THE words of the Lord came unto me, saying, Prophecy, concerning all sects and parties that believe there is a God: these are all counted wheat. But those which believe not, see thou prophecy not concerning them. Thou shalt say, O shepherds of both Hebrews and Gentiles, Think ye it a small thing to tell your labourers to gather wheat into the Lord's granary?

Does a woman take wheat, ground, and put leaven in for the Sacrament, to bring to remembrance the Lord's blood, which was shed for many? Ye bring the wheat, ye grind it with the bran, and all manners of weed in, and ye give it to the people to eat, in remembrance of me; and ye say, It is leavened with my Spirit.

Now, Joannes, I will tell thee what I will make thee do: I will make thee go among their head feasts, and they shall take wheat and grind it, with all kinds of bitter seeds, and thou shalt cause yeast to be cast into it, so that it shall rise, and I will make thee go with that before the priests, and I will make thee cause them to eat it, and thou shalt take an iron rod in thine hand and stand before them, and thou shalt say, Thus saith the Lord, thou shalt say, As this bread is, so is your deeds with this people, but does not a woman take fine flour and put it in a measure and cast leaven in it, that it may rise? Then thou shalt say, Hear, O ye priests of both Jew and Gentile; and it shall break your sieves and cast you asunder, and it shall cause you to be thrashed, and winnowed with clean sieves. And ye priests, which are the weed of the earth, which has become the choice flour of the world, he shall do unto you as ye have done unto the bread, for ye have said, It is good for nothing. But unto the winnowed wheat, ye shall see the Spirit of the living God descend and rest. These are they that shall become the sons of Jacob, the house of Israel, the redeemed of the Lord; and these are they whom I saw the Spirit of God descend on. The words of the Lord came again unto me, saying, Joannes, cause these words to go to the priests and rabbies, for I will make thee break their bands asunder by my words; and the world shall say, Thou art mad, or beside thyself, when my spirit is upon thee; but when my Spirit is not upon thee thou shalt become as a reproach to all mankind, that thou shalt seem so foolish at other times that they shall not believe when my Spirit is upon thee. For will these that are only growing amongst the wheat, say, that I will not send thee to the house of Manasseh? Is not the cry of these that

have left their names for a curse amongst my people come up before me ; they say, Thou wilt not travel, neither wilt thou go into foreign nations ; prophesy and say, Thus saith the Lord, These that belong unto my house—they shall come forth, and these that do not belong to my house they shall die ; and some of them shall become as dung upon the face of the earth.

And for thee, and for my word, and for Israel, I will cause seven little books to be written within and without ; these shall be as seven seals to me ; for I will cause my people to come out of seven nations, and I will have seven virgins, and I will have seven men to guard thee by my spirit, seven angels shall keep thee and preserve thee, for I will cause them to minister unto seven men, for I will cause seven nations to become one nation ; and I will cause one nation to be born within one hour, by my spirit, and water, and fire ; for my spirit shall descend as fire upon them. But before that day these whom I have brought forth to offices, shall seek my word by thee, for I tell thee I will divide thy wife and thee ; I will separate you into far countries, and I will remove thy desire from all women and from all men ; I will remove thy desire from one person, and I will confound thee of thy own ways, and fasten thee to my word : I will bring thee before priests and rabbies, as an arrow shot from a bow ; and my children shall hear of it when they expect not. Taken from the mouth of John Wroe, by William Lees.

*Park Bridge, 14th of 11th Month, 1827. two o'clock
this morning.*

MY people shall tremble before the world and they shall look one at another and stand amazed, for the same things that the world condemns my chosen, shall come upon them. For the elders shall reel to and fro like drunkards' with their hearts in their hands, and they shall say, We know not the ways of the Lord * And the things that I have shewed thee hold thou fast,

* This was fulfilled in 1830.

for my word by thee shall break the seals. For thou shalt not yet go.

I tell thee that Satan shall try to overcome all at the first, but I will overcome him at the last; for if he overcome thee he shall not overcome my word which I shall give thee, but it shall overcome him.

Now, son of man, stand thou in the midst of the congregation, and utter the the words that I shall tell thee, for my word shall build a strong tower; the walls no man shall be able to climb, yet there shall be an entrance, but it is narrow, so that only one can pass with my word, but it is for the whole city.

The day shall come that I will have twenty-four different kinds of instruments, one head of every kind, and the others shall be according to the tribes of Israel. The number of instruments I will yet give thee, but I will have only one leading instrument of a kind; one over thirty, one over fifty, one over a hundred, one over forty, one over a thousand, and they shall rise in proportion. Four heads and twenty-four, these are the leading instruments, for I will have them temporal as well as spiritual. I will have four heads of singers, and twenty-four: this will I accomplish speedily; these shall do nothing but sing within my walls, for the sun shall not set upon them, neither shall any heat touch them, for the light of the sun shall be within them, and that is the meaning of my word which is recorded in the scriptures, for the light of this present world is the moon; and when the light of the sun begins to shine they are overshadowed with it, they cannot bear it because they are short of my spirit; but my chosen shall bear it.

Let it be known to the whole house of Israel, that when a man has broken my command by transgressing, my word shall not be heard in their hearing. Taken from the mouth of John Wroe by William Tillotson.

Sanctuary, 18th of 11th Month, 1827.

ALL Prophets hitherto have been thieves and robbers, they have given part of their own as a vessel that is

filthy, if they take out of it, they eat also some of the filth. Then, O Israel, take only the word and touch nothing belonging to the vessel; ask him no opinion, nor his judgment, for it will defile you; and suck only the word. Ten women are to be gathered for one man; I have a command to stand before them with certain commands which shall reduce them down to one woman to one man; so shall it be in the end, the Lord will bring strict commands to his people and he will say, Who will obey the Lord's command? those that say they will obey shall be put on one side, and those that say they will not obey shall be put on the other side; then he shall say to those that promise to obey, The Lord accepts your willingness for obedience. The sun of the Spirit is going to arise, and ye shall see clearly; but it will make some drunk, some to go blind, some to go to dust: Gideon's army were a few. This people is to be scattered over the face of this land England, to trade and traffic, ready to be gathered when he shall give the word. Thus saith the Lord, He that has not the Lord's mark upon him shall never receive the kingdom, but he shall perish. Let this be recorded in the books.

The whole earth will be divided into one hundred and forty-four thousand parts, and every part will be for those that put on immortality, that all may have an equal portion. Taken from the mouth of John Wroe, by Henry Lees.

Zion's Church, 22nd of 11th Month, 1827.

THE words of the Lord came unto me, Call out unto the whole house of Israel, and tell them to marry me, and not play the harlot.

I will satisfy thy lust, and the lust of all Israel, for I overcame all temptations in myself, so will I overcome in Israel, that all Israel may glorify me as one virgin. Now, if the whole house of Israel can shew their virginity, from being married unto me, to the days of my coming, I will call them my children and friends, for they are the daughters of my virginity, the wife of

my youth. And none shall inherit my Kingdom on earth, but such as can appear with their linen.

Tell the house of Manasseh they have likenesses within their walls: their ways are jealous of me, and I am jealous of them, but I will make thee go unto that rebellious house, and stand before them; and I will make thee set up a standard in the midst of their synagogues, and thou shalt utter parables in their hearing.

Beauty shall compass thee on every side, and thou shalt be tried and proved, and as thou overcame so shall Israel overcome; for I will now see whether Israel will seek for me to protect thee: though drunkenness compass thee, yet shalt thou overcome; though whoredom compass thee yet shalt thou overcome; for even the desire of thine own wife shall thou overcome; this will I do for the sake of Israel.

I will shew to the whole house of Israel that thou shall delight in no place, neither rest, for the swords shall be declared openly against thee till all Israel be gathered, and if thou refuse, it shall slay thee; for the sword is appointed for death on one hand and life on the other. Taken from the mouth of John Wroe by William Tillotson.

Zion's Church, 28th of 11th Month, 1827.

THE words of the Lord came unto me, Son of man, hear the words that I now give thee, that ye may become God and man; for I will yet work a work in the midst of Israel which shall be true, and which no one shall believe which are not joined in the covenant. And for thee, Joannes, why wilt thou not let the cares of the world that thou dwells in cease from thee. Thou sighs about the treasury: but I tell thee, Joannes, when the people have become poor, and as humble in heart as the treasury is, I will open the windows of heaven, and I will establish my bank, a temporal and a spiritual one, and the flower shall be seen, and the fruit shall be eaten when I come, and the wine shall be drank. Then, Joannes, sigh no more concerning the treasury. Thou hast feared to obey my commands at

Street House, seeing the low state of the treasury : but, I tell thee, this is only as a mist before the whole house of Israel, or drops before a heavy shower. Thou art more afraid of the flock than of me.

I have declared that nothing should come on my flock but it should come on thy wife the first, for I have shewed to my flock the state all Israel is in, they are like her rebellious house, and like the rage which has been between you, for hell has been between you both, and ye have both leaned to it rather than to me.

The dress of the females, as thou hast had them transfigured before thee so shall they appear, for I will get honour and glory, and fame, wherever I have one. And I will provoke the heathens with my work, this will I do with a strong hand, and their dress shall be brought before kings and governments ; and kings and governments shall be provoked. And I will prove to the whole world that Israel is neither a widow nor forsaken, but that she is a virgin to the living God of the house of Israel, for I will cover her with my vesture.

But for thee, Joannes, thou shalt be hated of all nations for my name's sake ; and if Israel saw what they would do unto thee, would they not mourn, weep, and lament for thee, though thou art sick and afflicted, yet they shall carry thee into prisons, and bind thee with bands of iron, and the people shall stone thee.

Then call out unto the shepherds of the house of the heathens, and say, Awake, O ye shepherds : and say, As ye have done, so shall it be done with you, for ye shall be carried into prison, and be stoned by your own flock.

Then, my people, which have joined my covenant, shall say one to another, I have a dinner prepared, but I wish I could fly unto the Lord's servant, that he might eat it : I have once been blind, but now I see ; I once was deaf, but I now hear. I say, Tell the whole house of Israel, that if I had not set my signs and wonders, and engraved them in writing, Satan would cause them to accuse me : for I have set all my signs and wonders thousands of years before I have brought them to pass : but now the time is come that the world can-

not endure it, for it shall burn them as a man cast into an oven.

And for thy relations, they shall look black one upon another, and be ashamed of their ways, for they shall yet see my work, and not be able to obtain.

The dross will not depart without the refining, for my word shall refine every soul, and thou shalt mourn because they say, It is thee. Taken from the mouth of John Wroe by William Tillotson.

Park Bridge, 8th of 12th Month, 1827.

WAIT thou here till I appoint, for the enemy shall try to overcome thee ; for there is a trial before thee, and one behind thee.* But prepare for thy journey, for I will be with thee for Israel's sake. I am the Lord that has given thee this. Taken from the mouth of John Wroe by William Lees.

Park Bridge, 11th of 12th Month, 1827. Two o' Clock this morning.

THE words of the Lord came unto me, saying, Go thou and stand in the midst of my people and declare to the elders of Israel, that the four heads pick out twelve carriages, which shall be twelve chariots, for the house of Israel, one for each tribe ; and the likeness of these twelve carriages shall be brought unto thee, and they shall pick four chariots out of these twelve, there shall not be two alike, they shall differ ; these chariots shall be drawn out, and a true likeness taken of them ; then I will shew thee the chariots and the horses thereof, and the riders.

When the marriage shall come, there shall be females which has all their clothing ready for the marriage, and money for their journey ; and they shall say to other females which has not their clothing, We are prepared with clothing and money, but we cannot go, we have broken the Lord's command, and we cannot

* Fulfilled in the affair of the apprentice girl ; pointed out in Ten Years Volume.

pass the gate, but we will lend ye our clothing, for ye will be able to obtain. Now Joannes, prophesy, and say, thus saith the Lord, These shall inherit the kingdom; and as thou has had clothing to borrow, so shall many males borrow of these which are unclean, and shall obtain.

Every one that smokes and chews tobacco, and takes snuff, they shall be an abomination in Israel, they shall be as swine's flesh in the midst of them; and all drunkards shall be as abomination in the sight of all Israel, for I will make them as chaff before the wind. For I will yet give thee the Priest's dresses; for I will make these that obeys my commands honourable in the sight of all the world, and I will make them acknowledge they are my people, though yet they will not believe. Taken from the mouth of John Wroe by William Lees.

*Park Bridge, 12th of 12th Month, 1827. two o'clock
this morning.*

THE words of the Lord came unto me: I will now shew thee the meaning of what thou has handed forth to the people, that all my children shall go out with a destroying weapon in their hand, and it shall destroy man, woman, child, and suckling; for where evil is, it shall not remain before them. The weapon is my word, and my word is the fire, wickedness is the wood and the stubble, and my children's weapons shall burn them up, it shall neither leave root nor branch in the earth. For I will have twelve kings in the earth, and their kingdom shall be an everlasting kingdom, and their dominion shall go round the ball. And they shall have priests.

Seemeth it a small thing for me to prepare a hundred and forty-four thousand carriages? as I live, saith the Lord, every one that puts on immortality shall be prepared with a carriage, and his offsprings, his children. For as the children has not been subject to the father, nor to me; so now I will shew the difference, for I will shame both Jew and Gentile with that dress which I will put upon my children.

Thou yet shall go to that temporal Jerusalem, thou shall declare my word there, and the anointing oil shall go upon him whom I have ordered. And then all nations shall know of my work, then the fame of my word shall go without messengers.

I will open a way in my kingdom which no man shall know but them to whom it is given. And when my children are in the greatest danger, that shall be the time of their deliverance ; but thou shall return this day before the sun set, and thou shall declare neither good nor bad, and my word shall remain with thee as a secret, thou shalt not speak to the elders about my work at that place, for I will make thee plead both law and gospel, before magistrates and kings, for they shall be as chaff before thee by the words which I will put within thy mouth. Yet they shall hold thee and not let thee go for a time, but they shall not be able to take hold of him that is with thee, and this shall show the love without lust, it shall be free, for where the love of God is, evil there cannot abide, but evil will dwell with man, but when I rebuke it I will then take possession of man.

I will show thee the likeness of the four chariots in the firmament, and they shall be seen, and in the newspapers, there the world shall read them, the learned shall give various opinions.

And if my people be ashamed of thy preaching, when I return they shall shame with me, for the time will come that they shall fear thee coming into the Sanctuary.

The world shall say, If this is the Lord's instrument the most foolish things proceeds from his mouth of all that has been before him, and yet our learned men are not able to cast him.

For I will yet cause many carriages of the world to come unto mine house, it shall be talked of in all nations, and my horses shall be talked of in all nations, for I will cause the government of England to make a law that shall strengthen my people Israel, and it shall bind them to my sceptre, for the more they fight against me, and the stronger I will bind them. Taken from the mouth of John Wroe, by William Lees.

Park Bridge, 17th of 12th Month 1827. two to three o'clock this morning.

THE words of the Lord came unto me, and four tables shewn unto me, the engraving of gilt letters, but the engraving I was not able to read; and there appeared an angel standing by me, with a drawn sword in his hand, and something like a rod in his left hand; and these were the words he uttered, I am ordered to minister unto thee, but not to shew thee the interpretation of this engraving, for the hearts of Israel is not yet prepared. But I am ordered to comfort thee, seeing thou mourneth, for the Lord shall send forth his spirit to rest upon the people to comfort thee, so that those that the Lord has set over thee shall mourn for thee, as a man mourneth for his only son. And for thy wife, put off thy mourning apparel, and weep no more, for the Lord shall yet turn her heart towards thee, and she shall mourn to see thee and not be able; for the Lord shall deliver her up to herself, and prove her, and try all her works; so that all that are joined in this covenant shall interfere not with her, they shall draw no acquaintance, nor go unto that place till the time the Lord appoint, for the time shall come that she shall be set free of the world, and then delivered up, and yet she shall petition the Lord and seek him. I the Lord will open her eyes, that she shall see that all his people's hearts are turned, that if she despiseth thee, she despises the Lord's messenger.

Thou shall be on this manner, as though thou saw no one, and yet see every one, and as thou had no choice of any one in Israel, and yet love every one that obeys the Lord's command, for the Lord shall fix thy heart upon that soul. Taken from the mouth of John Wroe by William Lees.

Park Bridge, 20th of 12th Month, 1827.

CONCERNING the apprentice girl, I tell thee to tell all Israel, thou art free of that thing—whoredom, it shall never come upon thee. But for all this it shall

go into into the newspapers ; whoredom, drunkenness, and all the abominations that the world is possessed on : this is the battle. The battle is not between Satan and my children, but between Satan and thee ; for he enters into the hearts of his instruments and says, Thou art the man that does all the wickedness, and they are free. Now my word shall find out Satan's plans, for I will overthrow him, and set thee free. The servant which Mary Wroe has hired is the tool for all the towns-people, and for magistrates : they shall try to swear rape against thee ; and to obtain a warrant, for the same, and not be able. But this they will do, —they will get her to swear that she is with child by thee, and thy wife's servant shall come a witness against thee ;* but when I bid thee depart, depart ; for they shall drive thee out with a strong hand, and I will bring thee in with a stronger ; for I will confound them and make them ashamed, for they say, They will throw down my building and cast my work asunder.

I tell thee that all prophets and priests have been thieves and robbers ; but my word now shall stand, neither shall it be any more thrown to the ground.

The world shall advertize that thou hast many wives, by living with many women ; and they shall report that thou must have dealings with all their wives that are joined with thee, for the world shall say at last, The foolish instrument has snared us by his words ; for the words that I will give thee and declare by thy mouth, they shall be stronger than the lion, and swifter than the eagle, for they shall kindle a fire in every city, and burn in every public house, and every one that enters therein shall be burned by them.

And for thee Joannes, fear thou not ; am not I with thee ? Are my scriptures to be void for the sake of the world ? Thou shalt yet appear seven times more abominable to the world than ever ; for the four heads shall not let thee go yet, for I am the corner stone of their building ; and I tell thee the world shall not be able to rail against my people Israel, but against thee, and they shall pity my flock ; for there shall be many hired false witnesses against thee, and shall be proved.

* This came to pass just after,

Dean Cottage, 22nd of 12th Month, 1827.

THIS morning, or in the night, the words of the Lord came unto me, saying, Son of man, call out to the whole house of Israel, and ask them if they know the prayer I taught them. For I said unto man, We do forgive every one; for man says, We forgive as they forgive; but I say to the whole twelve tribes of the house of Israel, which are Ephraim and Manasseh, my two breasts whom I love. We forgive every man his debts, not as they forgive us; so every man that obeys my commands, and observes my laws, he shall suck of my breasts, and be satisfied. So now tell the house of Ephraim and Manasseh, that when they say their prayers,—they do forgive; for it is I with them that forgives their enemy, that we may have a right to the kingdom at the time appointed. Joannes, I have seen that thou has trembled when thou has said thy prayers, thinking thou has said for all that were joined with thee; I tell thee, nay; every man says it for himself and me; for he believes that I forgave every one, so shall he. I am the mediator between my Father and man, I am he that shall rescue men from Satan's paw; and he that will not have us to reign over him, shall die and not live, saith the Lord. For I will make the scriptures plain to all men, for the word Thou, shall pronounce it in the ears of the people, by my command. For as they condemned me, so shall they condemn thee, and the words that I give thee, for no man yet understand's that prayer which I have taught him, but he shall understand to the redeeming of both soul and body.

Many witnesses shall come against thee, hired ones, and shall be proved hired. And thou shall be searched by two doctors, concerning this matter which is laid against thee; thou shalt go unto Bradford at this time, and thou shalt enter into John Brunton's house, there thou shalt be examined:* for I will bring it to trial, for I tell thee they say truly, they say, It is a married man,

* He was examined as here directed, and the two doctors signed him a certificate that he was free from the disease, as well as from any marks which might indicate his ever having had it.

so it is, but not thou ; and there are others beside him. And for that disorder, the man that has given her it, has had it long, but I will destroy him, saith the Lord. And this is the way whereof I said, How hard should the rich enter into my kingdom ! for your present world is Satan's. Ask all Israel, if more has not died for the honor of Satan's world than for the honor of my world ? Small is the number that has died for my world, and small is the number that I will fight the battle with. The world says, What a mighty cutting of beards there is ! what a mighty shaving there is ! what glorious news this is ! he that led the people astray is found out ; there will be no law to murder him. But tell all Israel, he that cuts his beard for this, shall never wear it again in my name ; it shall sift him out of my house. Say unto the number four, how hard shall ye enter the kingdom ! ye shall only escape with the skin between your teeth, lean and ill-favoured in the sight of all the world.

Call out unto Henry Lees, and say, Why dost thou doubt in thy mind ? I, the Lord, see the reasoning of thine heart ; remember when ye delivered up unto me how it was with you ; I see the head and the tail, why do they reason ? But him whom I have set the head of mine house, shall go the first like a mighty conqueror, and he shall uphold the rest when they are falling ; for what I will do for the number four shall try the hearts of all Israel.

And to every one of the Elders which observes my law and obeys my commands, I now swear unto them, I will make a covenant of peace with them, and with their houses, which they dwell in ; I will prosper them on every side ; but to he which dispiseth me, I will despise him. Now I will try and prove all Israel by that which I have given by thy mouth, and caused to go to writing. If they believe the world, they shall go with the world ; if they hearken unto thee when I have not spoken to thee, they shall depart with the world. When thou speaks to my people, divide my word from thy words, but when thou speaks to the world thou shall not do so. Ask the four heads of the

house of Israel, two of each house, will they refuse the instrument that I have chosen? Though it be a foolish instrument in their sight, but my foolish instrument will I make stronger than the whole world; for if they hearken not unto my word, my foolish instrument shall snare them, for the instrument that I have chosen shall be as the word of the snare of a fowler; and kings and rulers shall desire him to come before them, that they may hear the words that come from his mouth; and they shall send spies out to catch his words, that they may cause him to go to prison. For I tell the whole house of Israel, he shall yet be borne by the arms of others into the midst of thousands of people, to declare my word; he shall be so weak that he cannot sit upon a horse, he shall be carried in a chair. For I will shew to the whole house of Israel, that my servant shall have neither silver nor gold, neither shall his heart be after it, neither shall his heart be after women, neither shall he have a desire to be with his wife, neither shall he have any love to one more than another, this will I do for the sake of the whole house of Israel.

Call out son of man, and say, Thus saith the Lord, Let every man in Israel trade with the world, and be not afraid; let every man speak the truth, and lie not, and every man that trades justly I will protect saith the Lord. This Communication and the preceding one taken from the mouth of John Wroe, by William Lees.

Dean Cottage, 23rd of 12th Month, 1827.

THE words of the Lord are come unto, me saying, Joannes, hear and understand, that thou may be able to give a true account to the whole house of Israel. For I will remove all mountains from before my people; and I will break down every fenced city; and I will stop all pools of water; and I will stop the waves of man; and I will make a clear way for the whole house of Israel; I will cut down all trees, and I will gather out the stones thereof, and I will open a way for the residue of the house of Israel; and I will turn the

house of Ephraim to Manasseh, and Manasseh to Ephraim ; and I will put my spirit upon them, and make them into a threefold cord : As I live, saith the Lord, I will speedily bring this to pass, in the sight of all the heathens. For I now swear unto Israel, that I will confound the speech of both Jew and Gentile, for as they know not me I will hedge up their ways, but unto the house of Israel, I will give them a law and a statute, which shall be kept till it be engraven upon their hearts, and when it is engraven upon their hearts, I will then cause the law to come unto mine house to be burned and destroyed. For the time shall come that there shall be no law read in the ears of my people, but that which is of the heart : and at that day there shall be no locks nor bolts,—for I will make thee the instrument that they shall stand in need of neither locks nor bolts.

Though there shall be great dearth in the land, yet shall it not be so in this land England, for many nations shall flow unto it.

For Satan shall advertize thee in all nations, and they shall say, Thou art his instrument ; but I will yet stop the swell ; for they shall yet say, Never man spake like this man ; one part shall be for thee, and another against thee, and they shall fight, and they shall seek thee but not be able to find thee ; for they shall go out to seek thee as though they were seeking a gnat amongst the world ; now if a man can pick out a gnat at the going down of the sun, and can get hold of that gnat amongst the gnats, they shall be able to get hold of thee ; when my Spirit is upon thee thou shalt pass through them, thou shalt yet pass by thine enemy and they shall not be able to see thee. Nay, it shall be seen that those whom I have chosen, shall be stronger than the lion, swifter than the unicorn, for the words that I will give them shall destroy all before them. And I will give it to him that is willing to wait for my law to be written upon his heart, but to he that says, I delay, it shall not come nigh to him.

And I who have given thee this, am the husband of virgin of the house of Israel ; the Father of these

which are not married unto me ; and if they will watch and wait, I will be their husband also, and they shall no more call me, Their Lord, but Their Husband, and Their God. Taken from the mouth of John Wroe by Wiilliam Lees.

Dean Cottage, 23rd of 12th Month, 1827.

Now Joannes, I will give a command unto thee, that that thou shalt stand in the midst of the people, and thou shalt say, Thus saith the Lord, Will ye, O house of Israel, follow the precepts of man ? for as soon as a man is joined to my covenant, the ten commandments shall be bound unto him, that were given unto Moses my servant ; for they are the words which I will engrave upon every heart, but for a man raising up seed to his brother, it is not contrary to my law, for why should the seed of the house of Israel perish ? And this were the cry of the children of Israel to Moses, my servant, that if a man died and left a wife without children, and the next brother took her, and the seed belonged to his brother,—he cried unto Moses, What is to become of my seed ? is mine also to perish out of the land ? This did they lust after, not knowing that I would destroy death from them, so Moses gave them two wives, to preserve both their seeds, the seed of the dead, and the seed of the living, and through this the disciples and the apostles, and the learned men, and the precepts of men, has brought forth a law that a man should not marry one near akin : but ask the house of Israel, whether it is better for one to take his father's daughter for a wife, or to go a whoring contrary to my commands ? I tell the whole house of Israel, the time shall come that one tribe shall not marry with another tribe, neither shall one of their seed be wanting, and they shall all remain virgins before me, and they shall acknowledge to no husband but me, and their partner ; for they two shall be ore. This will I do for the whole house of Israel. I will now make this covenant with the whole house of Israel, that no man shall have dealings with another woman when he is lawfully married to

one, neither shall he be married to two; but if one man die and leave no seed, his next brother that is unmarried shall take his widow, he that is next to her by heirship shall take her, if the living and the dead have both been joined in the covenant, but if not it shall not be so: and if their first child be a son it shall be the seed of the dead, and be his heir, but if it be a daughter it shall be the seed of the living, and the next child shall be the seed of the dead, whether it be son or daughter, and all the rest are the seed of the living.

I will give this token—he that goes out a whoring to the world,—he shall have that disorder which thy wife's town apprentice has; and for her, she shall die, this shall be a sting in the flesh to both him and her that does it, it shall mortify the body.

On the sabbath, their hearts shall be solemnized unto me, their hearts shall depart from the cares of the world; if a man be meditating on the world, it is evident that he is not serving me, and this is the token that I have given him. Taken from the mouth of Joannes Roes by me William Lees.

Dean Cottage, 24th of 12th Month, 1827.

THE words of the Lord came unto me: Joannes, go and pursue on thy journey, though they shall rise against thee, yet will I be with thee. Go thou unto Bradford, and there abide, till I order thee to depart; for I will shew thee the way that thou shalt go. For I tell thee thy wife and my children, they will condemn thee, and rise up against thee in rebellion, for the sun shall not shine upon them for a time; I will overshadow them with a cloud, that they neither see nor understand for a time. And these words that I have given thee, shall not be sent out of thirty weeks from the date of this, and then it shall be seen who is on my side and who is not, for I will take thee in the midst of dangers, and I will cause the waves to compass thee on every side, for thy name shall be in every man's mouth. They call thee a Wroeite, but I will give thee a new name, and

there they shall not know thee by it; and there they shall say, A new prophet has risen up in a fresh land. For behold a dearth and a great famine covers the face of the people; not of bread nor of water, but of my word. Behold, the cry of a widow throughout all the land, the children seeking their bread out of desolate places, a drought for the want of rain, who will not open their mouth and cry out for this bread? And who is as deaf as my committee, and as blind as my Elders? For I will bring thee unto my children like a roaring lion, at a day when they are not aware, and I will cause thee to roar like a lioness that is bereaved of her whelps. And to he or she which is found at that day will I crown saith the Lord. Are not these that call me Father and Lord—are they not saying, that I have made thee many seats, and given thee many wives? But as I live, saith the Lord, I will confound these. And for Mary Wroe, the widow, I will see now what they will do unto her, for what I have given I have given; but if they obey not these commands which I have given, I will shew that I have a people that will obey my commands and observe my law; for I will prove to all the flock that I have put the truth within her mouth, I will prove that she has neither craved nor desired for these things that I have caused to be prepared for her, and I will cause it to be recorded in a book.

And I will cause a deep snow to fall, and there I will stay thee, and there I will plead with thee and shew thee many things to come, which shall be sealed up from all the flock.

I tell thee I will have a seat in every land, for every one that puts on immortality shall have a seat in his own land, besides the regular portion of land that is lotted out to him in Jerusalem, for every one that puts on immortality shall be as Benjamin's cup were to his brethren. So I tell thee, Joannes, thou must bear the smart for this; for I must bring the shadow of this upon thee the first; but for all this thou shalt have no pleasure in them, nor a desire to stop in them, for they shall be to thee as though they were in the midst of blood, neither hast thou seen all thine enemies which shall kick against my word.

But for thee, Joannes, cease from all temporal affairs, and temporal labour, neither be afraid of the seas. And if John Brunton will observe this command he shall conquer. When a son, or a daughter is married, let them depart, and let his words be few in his house, and put not trust to her that lies in his bosom, that he be not the means of snaring her into an error. This command is to all my flock. Happy is that man that receives a command to keep, that declares it not to his wife, nor his children, for if he keep my word, my spirit shall abide with him. I give a command unto one, and he goes and breaks it, that it may be an example to the rest of the flock; for I now tell thee Satan's office: it is as he went unto Adam and Eve, knowing that I had given them a command, and when he has caused them to break that command, he then comes to the angels to declare it. I then cause them to make it known by the influence of the Spirit resting upon the people: but if my children will now observe my laws, he shall not know of my command, nor be able to remove the engraving of their hearts, which is my law.

I am the Lord,—the husband of the house of Israel; for all my children shall be gathered in the name of Shiloh, and this is the name that I will be glorified in, in gathering my children. Taken from the mouth of John Wroe by William Lees.

PRIVATE
COMMUNICATIONS,
1828.

*Dean Cottage, 4th of 1st Month, 1828, seven o'clock
this morning.*

EVERY soul yet shall have no desire but for me their husband: I will now give thee the resemblance, a young virgin before she marries, she thinks, when she has got the man she loves, she has all things, and when she has gotten him, she sees then she is short of the main thing, love without lust, for while Satan reigns they lust after the world, but as I live, saith the Lord, I will destroy his reign, and the cares of the world with him, and the desire of silver and gold, and this is the league which I will make with all my chosen.

For I now declare to the whole house of Israel, the twelve tribes, that I will answer by no name but that which I call unto thee, and all my flock shall petition by that name. Thy name amongst the world is the name that thou were baptized, for the saving of the soul; but I make my words known by the name of Joannes. For seven times will I change thy name, and yet thy name is John Wroe.


I will bring seven different kinds of clothing before my flock, I will prove them by seven different matters, and this is the seven times that they shall be refined in the furnace, for my word shall refine them. Taken from the mouth of John Wroe by William Tillotson.

Dean Cottage, 6th of 1st Month, 1828.

I WILL cause thee, Joannes, to go forth into foreign countries, and thou shalt bring four stones, according to my command, with thee ; and these stones shall be seen at the sacrifice, and they shall be given to the men who are found worthy ; and the name of their tribes engraved thereon, two to each house : there shall be Manasseh written on two of the stones, with their tribes, there shall be Ephraim written on the two stones, and their tribes.

As I live, saith the Lord, I will judge every man out of his own mouth ; for I will make him confess to all his work, and I will make him a judge of his own work, a judge of Satan's work, and the righteous I will make them a judge of my work, and tread Satan's under their feet.

And he that is found with a stone in his hand, when I come, I will give him one part out of twelve of the ball, for a possession unto him, and he shall reign as a king over it. And he that is found with a white stone in his hand I will give him one part out of four of the whole ball, and I will make him the head of it, for he is the corner stone thereof ; for as I am the corner stone that the builders have rejected, I will take it and give it unto him : for I will put my spirit within him, and he shall receive of mine, and shew it unto the kings, and this is the thing that I have shewn thee, that I will bring to pass in a short time. And for thee, thou shalt stand in thy lot at that day. Taken from the mouth of John Wroe, by William Tillotson.



Dean Cottage, 12th of 1st Month, 1828.

THE words of the Lord came unto me this morning : Joannes, the ensign for the people, for I am now come unto thee to set thee as an ensign over the house of Israel, that thou may wait on these that are appointed to higher offices than thou ; for I will send the angels to minister unto thee, to prepare the way for the house of Israel, and if thou be able to bear the word from the angels,

by not having the fear of the people upon thee, thou shalt have strength to declare the word. It may be that Satan may snatch thy body, but he shall not snatch my word, neither shall he devour it; for the day shall come that he shall not know of it, for I will hide it as a man hideth his only son, and I will cause it to reign, and I will crown it the king of the earth, and I will establish it for eternity, and it shall not depart out of their mouth, nor out of the mouth of their seed, nor out of the mouth of their seed's seed, to all eternity. For my word is hid that unites soul and body together, and it shall now judge all my servants.

Where a man has broken my command there Satan enters, and it is his possession, and he causeth him to fight against me; but as long as a man keeps my word he is able to execute my judgment, and I count him a captain of mine house; but if he depart from my word he is an instrument of Satan's legions.

And if these servants will remember, and keep this in their view, that when I* was in the world I acted as a servant, when the time comes of their delivery, as it was with me so shall it be with them, their mortal bodies shall put on immortality. And let them remember Abraham's servant was an Egyptian and not an Hebrew; though he was a Gentile, yet if Abraham had died without seed, he would have been heir of Abraham's house. This command do I give unto all that hold the place of a servant under their master, both being joined in one covenant. Taken from the mouth of John Wroe, by William Tillotson.

Dean Cottage, 14th of 1st Month, 1828, from two to four o'Clock a. m.

CRY out, son of man, and say, Thus saith the Lord, Scotland, wilt thou not yet hear? is thy learning going to deceive thee, is it going to snare thee, and throw thee into the pit? I have sent warners to warn thee to return unto me, that I may have mercy on thee, but thou

* The woman's seed Jesus.

kickest ; but the tithe do I require at thine hand. For I tell thee thy learning has taught thee to teach the precepts of men, and not of God ; but, I tell thee, I will put a hook through thy jaw, and lead thee to the slaughter ; for I will have a sacrifice on thee, O Scotland. Edinburgh, thou art a seat of wickedness, thou hast beautified thy walls and thy buildings, and thou boastest thyself against me, but I will yet throw thee down, and not leave one stone upon another ; for I will cause waters to come off the mountains, and destroy thy walls, and I will send fire from the clouds to destroy thy buildings, and I will throw thy strong holds to the ground, and thou shalt perish with thy wisdom. O Edinburgh ! I know thy pride, thou art he that will kick against me ; thou wilt call all thy learned men to thee ; thou wilt try to stop my messengers on every side, but I will send my law out of Zion, and it shall declare my word to the ends of the earth. I will cause my messengers to travel round my ball, with my fiery law, which shall consume both root and branch of wickedness. O London ! O London ! O London ! what shall I say unto thee ? have I none in thee ? art thou a Sodom to me ? Many prophets dwelleth in thee, but I tell thee, they are as the prophets of Baal unto me : they prophesy when they've not heard of me, they declare my words with deceit, they hatch mischief, like the cockatrice's eggs, and he that eateth of their eggs shall die. But, as I live, saith the Lord, I will destroy all her prophets, and I will rend the veil from the rest of the flock, and my tithe I will have ; for I now declare unto the whole house of Israel, that the government of England, Scotland, and Ireland, will hearken to these false prophets, and they will want to bring forward my writings ; but as I live, I will confound them, saith the Lord God. For the learned shall now write one to another, and they shall meditate one to another, but I will make them reel to and fro like drunkards, for they will try to bring my kingdom in in another manner, contrary to my commands. And happy is he or she that obeys these commands, for every waiting soul will I satisfy, and every watching

eye will I provide for. Happy art thou, O Israel, who shall be like unto thee? none on earth, neither shall the angels in heaven be compared unto thee, for thou art he whom I mean to dwell in, for I have chosen thee for the house of Zion.

Let the elders of the house of Israel thrust out my laws, that they may keep them, and my statutes, that they may perform them. Taken from the mouth of John Wroe by William Tillotson.

Dean Cottage, 17th of 1st Month, 1828, from two o'Clock this morning to twelve.

THE Lord spake these word unto me, his Spirit being poured upon me, by speaking by an inward voice, many thing being transfigured before me, and the twelve gates, and their plantings, and their form, and groves, and which shall be at Jerusalem, when the walls are built; but must I not bring a type, a likeness to the world—and shew them, as I have shewed them the likeness of the Scriptures? I will have the gates as a shadow, for I will shew them to the whole world. I caused thee to bring twelve stones from Gibraltar, and he that is able to build a gate, and finish it, the same shall be a stone of my covenant. I say, if he has no property, yet will I do this thing for him, for it unto this man that seeks me with his whole heart, and keeps my laws, and obeys my commands; for I will cause him to traffic with the world, and I will take it from the world, and give it unto him. Now, Joannes, prophesy, and say, Thus saith the Lord, This is to the poor of my flock, he that is humble in heart. And I will cause thee to go by my Spirit, into another nation, and I will give no rest unto thee till that time; and I will cause four stones to be given unto these which shall claim the leaved gates, and this gate shall claim three, for it is the middle door of my house; and the man whom I will cause thee to give it to, he shall claim that gate, one room, and one lodging room;—this is to all gates where there is a leaved gate: four gates have I set in

my house ; I am the doorkeeper of these ; and if any man enter in at any other door, he shall not come into my sanctuary. This door shall bar a thief, a liar, a whore, and a false swearer ; these gates shall be open continually, they shall not be shut neither day nor night ; but unto him that knocks I will open, and give him living water, which shall flow every way, and bread which perishes not, which will be the flesh of his own body ; and water, which is life eternal. But, Joannes, tell the whole house of Israel, though the gates are open, and the city without walls, yet shall it be inhabited, but not by these which have broke the law.*

For I will yet cause a fiery law to go from thy mouth, by thee being an instrument, by my Spirit, and I will engrave it, and deliver it into thy hands, and thou to the people. For the day is now come, that my people shall no more live by the produce of the land alone, but by my word ; for I will no more give it ; for he that labours for it shall eat it : for I will shew to the whole world the measure of iniquity is up, and Zion shall be delivered.

Every seventh Sabbath day shall be a day of rest, gladness of heart, unto my chosen ; and I declare unto thee, and the whole house of Israel, that the seventh thousand years shall be a day of happiness unto me. I again say, every fourth week shall be a day of happiness unto my chosen ;—for one day have I chosen out, for them to worship before me ; and as I have chosen one day out of the four weeks, so have I chosen the fourth generation from amongst men, and I will be glorified in them and them in me.

How often did I tell you when I was with you to keep your garments unspotted, lest I should come in an hour when ye are not aware ; he or she that is unclean when I come, I will not know them ; for many shall there be that shall say, Lord, come and open to me ; but this is my covenant to the whole house of Israel, I will know no one but he which keeps his garment unspotted, for these are they that shall walk in my house,

* Their eyes being open.

and have a possession in my temple ; these are they that shall have power over the nations that have escaped my wrath, that come out of all the hiding places of the earth, the clefts, the rocks, and the pits, Israel shall take them for male servants and female servants, during the whole thousand years ; for he that keeps his garment unspotted, the same shall be a priest in my house. Here I set the type and shadow, that the tithe should be for the priest,—that they should neither toil nor labour in temporal work, and as they have deprived me of the priesthood, and rob me of my tithe, I will drive them from their possessions. And I will divide the ball into one hundred and forty-four thousand plots, and this shall be given to Israel and their seed for a thousand years, and when my day of rest commences, then they shall see my glory ; this is the covenant to the whole house of Israel. Taken from the mouth of John Wroe, by Samuel Lees.

Sanctuary, 19th of 1st Month, 1828.

BEWARE of dreamers, for they will mislead you, for they come in the multitude of business, for many false prophets and false dreamers. There is one lake and twelve rivers go from it, and to it ; a lake of fire, and Israel shall be preserved in it. Taken from the mouth of John Wroe, by Henry Lees.

Dean Cottage, 19th of 1st Month, 1828. From two to five a. m.

THEY shall say, who is able to pass this narrow gate, for the road is so narrow that we cannot travel ; and I will rend the veil back from Israel, and many shall try to enter in, and shall not be able ; for they shall try to enter the gates of Zion, and they shall weary themselves, and not be able to find it, for there is no light for them. And Joannes, I will cause thee yet to weep before the house of Israel, for the people, for I will make thee as though thou had the wings of an eagle, and thou

shalt mount up on high ; for thou shalt mount twelve scaffolds, by the ladders ; and I will make thee bear the brick and the mortar, and he that buildeth not by this brick and mortar, shall receive no wages, but I will cast him out of my house, and he shall not be able to enter my gates, nor my borders, but shall cry mightily at the out side of the gates.

I will give my law by little and little, till the whole be finished, and the world shall here tell of it, and reel to and fro like drunkards, and not be able to comprehend it ; for they shall call my servant a fool, and a madman, and a deceiver of the people ; and shepherds of both Jew and Gentile, of both the law and the gospel, shall try to get hold of him, and they shall say, If this work has been given by this Instrument, it seemeth not like man's work ; but they shall say There is others to it, and they have made it up by a confederacy. This thing shall fall upon themselves, and snare and take them. For many shall there be that shall desire to have a seal, and not be able to get one, this will I shew even to the whole world.

I tell thee, thousands and tens of thousands shall try to enter in at the gates, and not be able. For I tell thee I have Israel upon my knee, sucking my breast, but I will now put her down, and I will put paddling strings upon her, and I will paddle her ; and I will let her go, and give her strength, and I will cause her hair to grow upon her head, that she shall have a covering : I will take her cap from her head ; for as a mother says, My child shall go without cap, for its hair is grown, so shall it be with Israel : and as a mother says, Summer is come, I will clothe my child light, so will I clothe Israel with a change of raiment : I will gird her with a golden girdle round her loins, and across her breast, and ye shall hear the world say, behind you, How beautiful Israel is ? how goodly are their tents ? How can we walk in them ; they are to straight for us : for their God whom they worship is with them, and they fear us not, and defy all our council. If this be Jacob's inheritance, how shall we escape that day of judgment. These words

shal be uttered with the shepherds of both Jew and Gentile.

Now, Joannes, fear neither male nor female, for I will change their clothing seven times seven—till I have brought them to pure perfection, for the last law is my fiery law, for I now swear to the whole house of Israel, that if they will walk in my path, and be taught by my judgment, I will shew them my precept is within them, my golden sceptre handed out to them, for my son Shiloh, which is a spirit, shall never set nor go down upon them, nor depart: for he that walks in this light shall not need the light of either sun or moon; for it shall be proved—the Omnipotent hath lightened them, and they shall be the light of the world to come. Not one hair shall there be wanting by either male or female, for the very hairs of Israel's head are numbered in heaven, neither shall there one hair perish; for the world themselves shall say, Many are called, but few chosen; for who can walk in their borders.

And Joannes, thou kicks and fights against my word, but art thou able to withstand me? Are not my two swords drawn out against thee? Do they not testify against thee every time thou enters my house? Taken from the mouth of John Wroe by Samuel Lees.

Sanctuary, 26th of 1st Month, 1828.

THE whole house of Israel shall move from pole to pole, and no rest to the sole of the foot till the battle be fought.

Why is the instrument of the house of Israel permitted to be chased, and evil risen up in his own house? it is to try the ground-work of Israel. Taken from the mouth of John Wroe by Samuel Swire.

Dean Cottage, 2nd of 2nd Month, 1828. three o'clock in the afternoon.

THERE shall be a hundred and forty-four thousand fathers, and they shall reign over their offsprings, and

reign over these that serve me. For I will bring thee back unto all my flock's houses, at a day when they are not aware : for I tell thee, Moses and all the prophets have erred, being afraid of delivering my word, neither have they spoke the truth. Write thou the vision which I shewed thee this morning, and make it known to the people ; for all earthly commands will I have obeyed, before I give the spiritual ; and write the chapter down which I transfigured before thee, and the verse, the 8th chapter in John and the 35th verse. " The servant abideth not in the house for ever, but the Son abideth ever."

I have given a command that ye shall cleanse your houses which ye dwell in, and if ye cleanse not your temporal, houses by not obeying my commands, how can ye receive the spiritual ? for ye are now servants of sin, and sin reigneth over you ; and every servant that abideth in sin, shall receive that which his forefather received,* but this is the blessing which is for ever, the son abideth in the house for ever : and he which is willing to be led by the son, the spirit of his bosom, which shall gather him into my granary, he shall abide in my house for ever, that house which I gave him to dwell in, not made with hands, and his name is Shiloh, Immanuel, the mighty Prince of Israel ; and this is the house which I will dwell in, and to every one which is not gathered in this name shall perish.

But he which receives of the latter Adam, is not earthly, but immortal, and all that see them shall acknowledge them to be gods, for as the angels are subject to me, so shall they be subject to them. And it shall be written in a book and preserved and not burned, nor destroyed, that the sons may see what the fathers have suffered by the enemy of the first Adam ; but the last Adam shall be seen in a spiritual shape in the midst of the camp of Israel, yet no man shall be able to handle him, and the whole house shall say, I have seen a vision.

* The wages of sin, which is the first death, which is the death of his body.

Now, Joannes, see that thou be not a thief, nor a whoremonger, nor a liar, nor a murderer, nor the fear of man upon thee, for if thou enter any man's house that is joined in this covenant, and declare not my word, and fear them, thou shall die and not live? and this is the covenant I will make with the whole house of Israel.

I will yet shew thee all the birds which shall live in my kingdom, and the beasts; and thou shall name them by name, and they shall be recorded in a book; any beast that eats the dead carcase of another beast, that beast shall be blotted out, it shall not be remembered: any thing that goes upon the paw, and devour-eth one another, it shall die and, not be brought into remembrance, this thing will I do for the sake of Israel—those things that shall live which has been used to devour, and goes upon the paw, shall not devour, but become tame; this shall my children beat the world with, and the world shall try to beat them; for the lion shall eat straw equal with the bullock, and be few in number; and all things that shelters under the earth, that walks upon the paw, shall die and not live; and of all birds that eat the dead carcase, they shall die and not live. For the time shall come that Israel shall not destroy nor kill, of these birds that are clean. And of fish, I will yet make known concerning them, the clean and the unclean, for I will open the earth, and draw in the water, and make one lake appear, and the rivers and their fishes; for all things that shall be on the earth shall honor the fathers, and the fathers honor me, for I will give man full power over my whole creation.

Though I dwell not in a house made with hands, yet he that obeys my commands, by keeping his house clean, I will cleanse his house, by that which I have given him, for why will ye be servants unto sin? why will ye be prisoners unto the legions of hell? he that abides in me I will abide in him, and he shall be free from the world, neither shall he be a servant of sin, neither shall sin reign over him.

Sheffield, 4th of 2nd Month, 1828.

I WILL provoke the whole world by what I will do unto that house ; (where thou dwells,) it shall be a sting to all that hear tell of it ; and to all that is joined in my covenant, who are neither hot nor cold : it shall drive hundreds out of my flock ; carriages shall stop at that place, and shall hiss at it, and shake their heads : many shall look at it till they fall backward into the ditch ; not that it shall be a house different to any other house. And my people shall say, Ah ! ah ! to see the abominations and falsehoods that there shall be in the papers concerning this house and thee.*

For many false witnesses shall be brought against thee, for thou shalt be tried for life and death, for all things that Israel has been guilty of from their mother's womb shall be laid against thee, and I will cause thee to bear it : Whoredom, drunkenness, lying, murder, rape, witchcraft. This has been done ever since the days of Adam. So he that is my disciple shall mourn, weep, and lament, and cry out against these abominations, and say, Ah ! ah ! to see the great hatred of the adversary. And for John Brunton, though he stands valiant, yet will he kick against thee ;† for I tell thee when he was before the magistrates jealousy encompassed him on every side. Taken from the mouth of John Wroe, by me, Thomas Mills.

Dean Cottage, 11th of 2nd Month, 1828.

MANY shall wear my clothing, and my mark, but not be able to enter ; much clothing shall there be prepared, but no one to wear it.

For when I had fed the multitude with bread, that which they thought they took, the other they trod under foot, they called themselves my disciples, because they eat of the bread and of the fishes ; and they were full, like the world ; for they were like the world,

* See how this has been fulfilled, in the abominations which were in the newspapers, concerning John Wroe, and the house where he dwelt, in March, 1831.

† Fulfilled in 1830.

and their forefathers ; for the whole race of man acknowledges me to be their father, they say they believe my word, yet they are choaked and confounded,* because their ways are evil, and their work not perfect before me. The rabbies of the Jews acknowledge Abraham to be their father, and me Abraham's father, but they want to choose me a vessel to dwell in, not man, but something superior to their view,† but man I have made for mine own glory. So I tell thee both the priests of the Hebrews and the Gentiles are full with the scriptures ; they have enough, and they call themselves my disciples ; but I say to my people, I will make my word living bread ; I will put living wine into them ; and that bread which the priests of the Hebrews and Gentiles despise, and says it is dead, and writes their own explanation on it, and prints it, and sends it out into the world, that man may be taught of it,—I will turn unto that bread, and I will put life within it, and wine also will I renew in it ; though they say it is the fragments, and the off-scourings of the scriptures, and the flesh which is left on the fish bones, and the crust of bread ; and the priests of both Hebrew and Gentiles say, It is not fit meat to be set before man ; they toss it and turn it to and fro, and they vary in their opinions, and call it dry bones, good for nothing but the dunghill, but as I live, saith the Lord, I will return unto these twelve baskets of fragments, and I will cause a south wind to blow within them, which shall bring forth eternal life in them, which shall be redemption to both soul and body. For the bread is life, and I blessed the five loaves and the two fishes, which were the flesh of their bodies, and they devoured one part of the life, and one part of the flesh, and I sent them away, and they returned unto me again, that they might devour more ; and I said unto them, that they came not for the life to dwell in them, but for to devour it, and they cast it

* They eat a part, and the rest they trod under their feet.

† And themselves they refuse ; but them have I chosen, if they will hear my voice, and do the things that I have commanded them.

to the dunghill, so it destroyed their bodies. I then beheld them going away from me, for they had devoured the life, and it had returned unto the twelve baskets ; I then beheld the twelve baskets, and I said unto them, Will ye also go away ? and they turned unto me, and said, Whither shall we go, seeing thou hast eternal life with thee ? So then the enemy came to devour the twelve baskets, and he squandered the bearers of the baskets. I then looked round me, but behold, no one was with me ; I then put forth mine arm unto the twelve baskets, which is eternal life, that I might preserve them until the fulness of times, of my coming ; and when the world saw that I had claimed the baskets, the king said, Then we will kill him also, and the others which call themselves his disciples, we will squander for a while, but them also will we devour.

I gathered together the bearers of the twelve baskets of fragments, I asked them many questions, but they answered me not ; I expounded parts of scriptures which spoke of me, that they might be witnesses of it to the rising generation ; still they were not able to bear the baskets, nor be masters of them, so I took up the fragments with me to my father's throne, and now am I come to be the father of them, and will appear to be their husband, and I will send down my spirit, as the rain, upon them which the world calls fragments and offscourings of all things ; and I will cause the south wind to breathe within them, not the breath of corruption, but the breath of immortality ; for I now swear unto the whole house of Israel, the oath of eternal redemption, that as I kept the law and gospel, so shall they, it shall not depart out of them, neither shall they diminish of the fulfilment of it ; there shall not one jot or tittle pass from them unfulfilled, neither shall the world be able to condemn them, nor say they have not fulfilled it, for this is the covenant with the twelve baskets of fragments ; for I will turn unto them a pure language ; Israel shall be able to talk one to another, and the world shall not know of it. But I tell thee, the aliens shall have but one language,

and this is for the whole ball, and it shall be pure to them. Taken from the mouth of John Wroe, by Samuel Lees.

Street House 16th of 2nd Month, 1828.

THE words of the Lord came unto me this morning, saying, Joannes, hear now the words that I give thee, that all my flock may see and understand; though I am the shepherd, and my sheep heareth my voice, yet will they not hearken. Son of man, prophesy in the midst of Israel, and say, Thus saith the Lord; When the fisherman throws in his net, he brings in all kinds, he draws them to shore, and the bad he casts away; so it is with my word: my word catcheth many, and brings them in, but the committee keep trying to bring in these which has been taken before, which I have sorted out as bad fish. I have broken up my committees for this thing; they keep wrestling with these which has been once taken in the net. The sea I liken it unto the land, and the rivers unto the roads, fish unto men; the clean fish is for my granary, but the unclean fish is cast out into the sea again. But my children casts them on the dunghill. I say, let them go into the waters, and live again with the people of the waters; but if the net shall catch them again, a second, or a third time, my committees shall let them go into the waters again that they may live.

I gathered one tribe, by my prophetess, and it was as it was in the days of my flesh,* they all absconded, not one of them stopt. Was not this as the crucifixion to me? because I made the first the last, and the last the first? if I had come in this manner at the first, the Jews had not stumbled; and if I had wrought in them days, the works which I now work, they would not have crucified the Spirit. So now I will do worse unto the Gentiles than I have done unto the Jews, and I will hedge up the ways of the Gentiles, and the ways of their shepherds, though it seems foolish to my children now, yet shall it shine bright. For the magis-

* When he rested on the flesh of the seed of the woman.

trates shall desire to have thee before them ; my Spirit shall declare things which they understand not, for thou shalt receive it the first, as long as thou art on the earth.

And all committees, at all places, shall set down the time, the hour and the minute that thou goes to them, and when thou leaves them ; this book shall be kept at all places. For every man shall have enough of his own filthiness, until he cry out against it ; but these that calls themselves my children cries out against it when they have no desire within for it to be removed. Taken from the mouth of John Wroe by William Tillotson.

Street House, 24th of 2nd Month, 1828.

THE words of the Lord came unto me this morning, saying, Joannes, Go thou unto all places that I command thee, and drop my words here and there, for they shall yet seem foolisher than ever to the world, though they shall yet take root and grow and fill the whole world.

Now all my children shall be taught of me, and no more of their neighbours, for the teaching of man I will make as swine's flesh, or as he that slew a man ; for I will make it become a stink in their nostrils : neither shall the shepherds of either Jew or Gentile be able to contend with the least of my flock. Though the world contends with thee, concerning the famine, —I tell thee, I wil cause a dearth in all nations, and I will fulfill my word which I have spoke by thee, my servant ; and the cattle shall be upon their knees roaring out, with their heads upwards, as thou saw them. But they shall say, Happy, O England, who is like unto thee ? they shall say, England is the land of Joseph, for there is corn, wine, honey and milk, without money and without price. For I will yet give thee many sealed letters, that will cause the holders of the letters to be sworn by the world, for the more the nations shall strive for peace, and the further they shall be from it. And I will turn war against thee my servant ; for they shall raise false witnesses against thee,

and shall drive thee out out of this land, by things which thou knoweth not on ; and the magistrates shall seem to plead for thee, yet their hearts shall be against thee, and the shepherds of both houses shall pity my flock, but I will confound them by the words which I will put within thy mouth ; for I will make the law and the gospel more honourable and stronger than they.

Now, Joannes, meditate not in thy mind concerning my flock ; they must suffer with the world: where there is two or three grains of wheat amongst a bed of thistles, is it not smaller than where there is no thistles ? then sigh thou no more concerning my flock.

I now command all committees, at all places, that can write, to carry pen, ink, and paper, in their pockets—wherever they see thee utter words in my name, with thy hat upon thy head, and thy rod in thy hand, they shall write, and this shall be performed in other nations as well as England.

And that child which is not circumcised, when I come, shall be cut off from his people. My laws I will keep shortening and strengthening, that my whole house may be full of my glory. The sabbath of the seventh day, is for the law, the sabbath of the first day, is for the gospel ; one hour do I take out of each, that I may be glorified in them both. And he which keeps the hour in the evening and not in the morning, he is like the Jew, his body must go as others has gone ; and he which keeps the hour in the morning, and not in the evening, he is like the Gentile, he says, he has kept the gospel, his body must go from whence it came. These are the two staves which I said I would break asunder, and now they are broken, and I have chosen me other two which shall become one, and these are the two rods which shall become one rod, he that keeps the evening and morning, that he may receive the first day, which is a thousand years.

This is the day that I will finish my house : On the fifth day I came, and I shewed the builders the corner-stone of mine house, and the foundation, that he that built on it should be able to stand that which he were made on, the fire, the water, the wind, the earth: though

these four elements should rise up against him, yet should it not be able to cast him asunder. But until the sixth day, these four elements have destroyed one another, the fire has destroyed the life of man—parted the life from the body, so has the wind and the water, and the earth; these four matters agreeth not in one yet, but every one of these requires a regular portion, neither can one do without the other, yet they are at war. Then will man say that Adam were made perfect at the first? or the woman made perfect at the first? If a man make an article of any kind, he maketh it in the shape according to the purpose for which he wants it, but when he has made it in the likeness, he leaves it, and returns to finish it, but while he has been absent from it another has found it, and has used it, and marred it, so when the owner is returned, he sees it is good for nothing but the dunghill. So I tell thee, is it with man, I made man in mine own image, in my likeness, and I placed him in the garden; and when I returned Satan had marred him, and made him not fit for my word to abide in, so then I pronounced my law against him, but that was the first covenant that I made with man, in the day he eat of that which I commanded him not to eat he should die. So now I have explained to my children my first covenant, which I made with man, that the seed of man should remain upon the earth for six days, and he that eat not of that tree should never die; to prove my words true I have made three generations with man, the first generation, two thousand years, and I took Enoch, though he were born under the fall, born in sin, shaped in iniquity, born of a vessel of dishonor, and he put forth his hand and took of the tree of life, to live for eternity; the second generation, still vessels of dishonor, Elijah, born under a vessel of dishonor; born in sin, shaped in iniquity, put forth his hand and took of the tree of life, to live for eternity; the third generation, still vessels of dishonor, John, born under a vessel of dishonor, born in sin, shaped in iniquity, put forth his hand and took of the tree of life, to live for eternity. Now these are the three measures of

meal, and the three generations, and the three days, which I said I would work in. And now behold the fourth generation ; for it is I. I am a vessel of honor, and not dishonor, and I will finish my building ; for I said I would work six days, and on the seventh I would rest, which are six thousand years. I never promised to finish man till the sixth day ; for I now declare to all my children, he shall be finished within the sixth day ; for I will finish the temple of man, and I will dwell in it, for I made them for my own honour and glory. Three living tabernacles have I set in the midst of them. Who is the shepherd of my flock that tells the people that I have finished man, and made him good and perfect ? Is a building fit for a man to dwell in before it is finished ? but I have not promised to finish man till the sixth day, and then I pronounce him good, and very good, which is within the sixth thousand years, for when the sun riseth upon the earth, the day taketh place for man ; so when the fifth thousand years are accomplished, and the sixth begun,—on that day there is the first, the second, and the third watch ; so the world shall not know in what watch I will come, in the thousand years, but my children shall know the year, and the hour, though this is a parable to them, yet they shall know the hour. Let them see what part I began to visit the woman in, and in what part I took the last Adam from her side, and if they will find out that, I will then expound more to them, for by little and little I will shew them the minute, that I will make my appearance unto them, they shall not be taken in blindness, neither shall it overtake them as a thief in the night ; for he that abideth in the law and the gospel, he shall not walk in the night, neither shall the sun withdraw its shining from him. For the law and gospel I will make honourable in the sight of all men, for the seed of me shall dwell in them. To shew man the mystery I dwelt in the seed of woman,* and not begotten of man, that I might clear her of that which man charged me of, and I condemned sin in the flesh, and I signed the

* After he had raised the body from the sepulchre.

writing,* of death, sin, and the grave, and I then left them and ascended into the heavens to my throne,† So as the first Adam dishonoured me, I will make the last Adam a quickening spirit, to quicken the vessels which I have prepared to dwell in. So this is the comforter which I told you on, which should come in my name, and take of ours and shew you things to come, for he liveth, and is a vessel of honor, and his building is finished, and he is the seed of me, the branch of my planting, and my children shall be the seed of him; and this is the sixth day, and I will now rest, and be glorified in the work of mine own hands. And I will now set three classes of people before thee, the murderers and the workers of evil, these has died in their sins, and not renewed their souls unto me, these their bodies are gone to dust, and their souls hid from me, these shall not make their appearance till my sabbath be over. Now I will shew thee the three sets of people which shall stand before me when I am revealed on the earth, at the first resurrection. First, those that have renewed their soul, these shall be made like the angels, these shall not generate nor bring forth their own likeness, these shall ascend and descend has thou hast seen them, and these are become the ministering incorruptible bodies, these shall minister unto me during my whole day of rest, and to my sons, these shall neither marry nor give in marriage. Now I will shew thee the second number of people which shall stand at the same time before me, which shall take hold of the law and gospel, which shall become life in them, the number of them I have given thee, a hundred and forty-four thousand, the world calls these vessels of dishonor, but I will make them vessels of honor, these have sought me for soul and body, and their buildings to be finished, this will I perform in the sight of all the world, and behold it is but the sixth day, these shall learn the song that I have kept hid

* The covenant which I made with man with blood.

† Till the time that I should return with the life of Israel, and then I would reprieve the life of those that should escape, for a thousand years.

from others, these shall both marry and give in marriage, these shall bring forth their own likenesses, and generate, not in blood, these their buildings shall be finished. Now as I have brought forth my own likeness by the Branch, so shall these bring forth their likeness, for they shall all bear twain.

So now I will shew thee the third set of people which shall stand before me at that day, there shall be a number of people which shall creep into the holes and the clefts of the rocks, and these shall come out, and desire to be called by the name of Israel, that the reproach may be taken from them, and they shall crave to be servants, and it shall be granted them, and they shall live one day, which is a thousand years, then Satan shall be loosed out of his prison. I will then destroy the last enemy, and I will cause him that is the enemy—death, to deliver up the dead, and I will then judge between them and him, I will then make a final end of him, he shall no more reign over that which I have made, for I will ransom it out of his hands, and remove his power. So now I have shewn to my children vessels of dishonor, and vessels of honor, during my day of rest, and I will shew to man that I labour with the vessels of dishonor as well as vessels of honor. Does not a man take his best clothing to pretend to worship before me? and the six days that he labours, the clothing of dishonor? So, I say, three days have I chosen me to labour, and behold the fourth, which shall be a day of rest to all flesh, one day for every generation, which are two thousand years, which make up six thousand years that I will labour, and the seventh day I will rest. Taken from the mouth of John Wroe by William Tiltson.

Stainforth, 27th of 3rd Month, 1828.

THE words of the Lord came unto me this morning, and yesterday morning, saying. Joannes, hear, that thou may understand the words that I now give thee, that man may come to perfection. I spoke, and the earth

was formed in its place, and I brought forth the things by my word, which are placed on it, clean and unclean. I brought forth man on the sixth day, in his likeness, and I gave him the spirit of man, that within the six thousand years that he might become my son ; I gave a command to him, that he should obey it ; Satan I had formed to be the end of death, and the author of it ; and I told man that there were a tree in the midst of the garden, and the tree was of the knowledge of good and evil, and that it should give its fruit every month, and when it were giving its fruit they should not touch it, but that it should return from whence it came, and if he eat, he should not come to his fulness of three generations, and that I would hide myself from him, and put a veil between him and me, and blood should be his life: and the fruit which proceeded from the tree by their eating, should return to corruption, and it should be kept from me till my appointed time, that it might put on incorruption. Now Satan had also a charge, that if man should break my commands, he should be king over them. So I left man by my invisible spirit, and Satan went forth to try him, to persuade him to eat of that which I had commanded him not to eat, that if he eat of it he would come to his full happiness, and they would be as gods, and know good and evil. Now this tree was for them to both eat of and touch, but if they took of it in its unclean state, they should become unclean ; and the tree was giving its fruit when Satan made his appearance before them in the serpent, and said, Yea, doth God say, Ye shall not eat of all the trees of the garden ? Ye shall not surely die, but ye shall be as gods, knowing good and evil. Now I told the man and the woman, that the tree was both good and evil, for if he eat of it in its clean state, it was knowledge to him, and they should bring forth their likeness without death, till the six thousand years should be up, and then I would finish the building which they dwelt in ; but if they eat of it when it was unclean, it was evil, and their bodies should die. Now the man and woman had a desire by the influence of Satan, to be wise before the six thousand years ; so

they touched the tree in its uncleanness, and eat thereof, and brought forth his own likeness, which was full of wounds, from the sole of his feet to the crown of his head, temporal and spiritual; they saw them and their posterity, that the tree was both good and evil. And the woman brought forth two sons, and I said unto them, If their offerings were good, I would still accept them, but their bodies should die, they brought their offerings before me, one I accepted, the other I accepted not; Satan brought forth envy in that which I accepted not, that he might fight for it, and he destroyed the body of that which I accepted; then the man's blood came before me, and I said unto Cain, What hast thou done? for thy brother's blood has come up before me; now art thou cursed for the sake of thy brother's blood; Satan presented himself before him, and told him he must die, and that he had power to kill him immediately. I said then unto Cain, I will set a mark upon thee, lest any of the legions meet thee and kill thee as thou has killed thy brother, that thou may have thy appointed time, and that the end of thy body may be death. I then gave Adam another son, him and his offering did I accept; here is the clean and the unclean under the sentence of Adam, for the saving of the soul. I said unto the clean, that they should not be partakers of the unclean, neither should they marry them, or touch them; then Satan seeing that his power I had weakened, that the unclean I had set my mark upon, that he should not destroy them from the face of the earth till the six thousand years, for I said unto the clean, though they were under the sentence of death, through their father, yet if they kept themselves in their cleanness, and were not partakers with the unclean, that their souls should live, and that I would give them another body for that which I had cursed, at the end of the six days, which are six thousand years. But they hearkened not unto me, but Satan wrought by his wicked craft, and the clean married with the unclean, instead of waiting my appointed time; and this is the battle between the people and me, by the influence of Satan, and Satan has said his

power was to destroy, and I said, I set my mark upon the unclean, that he should not destroy the remnant of him, that he which would clean his vessel for the saving of the soul, might. Satan says, I had no right to set my mark upon them, because they were unclean, they belonged unto him. Now then how will Satan do when I set my mark upon the clean vessels, will he say he has a right to these ?

Now, son of man, prophesy in the midst of the house of Israel, and say, Thus saith the Lord, I will put my mark in your flesh, which is my covenant of the clean vessels, that they may receive of the branch which is of me, and bear fruit as I bear.

Now, son of man, go and cut a twig off an apple-tree, that beareth good apples, and graft it in a thorn, and ask the house of Israel, whether it will bear apples or thorns ; but man is worse than this, for man goeth rather unto that which is of a worse graft than himself, which is the devil. Let no man sow two kinds of seed together ; let no man put two kinds of grafts into one tree. Now I will tell thee what man does : he goeth out to seek grapes of thistles, for he goeth to trade and traffic with that which is worse than himself, for his gains is without honour.

My spirit is the apple of mine eye, and he which seeks unto the thorn to be grafted into my spirit, I will destroy saith the Lord ; but to he which seeks for the apple to be grafted to the thorn shall live, for ye have been all as thorns, briers, and thistles unto me, and grieved my spirit, so that my soul has become weary, so that I have seen the travail of it, and am satisfied. Though mine hands has made all things, yet that which refuseth my spirit to cleanse it shall die, saith the Lord. I will now come and view my garden, and all the appel trees, and the lily of the valley shall dwell in the midst of them, and my fair one shall no more come away from them, nor leave them. Now Joannes, go thou unto my Sanctuary, and stand in the midst of them, and say, I have a command from the Lord, to say, Thus saith the Lord, All the apple trees that have false grafts in shall die ; the apple tree which

has received the graft of thorns and bears haws, for the seed of thistles, or the seed of all manners of weeds, shall die and not live, his body shall go to the ground, this is my covenant with all the earth. Did not I plant them all apple trees at the first, and I have given a command to the cherubims, that the swords should turn every way to keep the tree of life for the three generations? Now I will tell thee what I will do unto the apple trees: I will take the branch of the vine, and cut off the tops of the apple tree, and put the vine therein; and Satan and all his hosts shall not remove it, for I am the Lord that has given thee this. These are my branches, the planting of mine own hands, with their buildings finished, and the work ended; no man can receive this branch but what is of the apple tree. Now I will unfold the apple tree to thee: my body was the apple tree, my spirit which lifted me up, was the vine, and at the appointed time, it came and dwelt a second time in the woman's seed; and at the appointed time I took it from the side of the woman, as the woman was taken from the side of the man, that I might give it unto the man, that I might complete the happiness of man, by the seed of the last Adam. Now the woman has brought forth the last branch, so every man must now be born of the branch; this is the thing that I said, the woman should complete the happiness of man. What will man now say, she handed the evil fruit? Now I have caused her to hand forth the good fruit, that Satan's head might be bruised. I now swear unto the whole house of Israel, he that receives not the seed of the branch at the hands of the woman, he shall be accursed, and his body shall go to the dust from whence it came; and so this is the way wherein I will complete the blessing in the man and the woman; so Satan shall have that which he said was his right: the unclean vessels were his, and his power was to destroy them, and he shall do it, and have an end, for I have no pleasure in them, neither am I the God of the sinner that dieth, yet he which has sought for the saving of the soul, it shall live, but his body have I cursed, but the soul that dieth a sinner, these will I not

acknowledge, nor have any part in till the final resurrection, for they shall not come into my house, nor have part or lot in the first resurrection. But, son of man, look round the apple trees, and see how they differ in their glory, yet they are all in my kingdom; thou inquirest what is the reason that they differ, all being in the kingdom, I tell thee it is according to their work, while they dwelt on the earth, in their earthly tabernacles; those that obeyed my commands, thou sees their glory exceedeth the others; I tell thee there is many worlds and many mansions in mine house. And the world which ye dwell in, I will make the enemy of it my footstool, and I will there reign king over the whole earth, and the branch shall be king of it, and he which is born of the branch, which is become the woman's seed, shall be kings and priests to me their Lord. For I will make thee sound the trumpet from shore to shore, till the people say thou has turned the world upside down, and my words by thee shall kindle a fire in every city.

The inquiry of the preachers has come before thee, I answer thee: The preachers—they are at war one with another, they seek not for my spirit to visit them, for I said, when man fell, my spirit should visit him invisible, till he should be completed; but my prophets I have visited them visible, not that they have seen me in my image, but have seen my spirit in a bodily shape; this is the difference between the prophets and the people; the devil he also takes a body and appears before his prophets, and tells them he is God; he visits them both visible and invisible, so that man goes to gather figs of thorns, and seeks not unto me. I will now explain unto thee the wide road and the strait road: the wide road is the grave, the narrow road is these that are born of my spirit. I will make man acknowledge that there are three tabernacles, one for each generation, and the fourth for myself, and these are the three living witnesses for me, that I have preserved the tree of life by the flaming sword, which proceedeth from my throne. Now ask the sons of Israel who are the two witnesses, for I will now explain,

and hold my tongue no longer, has not my word been trodden in every dispensation under the foot of man? Now I will tell thee who are these two witnesses: Enoch were two thousand years, which are one day.* Taken from the mouth of John Wroe by me William Tillotson.

Sanctuary, 14th of 4th Month, 1828.

THE seals are the Lamps—the word is the oil—How then can the lamp burn without oil? The ten virgins, they are not in the world, but amongst my children, and those that had oil. No one was able to open the seal but the lion of the tribe of Judah—but these that had no oil broke open their seals. All these virgins have lamps, but if there was no oil, how could they wait for his coming? but you that have oil can trim the lamp; but how can these that will go no further? Can a flock go without Shepherd? But, I thank God I am not a shepherd, nor your prophet, neither will I be so called; but the bearer of the Lord's word to his people. But ye have a prophet among you, and there are many of you do not know him. I have been commanded time after time to go to America, which has stumbled some of you, but the time has never been set: but this I know, that I shall not be here the next marriage, neither will I be in England,* but this I have been told, that I shall be brought to this place as a snare, and those that are called to high offices, will be struck off, and deny the visitation, and be snared and taken.

I am commanded to say, that that man that is found with oil, the Lord will cause it to blaze, and give a

* Enoch for the first day, Elijah for the second, Jesus for the third, and Satan bound for the half-day, he being loosed at the expiration of the half-day, he again attracts flesh and blood, to trample my word under foot again. The two witnesses are the law and the testimony, which has been trodden under foot by the seed of the first Adam, for three days and a half, in the place which is spiritually called Sodom; and life shall enter into them, and they shall ascend up into the heavens, this is the interpretation of the parable of the three days and a half.

light, so that they shall be a light to the master they are under ; this will speedily be made manifest.

Every new moon the Lord requires the lamp to be trimmed. Can they burn bright full of all dross and corruption ? If a man is travelling, he can trim his lamp by waiting upon the Lord ; if on his death-bed the same ! Those who have had a seal, whether living or dead, will have a different mansion ;— all under the former dispensations have mansions alike.

This world will not be finished till the six thousand years be up. Israel will be encamped round about Jerusalem. Satan has no power over the sealed, except ye break his commands ; but when ye break his commands, then Satan comes in.

Let us be patient under affliction, and wait patiently the Lord's hand. I have been grievously afflicted scores of nights at Street House, since I was here ; but I can truly say, that no king upon his throne has enjoyed that happiness that I have, for I have had glorious things shewn to me, which has caused me to rejoice.

The Lord has sent two sets of people to America, and they have both come back with evil tidings ; but when another goes, he will send good tidings ; such tidings as will make ye cry out, Glory to God. And to ye that traffic when ye have bought or sold any thing, be ye as though he had neither bought nor sold, but let it rest, and it will be as healing to your bones.

Remember when strangers come from other parts, and have not a bed to lie down on, remember who gave you what you have, and lodge them, and feed them ; and the Lord has promised, that as the children of Israel were ordered to give one tenth, so will the Lord give ten times as much : now remember this, for time after time I have been ordered to remind you of this ; and mark when this comes to pass, that ye may be able to perform it ; for many shall come from all nations, and the people of this place shall be thrust out.

Do you keep the Sabbath ? The Lord has declared there shall be no fire kindled on the Sabbath, (during

* He was in Wales.

(the hour,) either by you or your servants, spiritual things you may labour in, but not temporal. Taken from the mouth of John Wroe by Henry Lees.

Dean Cottage, 17th of 4th Month, 1828.

HE and she who has not a living seal, and a wedding garment, shall never enter into my house. Many shall have seals and be like the world, though they say, They live, yet shall they be dead. For I spoke of the ten virgins, five wise, and five foolish, the wise have living seals, but the foolish have dead seals; for the seals are the lamps, and the words that I gave thee is the oil, and he that abides in my word shall never be without oil, neither shall his oil stay, though he borrow many vessels, yet shall it run. And this is the living waters I said should flow out of his belly. Let the house of Israel remember I have sent thee not unto them, and when thou art lost I will then do great things for them, they shall seek thee and not find thee; they shall hunger and I will feed them; they shall thirst and I will give them living waters, they shall lay down in my vallies. But I will yet prove them, and try them, and I make thee stand before them with hard speeches, and a strange language, which they cannot understand; and I will begin at the tail, and end at the head.

For these that have living seals shall know the time, and the season: for when the enemy shall come to destroy them, they shall then be found awake, and not asleep; and as the enemy thought to do unto them, I will do unto the enemy; for I will throw their bodies in the grave, and bind them with iron bands; I will destroy their possessions, and take away their heirship, and give it to my chosen; and I will take thee and carry thee round the ball, and I will shew thee the earth, and all things therein; the minerals, and the store that I have hid.

Solomon was called the wisest, and the greatest in understanding, in arts and sciences, herbs, and medicines, but yet thou shalt have greater than this shewn;

so that I will make one of the least of the flock chase a thousand, that the shepherds of the Jews and the Gentiles shall not be able to stand before them: but at that day I will take thee and hide thee, as though thou was hidden under a bushel: though for all this my people shall have my word. Oh that the house of Israel would hearken unto me, and hear and understand by my commands. Taken from the mouth of John Wroe by Samuel Lees.

Dean Cottage, 17th of 4th Month, 1828.

THOU hast laid the petition of Henry Lees and Samuel Swire, before me, I now answer thee. Thou shalt yet sigh and mourn by a bitter cry; thou shalt meet their carriages with earth upon thy head; and at that day thou shalt utter the words that I shall give thee, thou then shall abscond and leave them, they shall cry one unto another, Oh that we had not known the riches of the world; yet for all this I will be with them, for they shall see their ways and be ashamed; they shall fear thee, because of my word being with thee, and yet thou shall say, Thou art no prophet, but a messenger from the Lord, as they have obeyed the word which I said unto thee, if they saw the way, and entered in, that the Lord would prosper them: now if they will buy no land, but according to my command, if they will build no houses but according to my command, and if they will walk in my statutes, I will establish my bank, and make a way for their escape; and I will take the money from the Gentiles and I will give it unto my people, and when I have redeemed them I will give them the whole ball for a possession. But, before that day, some of them will I make magistrates under the earthly king, and the things which the world says in ridicule, will I bring to pass as facts.

Now as they have inquired of me, let them establish my law among their work-people; if they do it not within forty days they shall not be able to do it; and if they do it I will establish it; so that Satan and all his hosts shall not overthrow it. They shall not labour in

my hour. All flesh shall cease that can cease, but these that have to feed their metal, that may they do, but not within my hours, for it is my Sabbath. I will send thee in the night time throughout all their works, and in the midst of their people, thou shalt say neither good nor bad unto their people, but thou shalt return unto their employers, and thou shalt declare the words which I shall give thee.

For the end of all flesh which is corrupt is come up before me, and I will destroy it. And the two witnesses I will yet shew thee, as I have shewed thee the three living tabernacles. And when all these things are shewn, I will then bring them to pass, when thou art hid from their faces; for thou shalt take an iron rod and beat the evil into chaff, and I will cause a south wind to blow it into the north, and then will I bury it. Taken from the mouth of John Wroe by Samuel Lees.

*Dean Cottage, 22nd ofh 5t Month, 1828, Two o'clock.
this morning, and written at three.*

THE words of the Lord came unto me, saying, Hearken, and thou shalt understand the ways of the whole house of Israel, and the ways that I will lead them; for I will have twelve thrones over the whole house of Israel, and twelve kings shall reign, and sit upon my thrones, judging the whole house of Israel; every queen shall sit in judgment, and every king in judgment.

Will the house of Israel make conditions with me, and say, if I prosper them they will do so and so? Nay, as I live, saith the Lord, I will do this thing unto the whole house of Israel: I will try every man's works, and prove every man, and every man shall labour in my vineyard before he shall receive his reward; and he that labours not, the enemy shall devour that which he has. Now, Joannes, stand thou boldly before the house of Israel, and enter mine house, for I have commanded thee; and utter my words in their hearing, that they may hearken and understand, for they are yet stiffnecked, and uncircumcised in heart.

Now, Joannes, if thou wilt obey my command, and walk in my path ; if thou wilt deliver my word, and be not afraid of man, all things which I have spoken concerning thee will I perform, and thy life shall be sure ; for when thou art the weakest in body I will make thee the strongest ; and I will make them which are enemies to my word succour thee ; for there shall many gather themselves together against thee and my word, and try to overcome, and the shepherds of both houses shall be the greatest enemies. Taken from the mouth of Johu Wroe by Samuel Lees.

Dean Cottage, 23rd of 5th Month, 1821.

THE words of the Lord came unto me, saying ; I appear before thee as though I appeared in a bodily shape, and thou doubtest in thy mind whether I am a Spirit or not. And thou inquirest of me concerning Nunn, the Church minister, concerning the resurrection. When I arose, he tells thee that many were seen at Jerusalem walking and talking : but I tell thee, that no one of Adam's seed has yet put on incorruption ; but they are waiting till times are up. For, I tell thee, hundreds of the house of Israel shall see many spirits walking ; and they shall be seen round the borders of the boundaries of Jerusalem, and they shall go and tell it to the elders of the house of Israel and the heads ; and some of the heads shall condemn them, and say they are deranged. But, I tell thee, for all this they have not put on incorruption. Thou shalt hear my voice, which shall lead my people Israel, when thy brethren are around thee : they shall hear it thunder, and I will give thee directions ; they shall see whirlwinds, such like as have never been, and they shall say, We have heard a voice : neither shall they understand ; but thou shalt understand. They shall see vapours of fire both out of the earth, and descend from the elements. For they turn my Scripture into another meaning, but I will now make my Scripture meat for Israel.

They say, the bread that I am giving to my children is without salt ; but I will shew to both Hebrew and

Gentile that my word has not lost its savour : for I will cause thee to open thy mouth and utter words that they cannot understand. I will now work, and no man shall hinder me ; for it is the sixth day, and I see all my servants waiting for their wages, and the day is far spent, and in the third watch. But who are these that shall receive the reward, who are these that I shall make stewards over all my affairs ? Is it those that has stopt at the law. ? Is those that has stopt at the Gospel, and not done as the Gospel has said ? No, their bodies shall return to dust. But he that has my Spirit, will do as the Spirit gave to the prophets ; if not, my kingdom would be divided.

Thou young man, hearken, for I now command thee to take forth the sword of the house of Manasseh, and take it in thy right hand, and go to the grinder, and ask him to grind thee thy sword, and he shall say, What to do with ? and thou shalt say, To cut off the trees that are under the Law ; for the Lord will cut off their roots, and the branches he will graft to his branch. He shall ask thee for money, thou shalt say, It shall be without money and without price. I tell thee the grinder will refuse ; but I will destroy him, and make bare the stone, and the word shall grind thereon, and cut down the trees,, and I will destroy the roots. Then thou shalt take the sword of the house of Ephraim, and thou shalt go unto the grinders of the house of the Gentiles, and the grinders shall take thee to the shepherds, and the shepherds shall take thee to the magistrates, and the magistrates shall say, How are ye entered into other people's woods, to devour their trees ? and thou shalt say, Thou hast not devoured the trees, but the trees bended unto the words which the Lord thy God gave thee. And the shepherds shall say, This man hath entered into other people's woods and vineyards, and has destroyed their fruit, these years, and has set all the trees at war, and defied all our leaders, and blasphemed God and the king : this is the sentence that shall be pronounced against the young man, and he shall go to prison ; but the sword of the house of

Ephraim and of Manasseh shall cut their sword out of their right hand, and their bow out of their left. Taken from the mouth of John Wroe by William Lees.

Dean Cottage, 3rd of 6th Month, 1828.

THE Spirit of the Lord is upon me, which caused me to utter the words which came in my hearing, this morning, saying, Utter these words that I now give thee, that all Israel may know and understand my ways, and hearken unto my laws; for my law and command is a just weight, and a just measure; for according to the laws of that country ye are in, shall ye be ruled; for ye shall not diminish of the weight, and the measure, neither shall ye adulterate, or mix, for gains to yourself; for he that mixeth is himself mixed with all manners of evil, for the works thereof shall burn him up. Neither shall ye have malice, or evil in your hearts, one against another. I am the Lord, and the whole house of Israel shall know me, and fear me, and other gods shall they not follow. Whatever is the measure in the country where ye live, diminish not from it, and whatever is the weight abide by it: I am the Lord.

I have seen the grief of thy heart, and heard thy prayer; I afflicted thee, because thou obeyed not my voice: and I will shew to both the world and the heathens that I am the Lord, that commands thee to go forth with my word into all nations; for it is the gospel of redemption of both soul and body, to be united one in three, and three in one. Thinkest thou to be comfortable at Street House, contrary to my commands? nay; grief, sorrow, trouble, and the travail of a woman shall take hold of thee, though Israel has yet transgressed, thou shalt bear the weight of it; for I am the head of the church of Zion, and the deliverer; and as I bear with you, so bear ye one with another, and hide not one another's wickedness, and blessed is he that confesseth his wickedness; and returneth from it; for blessed is he that is made the head, and yet makes himself the humblest. I will now shew thee who shall be

the greatest in my kingdom on earth, he that can bear the riches of the world, he that can endure being made the head of my church, he that can bear the crown of the whole house of Israel ; the man and the woman is one in Israel, and the spirit makes three. Now if they can endure all this, and yet be the humblest in the house of Israel, these shall be the greatest in my kingdom. Now I will tell thee what these two are free of ; they will not lie wilfully, they will not have rash words one to another, they will condemn no one by hearing another's voice ; but they will pray to their Father which is in heaven, that he may give them the spirit of the last Adam, the spirit of immortality, that they may give true judgment ; they will have a just weight and a just measure ; though they hear a lie, yet will they not condemn, but they will seek to be fed with that inward spirit, that they may have an inward sight, and not an outward one ; for whosoever seeks for this I will give them charity without measure, for neither weights nor measures is able to contain charity ; it seeth invisible things, and proveth all things ; it shineth in dark places, and breaketh the flinty rocks ; it unfoldeth secrets ; lies and wickedness are not able to stand before it ; it treadeth on the mountains, and dethroneth kings, it establisheth righteousness where it listeth. Now, Joannes, hear and understand, that thy ways may be perfect before thy God, for I have set thee as a sign and a reproach to the whole house of Israel, till thy deliverance come ; for the rod of my word shall break thee like a potter's vessel, if thou obey not my word, for I will drive thee as an ox to the slaughter, or as a bird into the hands of the snare of a fowler, till thou has executed my word. For he that will return from his wickedness, I will return unto him ; and he that hardens himself in his wickedness, I will harden myself against him ; for many is there that both soul and body is cast alive into hell ; for I tell thee every man's body that is gone to the grave, and returned to the dust, it is returned to hell, and every soul that is hid from me is in hell, for my spirit shineth not in him, and there is weeping, lamenting, and a bitter cry there.

Oh that Israel would know me, and turn from their ways, that I might preserve them. If Israel would but bear one with another as I bear with you. Oh that Israel would seek me with their whole hearts, and rend the vail of their own deeds, that they might see them. For I now call unto all my chosen people, that they seek me with their whole hearts, that they may see their own wickedness, rather than the wickedness of their brethren.

I tell thee and all Israel, that all the ball that knows of that place* shall encamp against it; there shall be all manners of lies and falsehoods spoken against it.

I give commands, but who obeys? I speak, but who hears? I send, but who goes? Is not the ears of all Israel full of wax? are they not as dross before mine eyes? As I live, saith the Lord, I will destroy them; and all their works will I burn up with unquenchable fire; for I will begin again, for I have made a new Adam, and the new Adam is he whom I have preserved, taken from the side of the woman, preserved in the throne of heaven, and to he which is grafted to it, the same is become its branches.

Hear ye, then, all ye brides of the earth, for I now call unto you by my Spirit. Will ye build me a house of clay to dwell in? will ye build me a house of hewn stone? Are not you my houses which I will dwell in? Are not you the work of mine own hand? Are not ye whom I have chosen and redeemed from the earth to immortality? Are not ye whom the heaven of heavens cannot contain? Are not ye whom I have finished within the six days? Then, if a master carpenter has sent forth a command, and given out a plan, how a thing shall be made; then, if the servant of the master carpenter has made it, and not according to the command, is it finished? though it is yet in the likeness which his master gave him to make it? I tell you, it is not finished, but it shall be destroyed, and a fresh one made, according to the command, of wood of the same kind. He that hath ears to hear, let him understand, for no man shall have a right to my kingdom

* The place of John Wroe's residence.

which I will bring on earth but to he which obeys my commands, the same is he which I have chosen for the kingdom. Though it seems foolish, yet charity shall perform it. He that hath ears to hear let let him understand.

I will prove (Mary Wroe,) and try her works, and set her for a sign to the whole house of Israel; a just measure and a just weight will I have performed, with the whole house of Israel, neither shall my people be mixed with evil, neither in temporal nor spiritual; he that seeks to be free of mixture of metal, shall be free of mixture of the spirit.

And if she will seek me, I will pardon her of all her offences, and I will give her a new heart, and make her bold before all her enemies; and if she seek for another man's judgment I will confound her, and throw her works to the dust: if she obey my commands, none of these things shall come upon her.

If I command one to go, will he send another to go in his stead? this is contrary to my command; every man's office do I require at his hands. Taken from the mouth of John Wroe by me William Lees.

Dean Cottage, 5th of 6th Month, 1828.

THE Spirit of the Lord is now upon me, to shew me the things which were shewn to me this morning, saying, Joannes, hear now the words that I now give thee, Go and tell the wives of the house of Israel, that the husband is returned, and looks for a change of linen, and gives a command to the whole house of Israel, that they go unto the waters of Zion, and wash their linen, that it may appear white, as I am also white; and tell the wives of the house of Israel to prepare their books and set their house in order, for this do I require at their hands, that they shall meet me with all their goods, cattle, silver, gold, and linen.

Joannes, I have heard thy mourning and groaning, thou wishes that thou wert like a beast, that thou had no soul, that thou might have a final end: thou says,

that I have sent thee to a man and his wife, to set them at war : hearken, O house of Israel ! have not I sent thee to declare unto the husband the mysteries of the wife, that the wife may prepare to meet her husband ? why dost thou doubt in thy mind, Joannes, saying I have sent thee to make war ? thou says, they will not obey my commands, neither observe my laws, but I tell thee that Israel will ; they will both obey my commands and observe my law, and keep it ; I tell thee they will meet me with their silver, and their gold, and put it in my bank. I demand of thee, Joannes, to declare unto the people what thou hast seen, and what thou hast heard—thou says, thou hast seen a man holding the four winds in the Heavens, with a presser in his right hand ; and when he pressed down the air, the wind blew, and beat terribly on the earth, and the clouds gave their rain, by the press of the mountains meeting the clouds, thou thinks he was an angel : Prophecy, Joannes now, concerning the four winds, that thou saw in the angel's hand, Say, Thus saith the Lord to the man who holds the four winds in his right hand, Draw back thine hand, that the winds may have their full space, that the clouds may rise, that they give not their rain : and say, Thus saith the Lord, There shall be a dearth over the whole land, missing the land where thou now dwells, and the place where my people shall be gathered ; for I will destroy their crops, with fire, rain, wind, and drought. Upon the land England my blessing shall flow, that the heathen in that land may boast, that they may come out of all nations to receive both spiritual and temporal.

Now, Joannes, I will tell thee what they will do unto thee, thy wife shall rise in rebellion against thee, and many shall join her ; Israel shall stone thee, and drive thee from this land England, because thou has refused to deliver my commands ; thou shalt seek death and it shall flee from thee ; thou shall wander in desolate places, and try to abscond me, for it shall be as I have shewed thee. For my spirit shall appear as a ball of fire, and I will carry it by the four winds, here and there ; and it shall sit upon the people, and rest on

them ; it shall not depart out of their mouth, nor out of the mouth of their seed, for eternity—for it is the habitation for my spirit to dwell in, and the building that my hands have built ; and whomsoever receives not this spirit receiveth not me, and I will destroy him, I am the Lord.

And my spirit shall go as a ball of fire before thee, into many nations : many shall sing for gladness of heart, many shall be made drunk, and rise no more : for the commands, and the precepts, that thou shalt bring unto the house of Israel, they will render evil unto thee, till the end.

My servants kick because I bring it not to pass, they say, I delay, charity is far from them, for that which I speak that will I perform. I command the whole house of Israel to observe this command, when I cause thee to speak with thy hat upon thy head, and the rod in thine hand, but when thou has neither thy hat upon thy head nor thy rod in thy hand, they shall not write it nor obey it ;—I am the Lord.

If any writing be written, and the rod not across the writing, they shall not obey it—I am the Lord. This is the way and the manner that I will prove the whole house of Isrsel ; for my children shall boast against thee, that when they see they may rejoice that thou art right ; for they shall stone thee and yet obey my word ; they shall kick at thee, and yet keep my commands ; for I have not had a servant on the earth, whom they have not worshipped but thee, more than they worshipped me, but now it shall not be so ; for there shall be many lies and falsehoods spoken concerning thee, which many shall hearken and believe : for thy wife will reign over thee : for both Jew and Gentile have reigned over me, and not me over them. And now my power shall be seen, for no flesh shall live before me, but that which bows to my sceptre ; for I tell thee, my sprit shall follow thee, and pursue thee from nation to nation ; if thou execute it not, it shall burn up root and branch of thee.

For I now tell the whole house of Israel I will destroy all the seed of my former prophet, their names

shall remain as a curse in the book of the living. I command all my children not to discourse with the branches, neither receive them into their houses; for the seed of my servant George Turner has kicked, and I will destroy it; I am the Lord. And the number twelve of my prophetess, I will also destroy; I am the Lord. The seed of their branches shall fall, they shall not inherit the kingdom. I am the Lord. For there are many mansions, and every one to his mansion; for they shall see their father shine glorious in my kingdom, and where he is there can they not come, for it is a kingdom of incorruption, and the immortal shall see them; for I am immortal, and every one that obeys my commands shall be as I am, and be immortal; death shall not reign over them, neither shall the infant of days take hold of them, but in the image of youth shall they appear; they shall neither fade nor be discouraged, for it is my spirit that shall dwell in them, which is immortal. This is the birth that I will give to all that is found written in the book of the living.

I will yet shew from whence the wind cometh, and where it listeth, and how the coal groweth, and what feeds it, and the nature of it; and the stone, and the nature of it, and all manners of metal; and I will take thee in spirit through the body of the earth, and I will shew thee her veins and what feeds her, and thou shalt shew my people Israel the things, and unfold the mysteries that are therein: this I tell them before I bring it to pass, for I will do nothing on the earth but I will make it known before it come to pass.

I will shew to the sons of men, that I put my Spirit within them, but down unto this day it has but overshadowed them; but now it shall be put within them, and reign and rule in them, and overcome the world, and throw unbelief to the ground, and the spirit shall feed them, as the water feedeth the lily and the willow by the river side.

Now, be thou valiant, and fear not, for I have sent thee unto the house of Israel, and not unto Jew nor Gentile: and stand valiant before the shepherds of both Jew and Gentile; tell them they have the Lord's

sheep amongst them, and I will own them by my mark ; tell them that they hold them fast, and will not let them go, and that the Lord has a sacrifice, and they must go to it ; and, on Friday the ox shall be eaten, or the heifer, and then flesh shall cease for a time, and then the unleavened bread shall be eaten, then I will shew my power. That is the time that I will bring thee unto the house of Israel ; but the flesh shall not be eaten as a sin-offering. Taken from the mouth of John Wroe by Edward Lees.

Dean Cottage, 6th of 6th Month, 1828.

I SEE the Elders and the Heads much perplexed in mind, they say, This thing is not possible at present: but I will make it possible, and will perform it ; for my word is the whip, and I will drive them out, for I see these which are not of my sheep enter into mine house, for I will make thee a sharp thrashing instrument, so that the words that I give thee shall beat their works into dust: for they say, Lo, I come this year, and I come that year; they observe the times and the seasons, but the seasons of their own hearts, nor the times of their own ways will they not observe: now if Israel will seek for the vail to be rent, and the darkness that is between them and me put away, they shall see my kingdom, and they shall judge the adversary, they shall know the meaning of the adversary between them and me. Israel knows every man's ways but his own, this is not Israel's portion, neither shall it be Israel's ways ; for he shall return from it. I will shew them the mysteries of their own hearts, which has not been unfolded since the days that Adam hid himself behind the trees, for I will take skins and cover man's nakedness ; not the skins of animals ; for I will take man, and put man and woman in one spirit, one likeness, one skin will I cover them with, immortality will I crown them with. And before that, to provoke the Heathens with, I will crown them with temporal crowns. The first, I will dress my children with the choicest of all wool, and the

brightest of all colours, and after that with the choicest of all linen.

And I will have a weekly newspaper throughout the whole ball, and I will keep Israel as though he were a child, all the day long; I will carry him in mine arms, he shall suck my breasts, and I will correct him; for the view of the spirit, inward, shall be sufficient for him; for the kingdom of heaven I will put within the heart of man, and I will put the dread of the man and the woman upon all the animals, they shall not be able to devour, or hurt in all my holy mountain. I am the Lord. For where immortality is, there is no death, neither is there a change; for he that puts on immortality shall bring forth his own likeness, in the image of me, for I have brought forth the Spirit to give to every man that seeks it, and it is the branch that makes the last Adam; and tell the whole house of Israel—the tree of the last Adam is greater than the tree of the former Adam, for no axe nor tool shall come upon them. I am the Lord;—neither shall a branch of them be cut off, or divided; for I am the Root, and my son Shiloh the Branch, and Israel are the branches: this is the portion that is given to the house of Israel. I am the Lord. Taken from the mouth of John Wroe by me William Lees.

Dean Cottage, 9th of 6th Month, 1828.

I HAVE not sent thee unto the wheat which is winnowed and sealed unto me, which is in my granary; but I have sent thee unto a field which is not yet ripe; I have sent thee unto the mountains which are full of all rough places: there are stones, I command thee to gather them out; there are thistles, thorns, and all manners of weed, with serpents laid amongst them, and they will be here and there laid amongst the thorns.

Then, hearken, O house of Israel, whether it will be easier to gather out the thistles, the thorns, and all manners of weed, with the serpents therein, and let the ears of corn stop in the kingdom. Now, Joannes,

I demand of thee, which of these thou wilt do? thou says in thy heart, Go and gather the ears of corn into one granary, into one place; then I say unto thee, Go thou and do so, for it is the Lord's command, that they be gathered out of these.

Then, if thou wilt be an instrument in the hands of the Lord thy God, this thing does he require of thee, that thou strip thyself naked, and that thou enter into these beds of thistles, and weeds, and thorns, with all manners of serpents therein, and gather out the ears from amongst these, and bring it into the Lord's granary. If thou obey not this command, the briers shall tear thy flesh, the thorns shall run into thee, the nettles shall nettle thee, the thistles shall thistle thee, the weeds shall have power over thee, to tread thee under foot; the serpents shall bite thee in many places.

X For I command thee and the whole house of Israel to take their mind from Street House, for it shall cause many to fall, and rise no more, for it has become a reproach to the whole world, a house more wondered at than all; they shake their heads, and they shall reel like drunkards. They say they see, but tell Israel they are blind, they say they understand, but it shall be far from them.

Though thou sighs and fears my people, but yet will I make thy head strong against the transgressors. Though all nations gather themselves together against my word, yet shall they not be able to overcome it; but yet shall it seem for them that they tread it under their feet, and for them to be the masters, for the time, —the times. But when I was on the earth, I was not hid from them, but appeared in flesh and blood before them, and they believed not: so now I appear in spirit: for charity shall believe that which it seeth not, for it shall believe that I speak when they hear not, but as they have believed me invisible, so shall they see me; for my name shall be written in their foreheads, and upon their thigh; for there is my mark, my seal, and name.

Where jealousy reigns there is no peace, for is not my people jealous of me? whether I shall perform

what I say, or whether it is my word? how many signs and proofs have I given unto them? though they are yet stiffnecked and uncircumcised in heart. Taken from the mouth of John Wroe by William Lees.

Dean Cottage, 10th of 6th Month, 1828.

HE that singles himself out from my flock, and from my word, and draws out his property from my work, and says, I have so much for the Lord, and so much for myself, this sheep is not of my sheep, neither shall he eat of my pasture. Abraham gave a tenth, and the Israelites' the whole, and his possession is sure, and his life is given him; for Satan says, all that a man has will he give for his life, but will Satan's flock? they will give it for their life to be lengthened, they will give it for the old life. Then do I require at the hands of man any more than man has promised even to Satan? and yet cannot Satan grant them their life. As I live, saith the Lord, every man shall trade and traffic in my name, and by my command; for I will prove to both Jew and Gentile I am the shepherd of the flock, by that spirit which I will put within them.

Now I will first see what the whole house of Israel will do; he that holds back his property, and keeps it back from me, I will show him he is like the world, which will not receive my word, and I will show you the very day is upon you, that I will take your property and destroy it, and ye shall cast it into the streets and burn it; this shall be done, I am the Lord.

And when the seventh day shall commence, every planet shall turn into its proper place, so that during all my sabbath my days and nights shall be equal, they shall be no more separated during all my sabbath, neither shall there be frost, or snow, or a cloud to be seen, neither shall there be a rainbow seen, neither shall there be a house set unto the north, in my Holy mountain: for the north part shall be a lake where-ever it be. Taken from the mouth of John Wroe by William Lees.

*Bristol, 17th of 6th Month, 1828. From 1 to 5 o'clock
this morning.*

THE words of the Lord came in my hearing, saying, Joannes, arise, for thou hast lost the name that I called on thee, and it shall be hid from thy eyes, and darkened from thine understanding for a time; for thy labour shall be great in flesh and blood, and thy troubles large, to keep thee humble in that state, that thou may be able to do the Lord's work.

He that vows a vow, will he not perform it if it be unto good? but if it be unto evil let him not perform it. Was not the head of John the Baptist taken off for the sake of the oath which was unto evil? but, I say now, resist the evil, and do it not, though ye may have vowed a vow. Though John was a prophet, yet was the enemy permitted, that it might be a light to others: one of the greatest of prophets, suffered the vengeance of the wrath of the enemy: and yet I tell thee, and all Israel, he is one of the greatest in the resurrection, and yet one of the least in the kingdom of immortality, for whosoever is able to put on immortality, he shall be greater than the greatest that puts on incorruption; and he that endureth to the end the same shall put on immortality. I tell thee I have two witnesses besides myself, of immortality, two lights which I took from the world; yet will they not believe.

I have set thee and my word against every one, and every one against thee and my word; all the heads of the house of Israel, and the house of the Gentiles, shall gather themselves together against thee, and my word; they shall lay seige against thee on every side, and send spies out to catch thee, and try to entice thee with flattering words, and a fair speech, and try to persuade thee to break the laws of thy country, that they may get hold of thee.

I will yet shew the whole of the scriptures before the clergy, and my spirit shall speak within thee, and shew thee things to come; and thou shalt tell them of their evil ways, and of their work in their families; they shall deny it before thee, but when they

leave thee they shall take to it. And he that tries to protect thee he shall fall, but yet I have many in Israel that shall stand stiff for thee and my word, twelve writers have I chosen thee, one out of every tribe.

My Spirit shall be given to every two, and these two shall become three, which are yet one, which shall bruise the head of Satan, by my power; neither shall Satan bruise them. For devils and all animals shall be subject to Israel, the angels shall be subject to immortality; incorruption shall be subject, and all the angels shall bow unto it. I am the Lord. For they are as I am, as Gods, having dominion of the heavens, and the earth and all the planets are subject to them: there is nothing hid from them. And this shall in part shine in their inward parts, while they now dwell in blood: this has been hid from the eye of man, unto this day. I will yet show thee the things that I have not shewed to any prophet on the earth, for thy name is John in twelve languages, for I have set thee as a watchman to the whole house of Israel, during thy day of being with them, for my word shall be a standard to the whole house of Israel, and I have appointed thee the bearer of it to all nations. Taken from the mouth of John Wroe, by William Lees.

Bristol, 19th of 6th Month, 1828.¹

THE words of the Lord came unto me this morning, and last evening, saying, Rise, abscond, but if they see thee thou shalt not abscond; and stand thou up to the world, and I will make a way for thee, and follow thou the arrow to the water, but if thou cannot get away, return thou into Wales, and there stand up, and declare my word; keep near the coasts of the water; go to and fro; go thou in and out as thou sees the map of a country.

Now I tell thee and all Israel that my work shall come into court, and it shall be tried before twelve judges.

And for the crops of many nations will I destroy a third part this year, and the next, and the year following ; and every year shall they boast : for I will send thunderstorms and pestilence, and England shall but receive the shadow, for mine elects sake whom I have chosen out. For I will take thee into nations where thou shalt see earthquakes, and feel them ; for I will do nothing but I will shew it unto Israel. And Shiloh shall be revealed in flames of fire, and he that has his wedding garment on, and his seal, shall put on immortality, by that spirit which shall be revealed ; for no man can see immortality, neither bear it, but he that is born of the spirit of the last Adam. Taken from the mouth of John Wroe by William Lees.

Swansea, 23rd of 6th Month, 1828.

THE words of the Lord came unto me this morning, saying, Joannes, hast thou beheld the large multitude that I have caused thee to speak to, hast thou seen how they are divided in opinions ? and as they war one against another, so shall the nations. But my children say they want to see the judgments, and that my people never will be gathered till judgments is come. I now tell thee, that neither the earth nor the vines shall be hurt till all my children be gathered as one man : the earth shall give its increase, till all Israel be grafted, and sealed, and married unto me ; then I will shake the earth and bring forth leanness.

I tell thee, Joannes, if thy body goes to dust, it is through keeping my word from my people, thou art bolder with the world than thou art with them. Wilt thou say thou art a servant to the number four, or the number twelve ? if thou be, go and see what they will do for thee, I tell thee they will do to thee as their fathers did to me : for Satan says, the anointing oil has been upon their heads, that he will bring them to the ground, that he will shake the four pillars of the house, he says, he will go forth and will be a lying

spirit in the mouth of all Israel. But I tell thee, I am the building, they are the branches: he will work and try them till I take him out of the way, that the house of Israel may know me.

I will now make the world rage, their voices shall roar like the sea. Now son of man, abscond, and escape out of this country, for I have sent thee forth amongst the sons of men with a torch in thy hand, to set them on fire.

And seeing that thou hast set their works on fire, abscond, and I will send forth another in my name, and it shall burn up root and branch of the clergy, by the words which I will give thee. And the book shall now be printed and sent into all nations. For the Jews say, thou hast set the Gentiles on fire, and they will stand still and watch: tell them he that stands still shall fall; for the words that I give thee shall confound the whole world, by him that I send with it, for a remnant of Israel shall be leavened by my spirit, which is in England, Ireland, Scotland, and Wales, then thou shalt go forth in other nations. Taken from the mouth of John Wroe by William Matthews.

Ilfracomb, 29th of 6th Month, 1828.

JOANNES, see that thou fear not the swelling of man, nor the roaring out of lions, for the time shall come that the words that goeth out of thy mouth, shall be as a flaming fire, for I will execute it in the wrath of my fury.

The time shall come that thou shall be borne between two men; for I will remove thee in the sight of many people; then they will believe, but behold it will be too late; for I tell thee, there shall be seven times more against thee, than what there are, for Satan shall blind their eyes and harden their hearts, lest these should come in which belongs not to my house, for they are ravening wolves.

Prophecy, and say, Thus saith the Lord, I now swear to the house of Israel, that strangers shall not

eat up my good pasture, nor devour my word, for my bread shall be no more bread for Jew nor Gentiles, but for the whole house of Israel; for I have not sent thee out to the world, nor to gather the world, but to gather my people Israel: for my sheep shall know my voice by thee, as an instrument in my hand.

Have I not seen the ways of the number four? though I anointed them, yet will they swell against me, for my words they will not understand, neither will they know my ways.*

I will provoke the clergy of the heathens, till they foam like the sea; they shall say, Read the scriptures and see if ye can see this work.

I will draw you from leather by little and little, that the animals may live. It shall appear at times as though the whole world would receive my word, then Satan will go forth and harden their hearts again, that my people may be tried, that I may give them the white stone, the engraving of a signet.

And this command that I now give thee, is to the whole house of Israel, and it shall be entered into the Laws, that no woman, take the water which comes from the bowels of either man or woman to wash their linen, or their woollen; neither shall they wash their skin, or take it for medicine; but the ground shall receive it, it shall remain as a curse to all my chosen, and it shall be as their dung in their sight. And let all my chosen let all my laws and commands that ever I have given be before their eyes.

Prophecy, son of man, and say, Thus saith the Lord, Ilfracomb will I swallow by an earthquake, and it shall be a place for shipping, when I have drawn my flock out of it. And the priest that has risen up against thee, will I set for a sign for all nations. I tell thee the very chapters and verses that he has quoted shall fall upon him, for I will execute it as I live saith the Lord.

My servant shall seem a fool, and the followers of my word madmen; for a fire will I set in every city where I

* Fulfilled in 1830, when three of them turned against the work.

take thee, and then I will bind thee with fetters, and I will tie thy tongue to the roof of thy mouth, and I will remove the power of man from thee, and I will see who will provide for thee, and who will nourish thee without worshipping thee.

And woe unto the man that gets drunk with spirits. I commanded thee to walk three years without spirits, or drinking of beer, that it might be a sign to the house of Israel, that they shall not get drunk with these things. I will roll many of the laws from my people, for they shall be engraven on their hearts. Have I caused the scriptures to be written, and not fulfilled them? yea, I have fulfilled them in myself, and will fulfill them in my people Israel. Not a word of the law shall perish from my people, but they shall fulfill them, and do greater works than I did; for I am he who has caused them to be written, and I will perform them, as I live, saith the Lord. They shall cast out devils, and tread serpents under their feet; I performed all my works to shew that Israel should do the same. Hear! O house of Israel, and understand, that the Lord will put his spirit within you, to do his will, and the branch of my spirit shall be united with you. I am God, the vine of all, I have one spirit, the branch proceeding from my root, to give unto man, which is eternal life. Pursue thou on thy road, and go unto all places that I command thee, fear them not for I will be with thee. I am the Lord. Taken from the mouth of John Wroe by William Tillotson.

Swansea, South Wales, 2nd of 7th Month, 1828.

I TELL thee there is but seven churches round the ball, out of all denominations, and that which I caused to be wrote of the seven churches in Asia, was to be a resemblance of seven religions, which said they held the lamps of God. These say, They all have oil, and their lamps burn bright, and they are all on their journey. Prophecy, son of man, and say, Thus saith the Lord, Say unto the angel that bears the golden censer, with

the virtue of the oil, Stop thy hand, O angel! feed their lamps no longer, let their lamps dry out, till they wither away upon the face of the earth. Prophecy again, son of man, and say, Thus saith the Lord, Thou that bears the golden censer, thou shalt feed no lamp but the lamp of thy God—he that walks in the path; for this lamp shall burn up all their oil, which shall put out all other lights; it shall possess both the law and the gospel. Now I tell thee, Joannes, what the learned will do, and the shepherds of both Jews and Gentiles: they will now gather together their wise and their learned men, to stand before thee, to confound thee, but be not afraid of them, for they shall fall before my word; though they are drunk, my word shall snare them, and take them; for they shall drink themselves drunk, and fall backward, and rise no more, neither shall their worm die; for their raging shall be hotter than ever, and their foaming more than the waves of the sea, for thou shalt be hated in all nations because of my word.*

And I will bring forth the Jews, with their silver, and their jewelry, till there is hardly room to hold it. Have I not seen—and heard the grinding of the number four, where the money was to come from, to carry on the work.

Why will they tremble before the world? my word they tremble not at, but the cares of the world they tremble before it, and they shake, and reel to and fro, like drunkards, and they meditate what thine house has cost; and they reckon up, and they weigh, but they shall reel and tremble yet before my word, and not before the world, and my chosen will rend them and tear them because of the hardness of their hearts; for my words I will have obeyed, who stand or who fall; if one disobey I will raise up another to perform it; if one stone break, it is no more fit for the building, but if it be too little for the place, I will lay it aside a while, till the builder bring it in again.

* This was fulfilled in part by the reports published in the Newspapers in 1831.

For I will shew it plain to all their view, that whom I give judgment, I will give wisdom and understanding, and I will make my way clear before them, and I will prove it in the sight of both Jew and Gentile.

Now I have something against thee, thou hast denied being a prophet, for fear of the world, and the world shall say of thee thou art a dreamer of visions, and here comes the dreamer; but if thou be ashamed of me and my ways, when I appear thou wilt only appear in incorruption. Taken from the mouth of John Wroe by William Tillotson.

Swansea, South Wales, 3rd of 7th Month 1828. two o'clock this morning.

THIS morning I had a large number of cattle transfigured before me, all sorts of four-footed animals, and I saw them looking upwards as though they were hungry; and I saw a large city, and there came a person unto me and said, These cattle had got out of the city, but they had got into another man's cattle, and they were all blended together; but this person said the cattle had been a long time out of the city, and they had got great acquaintance with the other cattle, but the man said unto me, Go thou and call out unto the cattle which belongs unto the city, but the cattle which belongs not unto the city—call not unto them, neither come near them, nor touch them, but those which belong unto the city, they have the city mark upon them, and thou may know them, for they do the work of the city; and the man left me, and I called out unto the man, and I wanted to know his name, or who he was that had given me that command? and he says The master of the city has sent me unto thee, that thou may go and gather the cattle, but if thou bring any others in, thou wilt be accountable for them as stolen goods. I went out into the fields to gather the cattle, and I called by the voice which was given unto me, and I saw a mark on them different from the other, and when I called, they all lifted up their heads and

heard my voice, and they galloped round me like cattle that were hungry for fodder, so I began to give them provisions: other cattle came, and they galloped round me, and they pushed me over and trampled me under their feet, and some ran their horns in at my side till the blood came out; and there came other men, and asked me what I were doing with the cattle? and they said, There were their cattle also among them: I desired them to take their cattle out from amongst my master's cattle; that, they said, they would not do, for the land was their own, and the cattle was in their own land, but I might take my cattle out if I could get them, I tried from the rising of the sun to the setting of the same, and I could not get them out, and I found out these other men, that they were shepherds, and they laughed at me, and made fun of me, and said, Thy cattle has been too long amongst ours for thee to take them out. At all times when I had gotten the cattle of the city assembled together, the other cattle came, and pushed them, and galloped amongst them, and would not let them go, and the longer I tarried the further I got from the city, but at the rising of the sun the day following I got them near unto a large wood, and the shepherds saw me and they set their dogs at me, and squandered all the cattle among their own. So then I laid me down and I fainted, and I became weary, so that I could not follow them; and I thought my sickness were unto death. So I saw the man that came at first to me, and I then perceived that he were an angel sent from heaven, and he poured some wine into me, set me upon my feet, and he said unto me, Joannes, thou must not faint, but thou must go and gather the cattle, I said, How could I go, when there were the shepherds letting their dogs out, and squandering the cattle? thou must go again a second time, and gather them, and see that thou gather none of theirs; but I said, I could not gather them, for their cattle would be continually amongst them, therefore I refused to go, and the angel said, If thou go not thou must die, thy body must go like others, for why wilt

thou seek things which thy body is made on. Now if thou wilt go, I will give thee this sign; thou shalt meet a lion, and when thou sees the lion thou shalt call out unto the cattle of the city, and the cattle shall hear thy voice and follow thee, and the lion shall be so fierce that the cattle which belongs not unto the city will not come near, for they will be afraid of him, and by this thou shalt gain the cattle of the city, so I went according to the angel's word, and I saw a lion as though it had risen up out of the earth, or out of a wood, and I called out unto the cattle, and I saw the shepherds were all dead asleep, and the lion went with me, and the sheep all came forth, and I got the cattle inside the gates, and the lion shut the gates: then I saw the shepherds waken, and they came to the gates, and the cattle also came, and of all the roaring and howling of oxen, sheep, and all kinds of cattle that ever I heard, it exceeded all: they climbed up the gates, up the walls, and the shepherds drove them back. I then came to myself, and I have been very faint all this day, and very sickly, through the sight which I saw in the morning.

Now, Joannes, I will shew thee the meaning of what thou saw this morning: the cattle which had gone out of the city, they wandered for hunger, and my shepherds that I had set over them fed them not, but fed themselves, and my prophets which I sent among them where afraid of the shepherds, so that they held back my word. So now I tell thee my children is gone away out of the city, and are squandered amongst the world, and has gotten acquaintance with them; my cattle are my children, and the other cattle are the people of the world, which are at the outside of city, the city is my commands, laws, statutes, and judgements which I will set in the midst of them: the shepherds are the clergy of both Jew and Gentile, the dogs are the drunken people that they shall set to stone thee, and beat thee, and tread thee under their feet;* the lion is

* Fulfilled on the 11th of the 4th Month, 1831, at Bradford, when he was dragged out of the meeting room—trodden under foot, and had several of his ribs dislocated.

the archangel that shall stand up for my people, and assist thee to gather them into the city; and the roaring of them when thou see the gates shut, is the clergy petitioning the government, and gathering their army together to encamp against my city; fire then shall descend and destroy them, and thou and my children shall see my city built, and this is the interpretation of the vision which thou this morning hast seen.

But I tell thee, Joannes, there is a cry come up before me from all places, and my time is come that I will bruise the works of Satan in the hearts of every man, for the man and the woman is one, and my spirit being put within them is three, and he which is not married unto me, bears not fruit of me, neither is he of my planting, and by my fury will I destroy him and burn up all his works, have I not seen the works of those that call themselves my sheep, at Ilfracombe? I will destroy that place.

I tell thee, this railing is at all places, and their cry is come up before me.

Now if a man be not able to take care of his own house which he dwells in, how is he able to take care of another? I see my children beholding other houses, and not their own. I have given every man two houses to dwell in, which is the temples of their bodies, and the woman shall bear the life, and my Spirit being given, is the other house, which are the three houses become one house, and I am he which has given thee this. Taken from the mouth of John Wroe by William Tillotson.

Swansea, 2nd of 7th Month, 1828.

For thy licence, and thy book, meditate not in thy mind, for thou shalt lose them often, and the things therein; and by this shall the world boast. I require these things at the hands of them that travel with thee, for my Spirit is too strong for thee, for it shall lift thee up above the people. And the newspaper shall be hated of all printers: and the parsons shall keep thy

books which thou loses, in reserve, as a witness against thee, but it shall turn against them.

And, Joannes, see that thou abscond from the Jews, come not near them, for they shall seek thee and not find thee, for thou shalt but go once into one synagogue, at one time going into that country. I tell thee many of them rejoice and are glad in their hearts; they leap as though new wine were in them. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 13th of 7th Month, 1828.

THIS is the sign that the Lord hath given to both male female whether they are in the way to Zion or not—if they can forgive those that transgress against them, and not bear malice against them, even their enemies, if not, they are not in the road to Zion. Though ye keep not the laws at present, yet if ye have your faces thitherward, God will enable you to keep them: God tries his people by various ways according to their circumstances—the rich by their riches, some by their faith, some by their holiness; but if they let not the dross depart they are not of Israel.

Is not he that is head of this work, head of this place—is he not the doorkeeper? and he is in no higher place; and I say in the name of the Lord, There is no higher office.

I have another thing to say in the name of the Lord—Happy is that man that gives up his property to the Lord: happy is that man who thinks he has no property!

I tell you that I shall yet have to bring things forth that will cause you to hate me more than ever you did; yea, and some will even try to take my life that the things may not come forth;* but happy will it be for those that overcome it, but some will not overcome.

Woe unto you, and woe unto this place, when the Jews come, for pride will enter in and Satan will gain seats, then the Lord will change you and remove you.

* In 1831 James Laycock Jun. of Bradford, and Silas Lees of Ashton, sought his life.

Woe unto the man that gives with a trembling hand, for I tell you (there are) amongst you (eight) that thought to have given so much, and have only given one half, and some less. Let this be a sign to the man that has done it. Taken from the mouth of John Wroe, by Henry and Edward Lees.

Dean Cottage, 14th of 7th Month, 1828. Two o'clock in the morning.

THE words of the Lord came unto me saying, Joannes, hear, that understanding may be given thee, that my word may judge my people; for he that trusteth unto man, or the wisdom of man, shall fall, but he that relies on the word, and is fed with it, shall live and not die, neither shall his body see corruption. These words have been handed forth unto man ever since the days of Adam, but now my word shall be made life in them. And I tell thee, they are born of women who shall see my kingdom, and their bodies shall not see corruption. These are my children which shall become my sons and daughters; they are all one bride, the children of one woman, and a graft of mine taken from the side of the woman, put within them, which shall live, and not die. But the mother is dead, she has seen corruption; but the branch liveth, and it shall live in them: the twelve stars also are dead, their bodies are gone to dust: her twelve witnesses—they are dead, their bodies are gone to dust, they are all of the seed of corruption, and they shall put on incorruption, and the branch which was taken from her shall put on immortality in my people Israel. And if they will seek me, I will cause them to fulfil and remember my covenant, which I have made with the whole house of Israel. For I tell thee, preaching shall be as swines' flesh to all my chosen; for it is the wisdom of man, and the world are all asleep, lying in darkness, and I give a command to the shepherds of the house of Israel, to wake them out of their sleep, and they shall awake these that are prepared for the mark, but them of the world they shall

not awake. But I tell thee, Satan will bring many instruments, which will say, They will wear my mark, and keep my law; but I tell thee, they shall be like the Jew and the Gentile, their bodies shall go to corruption.

Awake! O house of Israel, and put on thy strength, O Jerusalem! for Zion has brought forth a daughter, and she is married to the branch, and the branch unto her, and they live, and they have become the wife of the living God of the house of Israel, and they live and grow amongst the trees, and are in the chosen garden of the house of the Lord. Sing, O barren! thou who was barren, and art not, and art become the fruitful trees of the House of Zion! O Jacob! thou hast been trodden under foot, as mire is under the animals' foot; but I have now remembered thee, for thou art the seed of him whom I said should live; for thou art the seed of Seth, he who was given in exchange of him that was slain: and of the seed of Noah, and of the seed of Enoch and Elijah: and of the seed of them I have preserved this seed as a renowned seed unto myself, who is to be married unto me, and to become my wife, and I their husband, for righteousness shall be the girdle of their loins, and they shall be shod with redemption. I will bless these in all nations where they are.

And I will see what every man will gain by trade, and by trade will I overcome the world; and by trade and by traffic will I take their silver and their gold, their riches and their honour, and I will give it unto my chosen.

And faint thou not, Joannes, under this, for thou criest out, Ah! Lord, this is a great way off. I say, thou art like the world, for I tell thee, the house of Israel shall have but time to dress themselves before I perform it: for I tell thee, my word shall scarce be gone over the city before I be revealed; for I tell thee, Israel, there shall be hardly time for them to shake off the dust of their shoes, as a witness against the world.

For that thing which I gave unto my servant George Turner, will I now perform with speed; for I told them they should take their carriages and horses, and I

would carry my chosen by their carriages and horses ; so do I now say unto thee, my servant Joannes—they shall take their carriages and horses by trade and traffic, and go to my holy mountain, and see me and live. For as I live, saith the Lord, I will not diminish the scriptures, but I will perform them. I said unto my servant, Moses, that they should not add horses unto the house of Israel, that I would glorify their horses in the end, and get them honour in all nations : but now I tell thee they shall have the choice of all horses, that both Jew and Gentile shall say, where they have a choice horse, This shall be for the house of Israel, I will preserve it for them. Taken from the mouth of John Wroe by William Tillotson.

Dean Cottage, 15th of 7th Month, 1828. From one to two o'clock in the morning.

THIS sign do I give to the whole house of Israel, if they will hearken : Go thou and see the stags of the field ; and if thou go and shoot at one, and miss thy mark, the rest shall all leave and abscond from it, till it pine away, and die. And as it is with them so shall it be with the house of Israel : If one man break my second covenant the rest shall abscond from him, and never company with him any more, neither shall they let him know of my ways.

I will give thee another signal ; If one walk not in the commands, or obey not the law, they shall abscond from him, they shall not company with him until I hear his voice, then they shall receive him into my flock. Again, this command is to the whole house of Israel : for I this day command thee to stand boldly before thy wife, and declare all things that I have shewn thee concerning her, and hide nothing from her ; for the time shall come that thou shalt bring her before the whole house of Israel, and thou shalt take a bason of water, and wash thy hands, as a testimony that thou art free of the blood of her. And as thou does it unto her so shalt thou do it before the whole house of Israel every

time that thou leavest this land England, that it may be a testimony that thou mayest be free of them. Taken from the mouth of John Wroe, by William Tilletson.

Dean Cottage, 22nd of 7th Month, 1828.

THERE are many that come unto that place (Ashton,) not for my word, but for meat and drink, neither do they inquire after my word, but that they may go off a pleasuring. My word shall sort these out. For many are called forth to offices that it may drive them out which belong not unto my flock. Johanan, where are the seventy elders, and the twenty four elders, and the twelve that bear the stones? thou says, They are all gone, thou sees none. I tell thee there is not one gone: I tell thee they are all there, married, sealed, and grafted unto me, and bear fruit like unto me: Will they not appear in the sealed writings? But why dost thou murmur concerning them, seeing they have disobeyed? some have doubted: some have trodden my word under foot, so I will try them, and prove their works: I will lie them out to the open air, that the weatler may weather them, that the dross perish from them, that they may be ready for the tunnel. He which belongs unto mine house, and will not let the dross perish, it shall break out in sores throughout his whole body. And when his brother comes to see him he shall ask him what he is doing with them wounds? And he shall say, An enemy hath done it. Then Johanan prophesy and say, Thus saith the Lord, These men have hidden their wickedness, and will not declare the truth; so it has broken out in sores all over their bodies, and their deeds are made known. I will bring nothing upon my p ople, or the world, but I will bring it upon thee the first, and thou shalt bear it both for the world and my people, Famine and pestilence shall touch thee, hunger and thirst shall compass thee: and all manner of lies shall be told on thee for my sake, though thou art ragged and tattered, and for the sake of my people Israel thou shalt bear the smart; for the evil shall bruise thy body.

He that loves his children will obey my commands. As gold is a small thing amongst the dross, so is my people amongst their wickedness, and he that sees himself little is of my flock. Samuel Swire, Junior, witness.

Dean Cottage, 23rd of 7th Month, 1828.

IN the hands of the house of Israel, there shall be no sword or warlike instrument, but by the stone of Israel will I destroy them: I will strike the bow out of their left hand, and the sword out of their right hand; and I will then pursue them by a shout, till the hosts of heaven ring, and their own sword shall return out of their own sheath, and cut off the heads of their own people: and the remnant I will take for servants out of all nations, and my people shall possess them. And I will take every tenth of every male and every female, and they shall say, This is for the house of Israel, for it is a born eunuch. Two of every sort will I take, and after that will I have of every seventh, male and female, these are born in flesh and blood, they shall nourish my children and feed their little ones, for their desire shall be to serve them. For my people shall be to them as gods, and they as sons to them.

The house of Israel shall ride in carriages, and be as they rode not; they shall buy and sell, and be as they neither bought nor sold; they shall plant and build, and be as they neither planted nor builded. Taken from the mouth of John Wree by William Tillotson.

Dean Cottage, 26th of 7th Month, 1828.

LAST night, or this morning, to three o'clock I had many things shewn unto me: I had a round ring transfigured before me, and a large number of men, and their offsprings, ploughs, but no horses, engines before their ploughs ran on wheels, and I saw them plough up stones, and the earth, and people gathering

out the stones, and I saw them building houses, and towns, and every house had a large plot of land round it, like unto a gentleman's seat, and the farther these men went the wider it got, and I never saw them return till they reached to the sea.

And they measured out a regular portion of land, built a house upon it, and barns, and out-buildings, and then left it, and went unto another piece of ground, behind these people they left these plots of land well watered, well planted with all kinds of choice vine, and they pursued forward, and wide roads they left behind them.

I saw among this multitude people making hammers, axes, saws, blockers, files, ploughs, carts, and carriages, this I saw round this ring.

And the further they went the wider they got; at the last I heard one of them say, Now we are at our width, we must now return, and we shall get smaller and smaller. But they still pursued forward, they turned not back, but their lands got narrower, and their desire were to pursue till they came to the lake, and when they had come at the lake there was no more land for them: they then said, We will see who inhabits our lands, for we have cultivated them and they are our rights. Then they began to gather themselves together, and I saw a great tumult, but it were for a short time. I came to to myself, and I thought this was a great sight.

Three o'clock, the words of the Lord came unto me, saying: Yohanan, I will shew thee the meaning of the great sight thou hast seen: let the number four and them that is with thee, draw out the vision of Ezekiel, the building, and the city, and then thou shalt lay them before me, and I will shew thee the meaning, for I deal with men after the manner of men. And the things which are too hard for them, I will order it to be sealed up, till they can bear it; but Ezekiel's vision is not sealed up, the length, and the breadth, and the height, and the width, it is open before them.

They killed oxen and they sacrificed thereon, but there is no death now, instead of the oxen the heart,

instead of the prayer of the priests the heart of man made pure before God, the word priest signifying what man shall be.

But will any thing but priests dwell in Jerusalem? Nay, I tell thee and all Israel, when Jerusalem is finished it is for the redeemed to walk in, those that has dwelt in blood, but is now in immortality, it is their seat, their possession to dwell in, and they shall be the fathers of all nations.

When it is finished there will be a hundred and forty-four thousand dwellings, there will be a hundred and forty-four thousand barns, and stables, there will be a hundred and forty-four thousand privies, these privies are for the redeemed.

There shall be twelve streets, there shall be twelve palaces, a street through every palace, through the middle; every palace shall be four-square. There shall be one palace distinct from all others, and this shall be for the prince, and it shall be in the midst of the square, and the four heads shall be at the four corners of this place, their fronts shall face this palace, their gardens and their lands shall be in their square plots of ground. And thou shalt draw them out.

For twenty days shall one of the four be with thee day by day and every day, and they shall take it in their turn, and when the thing is too great for them the writer shall leave them, that of the four which is with thee he shall order him away; and the ten days all the four shall be with thee, and twenty days after shall the number four sit, and they shall judge what shall be sealed up in the sealed writings, and what shall not be sealed up in the sealed writings.

The latter twenty and the ten there shall be no victuals cooked within the walls where thou dwells, but the number four shall take the other room, and they shall dine there, No female shall come unto thee during these days—these who are the sewers of the needle-work. But when thou fastens the names of the needle-work in the books there shall no man see thee, the number four may be in the room; I will guide thy hand, and there I will fasten them, as a nail unto a sure place.

For I tell thee there shall be seen in Jerusalem twenty thousand carriages, and thousands of angels, and a hundred and forty-four thousand carriages belonging unto the twelve palaces. For every tribe shall have a palace, and there they shall dwell. I shewed thee the likeness of the buildings, which I told thee should be built at Ashton. The first palace is the twelve kings, the second palace the twelve elders, the third palace the twelve elders, nine palaces with eight of the seventy elders, so that the whole shall make up twelve palaces. And I will bring all these in their regular portions, and I will form these that belongs unto that king, divide them all into a four-square, his seat I will set in the middle, and I will set him an elder at every corner, and one in the middle of every side, which the whole makes eight, and this shall be done in every tribe to form a palace.

There shall be no trades, nor no manufacturers, makers of no instruments, within fifty miles of the city walls. After fourteen years of the building of this city there shall be no more building, no more planting, no more dwellings in it, no more in number and no less in number. It shall send a regular number of children of fourteen years of age every year to their possessions, there they shall find their servants on their seats, waiting for their masters, for all servants shall be sent to their possessions ten days before their masters.

For their servants are gathered out of these which are not redeemed, but dwells in blood; their eunuchs may be in their houses, but the servants to cultivate and take care of their lands—they will come out of the towns. A town every five miles.

Within thirty days of the forty days being up one of them shall be with thee; and twenty days out of them thirty shalt thou eat fish, such as have fins and scales. And all these things that I have shewed thee will I yet perform in its day, for yet greater things than these have I yet to shew thee. For these that dwell in the palaces are the fathers, and not one of them without an office. Taken from the mouth of John Wroe by William Tillotson.

Dean Cottage, 28th of 7th Month, 1828.

FROM last night to this morning, 5 o'clock this morning these words I was ordered to write. I saw a large city transfigured before me, and I entered in on the north side, and I went through to the south side, and I saw three cities, the first city was four-square, the first square was one of the twelve tribes, the second square inside that, round as a large park, and I saw a large building in the middle of it, and I saw the elders at the corners of it.

I turned back northwards, then I saw one five or six times as large as the other, there I saw one building in the middle, I saw four roads to it, and I saw four houses: but this place exceeded all the rest.

And I came back to the north gate, and I saw that city like unto the south, and I counted the number of houses, and I counted one side three thousand, and I counted an end three thousand, besides them of the middle.

And I came out at the north gate and turned in at another gate at the north gate, there I saw a four-square city, and this had like unto a park in the middle of it, and streets round it.

For I saw a lodge which entered in, which was four-square, which I saw like unto a park, and I saw buildings inside the square plot, and streets go round the square plot, but the buildings in the square plot fronted the house in the middle.

And I counted there the houses of the sides and the end, but I was not able, I began to be fluttered in the count, but I thought there was three thousand in the side and the end.

Then I was ordered to turn out at this gate and enter in at another north gate; here I saw a person, and I talked to him, and I asked him if he was not the person that had been with me before.

He says, I am come to shew thee that the building may be finished, and sealed up; though thou hast seen it before, yet understanding has been hid from

thee, but all other palaces are like this palace which thou hast seen, there is no difference.

Every seat must be in the middle; and the Spirit of God must be put within man. Twelve houses is there of the house of Israel, the other is the house called, The House of God. After these are sealed up they will be kept close till that day of the buildings beginning.

Within seven years will Jerusalem be built as thou hast seen it: within fourteen years it shall then remain as it shall be, there will be no alteration; neither can this city be destroyed, for it is the city of the Lord.

And there must be back streets behind every two fronts, and these streets must be that they cannot go into the holy place, for they are profane streets.

And the number four must sit in judgment, and must try fourteen yards for every house, and divide every tribe into four-square, taking out the elders and their kings, for theirs is within the plot of ground.

And the number of miles shall be put within the sealed writings, of the measurement of the place of the buildings, according to the measurement of man, the number of miles, but this is the measurement that shall stand, but that shall be laid before the Lord, and he will answer.

The front of Benjamin's House at Shepley near unto Ashton, that shall be the way and the guide for every house, for the whole house of Israel; but for the elders of the seventy shall be half as large again, and the houses of the twenty-four as large again, and the houses of the four living creatures four times as large, and the house of the prince five times as large—in the fronts.

Every stair-case shall be lightened in at the top; and every window for the whole house of Israel round the squares of the palaces—every window shall be exact height and breadth to that (at Shepley,) it shall be a guide and a way-mark for the whole house of Israel, neither shall another build one like it till that day be accomplished, this shall be put in the book of records, that no one in the house of Israel shall attempt to build one like it.

Every front shall be an exact pattern, one house shall not stand further out than another house. They shall all be of stone, but the houses inside of the plot of ground shall be of different stone, it shall not be all of one kind.

The city eastward—every house shall be parted in it by the appearance of a pillar going upwards; westward—that shall be parted by a hollow in the wall, westward, as though it was planed out with a plane.

There shall be rooms backwards, according to the number of persons, but the servants, the men-servants, they shall be backward. And there shall be archways under the streets of the profane places.

There shall be seen no dung, neither of man nor beast, on the streets, they shall be carried out under the city walls, flesh and blood shall not be seen walking within the holy places, for as the people are sanctified so are they.

There shall be lodges at the four quarters, one lodge north, another south. another west, another east; and there shall be lodges within these lodges, and the lodges within these lodges is unto the kings, unto the place of the prince there shall be four lodges within all the lodges.

His building shall be three stories high, and the four buildings three stories high, of the living creatures, and all the elders and their kings three stories high, but the others two stories high from the ground.

Kitchens under the ground, but not in the fronts, there shall be nothing under the soles of your feet in the fronts.

There shall be seven years in building this city, seven years shall they inhabit it before the Lord has made a final finish of it, then a thousand years has the Lord sanctified this city after that.

But thou wilt know the mystery before that day, and thy brethren at that day. And for thee, go and shew thy people these things which thou hast heard and seen, and tell them, At that day nothing will be kept from them, they will be perfect God and man.

But to he which cannot eat the words, at the end of the sabbath, and wants to find out the matter now which is laid up till that day, he will not be able to enter.

But Yohanan, be thou not like some of the twenty-four, there is of them that never will enter into the city, put their names in the sealed writings, for at that day it will stand as a witness against them.

Every three years will the Lord sort his flock; the next sealing there will be a refining, which will be the next year, in the month of May, it shall be the month of final fate for man, and every three years after shall be a refining.

And happy will he be who is found on his seat, for I tell thee, if he belong to the house of Israel, let him be in what nation he will, his heart will be there, his mind and his soul.

And till that day (the sanctuary) is chosen for that place, the desire of all nations shall be unto that place: and the nations will say, "We have them now gathered together, we will now take them prisoners."

And tell the house of Israel, As Jacob gathered Laban's flock, so will Israel have gathered the silver and gold out of the land: and this is but a small thing in Israel to what shall yet be done.

The mysteries of God shall be made known in the forty days, and every fortieth shall be sealed up by seven seals, for this fortieth shall only be the index of the writings.

So that when Israel is gathered, the elders shall only have to go into the books for their buildings, and their lands; the writings shall be their masters, the writings shall be your magistrates, your lawyers, your priests, for at that day they will be upon every man's heart.

The sanctuary thou shalt have it shewn within the ten days: now let it be drawn out this day, and tomorrow these things which thou hast had shewn the last night; for I tell thee the number four shall have wisdom and understanding to know the matter; for thou shall draw the first form, and the second form shall be sealed.

Every morning shall they write, morning by morning, ten days by ten days, till the whole be up, and no man shall come near thee to speak to thee; then thou shalt leave them for twenty days, and then return again, then the whole shall be read, and it shall thrust out their understanding, and be sealed up.

At Jerusalem shall these writings be broken open, and at that day the host of heaven shall be seen in the midst of the camp of Israel.

But many nations shall be gathered together for these sealed writings, and shall ask if Israel have not sealed writings amongst them, and they shall demand them, and the house of Israel shall answer them with these words, There is sealed writings at such a place, belonging to the woman which the Lord visited,

Then they shall send out by the strength of their nations, and take them by force; and in them are the things contained which shall testify against them, and shall make them rage.

But a part of them writings is already broken open, and read; but these sealed writings shall be given into the hands of the number four and their offsprings.

And there shall be a thing made to contain these writings, and every man shall have a key; there shall be twelve keys the first, and after that there shall be four keys, and the number four and their offsprings shall hold these; and it shall be that if one of these keys be lost the whole shall be fast.

For the building of the house of Israel—the whole is contained of twelve members, there is but twelve names; and every man whom thou appoints to these tribes—they shall remain in that tribe, they shall not depart nor be separated.

The number four is already made known unto thee, the number twelve shall be made known unto thee, and the seventy, and then thou shalt cease.

And cease thou from the cares of the whole house of Israel. And when thou art out of their sight thou shalt be under a lock; for the time will come that thou wilt be taken from them, then they will crave to open the sealed writings, but I tell thee and the whole

house of Israel, that no man can open them, neither in heaven nor on earth, but him who made man.

The twelve books shall be put into one book, and they shall be sealed by seven girdles round the book, and seven seals ; it shall be sewed on by silk twist upon the girdles these words, **THESE ARE THE BOOKS THAT CONTAIN THE WORK OF THE SEVEN SEALS.** Taken from the mouth of John Wroe by Samuel Lees, in the presence of Edward Lees.

Dean Cottage, 29th of 7th Month, 1828.

FROM ten o'clock last night to three this morning, ordered to be written at six. I had a city transfigured before me, and the fronts of the main streets formed the city-walls, and the buildings of the servants fronted their lands, the land which belonged unto the city.

The back parts of the palaces, which fronted to the main streets, had cellars under ground, these cellars they cooked in ; but across the main street the men-servants lived ; and behind that street behind their houses, were the stabling.

Every man knew his master's stabling by his number ; there was his number, and his tribe ; he had no more breadth in front than the breadth of his house, for his stabling and coach-houses.

And that street was the main street for two tribes, for dung, being set back to back. I looked and under the street an arch-way, and trap-doors, to let down the dung ; I saw a cart-road under every profane street for dung, and it came out under the city-walls.

Here I saw large doors, these doors were continually fast, but when they were carting dung out ; the profane streets for carriages was not fast, but was always open, for it was a street for the carriages.

Here I saw that every front of houses had two profane streets, one for carriages, and half of the other to each for stables and dung ; but every dung-street belonged to two tribes, they were set back to back, and they joined at them, one had one side, and another had another side.

Here I saw that they could go across the streets underground, out of their own cellar kitchens: their washing was done across the street, in the cellars belonging to the servants, and the largest part of their cooking, I saw much cooking there.

I was brought back again down these profane streets, through the city-walls, here I faced the land belonging to the city, here the servants dwelled, outside the city, by the buildings of the palaces being the city walls, for every out-building was a wall.

Here I entered in at the north middle gate, I beheld that palace; here I counted an exact number (of) houses, three thousand on every side.

I saw the bank in the corner entering into the palace, distinct from all other buildings; and I saw all the banks at the entrance in of the gates, which caused it to be a crowded place: the branch-bank on one side, and the bank for that tribe on the other side.

Here I beheld a large square plot of ground. I beheld a distinct number of houses in that plot, according as had been shewn to me before.

I walked up a gravel walk, till I came to a house,—in the middle of the building; this king's house was said to me to be three times as large as the elders' house of the twenty-four, and every king's house was like unto this.

Now there are four tribes which I will fasten together, four main streets; the king of (the head tribe of the north), and the king of (the head tribe of the east), they shall marry together; the king of (the head tribe of the west), and the king of (the head tribe of the south), they shall marry together; the seed of the four living creatures and the seed of these will I fasten together; but all other tribes shall not go out of their tribes.

And every one of the seed of those of the kings and the living beasts—if he be a male of the living creatures, his land shall be four times as much as the rest; but if it be a female of the living creatures, and marry a king,—three times as much; and if it be one of the seed of the twenty-four elders—they shall

have as much more as one of the regular tribes; and if it be one of the seed of the seventy—half as much; but if a female take one not of the elders she has only her regular portion with her husband, either elder of the twenty-four or the seventy, either male or female.

No priest shall marry any one either at a branch-sanctuary or at the sanctuary—out of their own tribes; an elder may marry the daughter of an elder, but not out of their tribes, but every father and every mother shall appoint them.

In the ten days thou shalt have it shewn—the sanctuary and the building thereof, and the measurement thereof for it shall exceed all that has ever been before it, and the aliens shall acknowledge by the words of their forefathers in their histories.

The inward court shall be borne by seventy-two pillars, and every tribe by twenty-four pillars, and twelve pillars within the twenty-four pillars.

And the whole of the building shall seem as if it was all open at once, by the breadth of the distance.

There shall be twenty-four engines placed on the groundwork before the building be built, and twelve engines. And the walls shall be cased as they are built, with wood. These engines shall be engines of coal and boilers by the power of steam, but the engines within the holy place shall not be of the same.

The building thou shalt have shewn, the height, the length, and the breadth.

Within seven years shall it be built; within fourteen years shall it be finished; seven years shall Israel worship in camps; seven years in their own houses; in the fifteenth year shall they enter into the sanctuary.

And the first day of their year shall be the first day of May.

A thousand years from the date of that day shall they possess their lands; then the last Eve her womb shall be shut up, her increase shall cease, then she shall behold her children, and my glory; and at that day the whole is given to them, so that the heaven of heavens cannot contain them.

So that a man must see first the years of his creation, which are a thousand ; so let not Israel marvel at this, for I tell thee it is out of the power of man to destroy it.

And for thee, Yohanan, and for the four living creatures of the four palaces, I have given to your seed—there they shall sit as kings, if ye be found at that day, no other office shall he have.

And for the seventy and the twenty-four, I will also fasten them, their seed shall neither be divided nor separated. Neither shall they have any part or lot in their fathers' inheritance; but I tell thee the fathers will leave their seat for them at times.

Wherever their lot of land lights to be, it shall be the same as their fathers' was, it shall be the same measure, length and breadth: the number four shall sit in judgment what breadth of land is sufficient for male and female, and twenty-one servants; let them remember that the land shall produce seven times the quantity. Within seven days shall they give this unto thee, and thou shall lay it before me, that I may answer thee.

For I will yet fasten them in a sure place, so that if they want to run they shall not be able; if they want to abscond from my work, the sea shall be before them and the flaming sword behind them, and a flaming fire on each side.

For they shall say one to another, If we abscond where can we go? This certainly will come upon them at times, to keep them in the way that they shall walk.

For I will gather all nations against them, but the number four I will remove fear from them, and strength shall be given to them at that day; but this shall be before their eyes when they are seeing their people doubt and tremble.

If we leave the Lord's flock where can we go? The world will say, We have robbed them, for we have got all their silver and all their gold; and by these words

will I fasten them, and at all other times my spirit shall be upon them, and the people shall see it, and they shall prophesy, to strengthen their people.

And the seas shall go back, and they shall walk on dry ground to Jerusalem, and this shall be a sign unto them. For where is the people that will strive to stop my people?

The parts that shall be sealed up shall be written out, and entered into the books: and the other parts shall be entered into the books to be circulated, and these writings they shall burn.

Let them lay up in reserve seventy-two stones, twenty-four stones, twelve stones, four stones; and let these be doubled; let them be purchased with speed, or else ye will not be able to get them.

And for the land-owners round Ashton, I will confound them, so that there shall be no more money given for land, in sum, than what is given; neither shall it be talked on that there shall be more houses built.

For this shall come to pass in Israel, that they shall come to offer you land lower than ever has been given; and Jews shall come out of foreign lands and offer stones to my people Israel, they shall be seen in the sanctuary, with them.

There shall be twelve white stones, and four, and then doubled; the other shall be according to their tribe; twelve different kinds, and twelve different colours. Taken from the mouth of John Wroe by William Lees; witness, Samuel Swire.

*Dean Cottage, 30th of 7th Month, 1828, half-past four
o'clock in the morning.*

FROM last night to this morning the words of the Lord came unto me.

All that is anointed shall come within the inward court, they shall not be shut out. For seven things must come upon the house of Israel, they are in the sealed writings. And no one shall be anointed but what are anointed within my house, for it is the anointing of the oil of the baptism; and no children can receive this oil but what is married, sealed, grafted, circumcised, and has undergone the seven.

But there must be four pillars seen in mine house, which the whole house shall stand on; then by twelve, then by twenty-four, and then by seventy-two; these shall all be seen within the building, and the whole house shall be borne on these pillars.

And the twelve nations shall come and worship between these four pillars, and they shall bring their honour and glory between these four pillars, and their crowns shall be thrown between these four pillars.

Now the building of that house, which is my sanctuary that I will be worshipped in, the inward court shall be borne upon four pillars. It shall ascend upward till it get to the breadth of the building at the four-square.

Twelve foundations shall there be, one above another, round this court; it shall be borne by twelve times four upwards, and behind them by twelve times twelve upwards, and behind them again by twelve times twenty-four upwards, and behind them again by twelve times seventy-two archways upwards.

Then there shall be twelve porches, as shall come forwards like unto gates, these porches shall go upwards; there shall be windows on each side of these, from the bottom to the top, long small windows; the breadth of the windows and the height of the windows,

the breadth of the arches and the height of the arches shall be given in the ten days.

The inward court shall be round upwards ; and it shall be lighted in at the top, by twelve lights, and every light round. For the top shall be drawn in twelve distinct places, and twelve distinct times.

The timber at the top shall be cut into twelve lengths, it shall go by a round frame in the middle, and the beams from the middle, shall go into the walls ; there shall be one space lead, and archway—the rise shall be glass ; there shall be twelve space of lead, and a rise of glass every time, till it come to a flat piece at the top, and that shall be leaded.

And the inward court, at the bottom, shall be known by the breadth of the four arches ; for the number four shall find out the distance of the building by the width of the arches.

For when the resurrection shall take place, of the builders, of all former builders I will have a remnant, and they shall acknowledge before my chosen that the last of the wine has proved the best, and it shall be shewed to the redeemed.

Solomon's house, which exceeded all others before it, the house (in) which they condemned me, there it shall be shewn that I have thrown down that building, and in three days I have raised another, which has exceeded the former in both temporal and spiritual.

For this building shall exceed the other in size, and it shall be recorded in the book of records, in miles and yards, and not in furlongs.

It shall be built at the same time the city is built ; and Israel shall see it, for they shall encamp round it like a little cloud ; as they have had patience to wait during the spiritual building being put within them, so shall they see the temporal built.

This building shall be built by engines, the stones shall be cut by engines, they shall be borne up by engines.

And there shall be roofs at the side of the porches ; and out of every porch into every foundation shall go down by five steps ; for this place shall contain a hundred and forty-four thousand at once ; there shall be a hundred and forty-four thousand sittings round the inward court, twelve thousand in every foundation.

And their offsprings shall come and worship in this manner. For every day shall be a sabbath, and there shall be priest's office done in this place every day, one under every arch-way, and twelve under the other arch-ways, and seventy-two under the other.

And I will then take all the elders and the kings out of every plot of ground, out of the midst of every place, and I will bring them in the front of that plot of square ground which is within all the palaces, and I will appoint them in their regular places, and there I will form a palace of their houses.

And the four heads and the prince shall be in that square plot of ground, in the midst of the kings ; these kings shall have neither part nor lot within this plot, neither shall any man walk therein, without leave of the living creatures. The rights of these kings are within their own plot, and every tribe shall know its own plot.

But this palace which is within the palaces shall put out the light of all other palaces. And by the kings and the elders have I formed this palace, to form a four-square.

There shall be no building within the middle plot of ground, but the four houses and the one house ; there shall be no coach-house, nor stables, nor barns ; they shall have their plots for their coach-house, their stables and their barns, in the corner of the profane streets, there they shall have their portion.

These houses in the plot of ground within the plots—every house shall be built of different stone, they shall all differ in their colours.

There shall be clean beasts within these plots of ground : there shall be clean feather-fowl, such as I will name unto thee in the ten days. And the smell that shall rise out of these places—flesh and blood cannot bear it, it shall perfume every house.

And the size of every house shall be found out by another, fourteen yards for the front of every house, and by the measurement of this house shall the size of the place be ; for there shall be three thousand on every side, but the elders and the kings that number shall be taken out of them ; and by the size of these fourteen yards shall every house be found out.

There shall be a road from these profane places under ground to the plot within the plots, at the nearest place, and this road shall even go to their cellar-kitchens, for no one of flesh and blood shall be seen walking in these places, neither shall the driver of their carriages enter these places, neither shall a dog or a unclean beast enter therein, neither shall the seed of the first Adam be seen therein ; for when they enter the east gate, which leadeth to the place within the palaces, their servants shall depart, and go on the profane streets to their places.

And all the twelve kings shall go in at this entrance, and all the elders of the house of Israel, and twelve bands of music ; and they shall play till they arrive at that place, and the echo of every band shall be heard in every palace, for the angels of heaven shall minister to the redeemed within these palaces, and shall be seen.

And all the fruit trees shall grow within these palaces, that are for my chosen ; neither shall the sun in the firmament set upon this place ; and the sun which dwelt in me, Jesus, it shall dwell in the redeemed, it shall never set in them.

And twelve rivers shall come unto this place, of the borders of the land belonging to the city ; and twenty-four rivers shall come into these twelve rivers, from the lake, which shall divide their lands ; and seventy-

two into twenty-four, which shall divide their lands ; and by these rivers will I water the whole earth, by a mist, which shall ascend upwards, but it shall fall downwards before it become a cloud ; there shall be no clouds seen during this time.

There shall not be an insect in the earth, nor any thing that crawls on the ground ; there shall nothing live that roots in the ground ; there shall be no insects in the fresh water, there shall nothing live in the water that destroys one another, for all things that has torn the flesh of one another are unclean unto me.

Now if the number four can bear to see one of the lowest of the heathens to come and dwell in their stead, they are my chosen ; if I take an office from a man, I cause the dross to perish, and I bring him back into his office, for he is refined. But will I take an office from a man who has left his father and mother, his house and his land, his silver and his gold ? whoever does this is my son.

But now I will shew thee the elders of the twelve, I will now shew thee their ways, I brought them into offices, I delivered the money of my treasury into their hands, I put them in power and authority over it, to do justice, love mercy, retire from the world ; but they have not done this, they have executed the money for the honour of the world, they have shrunk before the world, and they have trembled, my money have they given for their honour, and not for mine.

Now I charge the number four by these words— If they see one execute my work, or my money out of my treasury, they shall take this power from him ; this thing shall be brought to light before their eyes.

I command every man that is brought forth unto an office to trade and traffic, every man to trade for himself ; let no man say within himself, I will be under the treasury ; but let the whole house of Israel every man trade for himself.

For I will command the number four to take a pair of scales, and weigh every man every year ; for

I will know what every man has gained, by trade, every year.

For I now swear unto thee, the bearer of my word, and to the whole house of Israel, that there shall be nothing hid from the four living creatures, and nothing but what they shall uncover ; for by that spirit that I will put within them I will make them uncover the skirt of every man's wickedness ; for as David cut off the skirt of Saul, so shall they cut off the skirt of their wickedness, in a day when they think not.

I will refine them the first, and they shall refine my people. And they shall all sit on my right hand, and on my left, in my kindgom ; this work will I speedily bring to pass.

For I will cause them to forget their fathers' house, and their fathers' inheritance. For four tribes will I graft together, and I will enter in at the east gates ; and the sanctuary that I will be worshipped in shall be at the end of the east gates. Taken from the mouth of John Wroe by Robert Blackwell ; witness, Henry Lees.

Dean Cottage, 31st of 7th Month, 1828. Half past four o'clock.

LAST evening to this morning, I had the whole city shewn, and the sanctuary from the city: the city was four-square, and the sanctuary was four-square, distinct of the city, the breadth of the building of the sanctuary was the height of the building.

And I went to and fro in it ; and it went in at the door of the gate, and up the stairs of the porch of the gate ; and I counted the steps, but the number I lost but to my thinking there was three thousand steps ; and every stair-case winded upon, in the porch of the gates ; this place where the steps winded up seemed to be open at the top.

Every time I clapped my foot down there was an echo, and if I wispered to myself there, to my thinking, there was an echo I was heard all over the place.

I measured the walls with my reed, and between every arch-way it was twelve thousand times the length of my reed; and it was said to me I should measure it again, and it should stand.

I went to the pillars of the twelve, and I measured them with my reed, and they was twice twelve thousand; I went to the pillars of the twenty-four, and they were three times twelve thousand the length of my reed; I went to the pillars of the seventy-two, and measured them, and they were four times the length of my reed.

After that I saw the porches, twelve, and the four, of the building, four-square; there was windows on each side; and I put my reed to them, and measured them, the height of them windows was two thousand times the length of my reed, and half a thousand the breadth, and this was in every foundation, this was in every porch-way.

Twelve windows on one side, and twelve windows on the other side, and a window facing the holy place, between the two porches, this window reached between the bottom of the foundation to the top of the foundation.

I counted all the windows I saw in the porches, there was twelve times twenty-four windows; and I saw twelve times twelve long windows, the height of the foundation, this I saw in every foundation.

I entered into the holy place, I beheld the top of the building, there I beheld twelve windows, one above another, which appeared to be in the arch-way, covering the building, in the holy place.

Then the words of the Lord came to me saying, Yohanan, let the house of Israel now take all the words I now have given thee, and let them bind them with seven tapes, and let them bear them on their shoulders to the sanctuary, and let them there abide.

For thou yet shall fulfil thy days, six weeks shall thou fulfil, and the mysteries of the whole house of Israel shall be unfolded to thee in the six weeks. When the number of days are up they shall sit twen'y days, these days shall each day stand for one year.

For within twenty years will I plead with all flesh, and within forty years of the time of the branch of the vine will I make an end; but forty years must my word be handed forth unto all nations, one year will I take out of the forty.

And within forty and two years shall my people live in safety, for they shall have put on immortality three years before I make an end, and the world shall see them. This will I do for the whole house of Israel.

I tell thee there are twelve vines now living on the earth, and I will seal them by twelve seals, and the four living creatures shall put on these twelve seals, and there I will fasten them.

Now go thee and take thy measuring line in thine hand, and go amongst all the trees of the woods, and if thou find one branch the length of thy reed there my word shall graft them, but if thou find none the length of thy reed there my word shall not graft them.

But when they are grafted thou shalt not strike off the boughs, for that part that liveth shall carry that part that is dead, till the time that I be revealed, and they shall feel the stink of it, and at that time it shall be removed from them; and the smell of the evil shall keep them in the way they shall walk.

Now let the number four sit twenty days, and separate and divide, one part they shall seal up and another part they shall not seal up. I will bind seventy-two books together, and twenty-four books, and twelve books, and four books, and I will put them on the shoulders of the four, and they shall bear them, and carry them.

And the number four shall summon all the sealed, and all the elders of the sealed, and all the elderesses, and all females that are sealed, and that part which is not to be sealed up shall be read in their hearing.

And I will then cause thee to fasten the names in the books, and they shall be sealed up in their sight, and I will cause all the house of Israel to be witnesses against the number four.

And the living creature of the tribe of Judah, I will fasten his key to his left side, and his seal to his right

side, and I will cause him to hold the whole house of Israel at defiance.

And thou says, What is it that I am charged to tell the house of Israel? I tell thee, it is because of the evil of the house of Israel, and they say, Take it away, and then we can serve thee; I tell thee, I will not take it away till they have borne it.

If I have removed the evil will they have taken up the cross and followed me? Will my scriptures be fulfilled? Nay, I will open the eyes of the house of Israel, and they shall see the evil, and dwell in it, and not be partakers of it.

The house of Israel says, they tell my word, and they cannot bear it, and it is known in the world; Can my word be hid? are you afraid of your inheritance being marred? Many shall come in, and leave their names for a curse, and go out and tell my word, for my word cannot be hid.

But I tell thee the house of Israel will not tell it, they will keep my word as the apple of their eye, they will bind it round their loins, it is life.

But these which come and leave their names for a curse, these shall destroy your inheritance, it shall mar ye, it shall be grievous in your sight, it shall destroy your honor with your world, for your present inheritance shall perish, and your present life must perish, for he that seeks the life of this present world shall lose the life of the world to come.

Now let not the house of Israel murmur concerning my word being told, for the cursed shall declare it, for the wicked shall shew their own way, and the righteous shall shew their ways.

For is not the house of Israel as clay in mine hands, as the clay is in the potter's hands? For I will make them all honourable vessels; but to he that has not borne the vessel of dishonor shall not bear the vessel of honor.

Go thee to (the tribe of Joseph,) and declare all the words I have shewed thee, and let her write them; for the baptism shall be now accomplished, and the virginity of the virgins of the house of Israel shall be made known.

And I will bring thee again unto this people, and they shall guard thee by day, and I will guard thee by night, and they shall appoint a man to be with thee from the rising of the sun to the setting of the same, and they shall put locks upon thee, and bind thee.

For three hundred and sixty-five days must the writings contain, and the writings shall not be sealed up till the three hundred and sixty-five days be accomplished, three hundred and ninety days in the whole.

For within three hundred and ninety days of the days of thy siege shall the mysteries be unfolded; then shall thou be brought, and that part that is to be sealed shall be sealed, and be read in the ears of all the people.

Let the number four set down the days, and when thou hast been bound three hundred and ninety days then my word shall be sealed up; but there shall not one hear my word that has not undergone the seven, in the sealed writings.

Now thou shalt depart from them this day, and I will appoint thee the day when thou shalt enter the siege again; and the next time they shall keep thee under a lock, or their eye, till the forty days be up, each day for a year.

And when the three hundred and ninety days are up the writings shall be read, but they shall not be able to contain them, for they shall thrust out that which they would receive.

Now if the number four be not able to keep the writings unsealed they are not able to keep them sealed; but I will try them till the appointed time, but the things I will bring upon them shall cause the dross to perish.

For the writings shall contain three hundred and ninety sheets, each seal for a day; twelve writers will I have, each writer for a tribe; and within these sheets shall contain my mystery.

Yet will not the house of Israel hear, till they be laid open to the weather. For thee Yohanan, thou shall neither fear their silver nor their gold, nor their lands, nor their houses.

For I will give thee the commands and the house of Israel shall obey them; the first command shall Satan tread under foot, the second command shall bruise his head, and the first command shall cause the house of Israel to mourn.

But will they say I have commanded them to deliver up their silver and their gold and not given them double in exchange of it? Will they say I will reap where I have not sown?

Nay, I say even those which have fed my treasury at London, which is contrary to my command, I will even give double unto them, as long as they did it in my name; but he that gives not in my name, I will take from him that which he has, and give it to him that has much.

And for that house at London I will tell thee what I will do to it; their fishermen I will break their nets, and their pillars of their building I will take away.

And for thee, I will make thee go on a red horse, and there thou shalt declare in the midst of the city, and there will be many ready to catch thee there, there shall be many ready that shall receive my word, and it shall live in them, and they shall die not. And all instruments that is worshiped, I will take out of the way, they shall die.

I have now given the house of Israel the index of the writings, I will give it to them by little and little, till the whole be accomplished. Now these writings shall be kept till the whole of the days be up, three hundred and ninety days, then twenty days after they shall be sealed up, I will add and not diminish.

I say, happy are the writers of these writings, and happy are the bearers of them, this shall be known in Jerusalem, for the seas shall give back for these writings, all shall carry them on dry ground; in Jerusalem shall these seals be broken, and not in Ashton, which is near unto Mount Zion; for after the work is done then they shall see the fulfilment.

But will not the number four bring forth their horses according to my command? I bring it upon them the first. Much cattle have I for my kingdom, and many

feathered fowls, the whole number shall thou have for my people. Taken from the mouth of Yohanan by John Garland, witness John Stanley.

Ashton, 10th of 8th Month, 1828.

It is possible for a person to be a true prophet from his birth to his burial, and still lift up his eyes in hell, but the word cannot be defiled. Taken from the mouth of John Wroe by Henry Lees.

Lees Hill, near Ashton, 11th of 8th Month, 1828.

WHEN I was wandering to and fro in the fields, and lost to my thinking, the words of the Lord came unto me saying, Johanan, hear now the words that I give thee, and let them go to writing. For I will drive many of the house of Israel, as I have driven thee from thy rest. They shall join my covenant, and then depart, and wander as thou wanderest. Some shall be driven away by their wives, and some by their husbands: and when they return back to their wives and husbands, the enemy shall have sold them up, so that they shall be without home, and without habitation; and then they shall return to my people and serve me. I bring these things upon thee, that they may be a resemblance of my people. Taken from the mouth of John Wroe by Samuel Lees.

Lees Hill, near Ashton, 15th of 8th Month, 1828.

HE that is fearful and afraid of his honor being marred, and will only do it secretly, and not do it openly, my words will try him; for he that is afraid of me and my ways, let him depart out of my house.

Thou hast been afraid of marring thine inheritance, and the inheritance of thy wife, and the inheritance of thine offsprings, and the inheritance of thy relations. Now, thou son of man, though thou hast had thy name

changed ; though thy name be Yohanan ; though thou hast had thy name changed to the pure language, yet except thou perform my commandments which I give, neither thou nor thy seed shall be heir of this language, nor of this inheritance.

Why tempt ye me? I am tempted by you till I am ashamed: I grant you things which are to your hurt by your temptations ; but permissions shall but stand for a time, for I will bring the substance.

Does not Satan rise up and accuse my children and thee, saying, Ye obey not my commands, nor observe my law? Nay, I tell thee, Yohanan, I will mar that inheritance in which thou trustest ; for except the honor of your present world die, ye shall die ; and if it die, ye shall live. Now then except your honor die, which ye have of your fathers and your mothers, and your relations, and with those whom ye trade and traffic with, ye cannot be of my branches.

Now ye are trees of the apple tree, and your boughs are the honor of the world, the honor of your relations, wild by nature, become subject to vanity by the influence of the honor of the world, not willingly, but that he who is the bearer of the apple trees might change you, by cutting off your boughs, and putting a fresh graft in you, whose seed of the substance is therein, that your fruit die no more ; that it be no more corruption nor incorruption, but immortal to put on immortality. These are they who have the seed of the substance found in them, by the graft of my planting. He that hath ears to hear, let him understand, that the shepherd is near at hand who shall give you the land of immortality.

Within forty days shall the sealed writings be completed, these days shalt thou be locked up, and when thou art not locked up the eyes of my people shall be upon thee, lest the world say, Thou art mad, for thou wilt try to abscond them ; then will it not be rumoured throughout all the land? Will it not be in every nation by the influence of their papers, that he in whom Israel trusted is gone mad? Will not the world lay hands on him and confine him and there fasten him, that they

may stop the devourer of all religions? Hearken! O Israel, if thou be found asleep this shall come to pass, that the honor of thy father and mother, sister, and brother, thy earthly friends, and thy false weights and measures, and thy false gains, that they may be marred, and perish from thee. O thou seed of Lucifer, I will be thy end, and cause thee to perish, for my word shall sort thee out of my flock, for my sieve shall sift thee, for thy weed shall become very small; for thou who hast caused the bodies of my children to perish shalt also perish, and I will be thy end; for I will keep sending sieve after sieve, though my people say one contradicts another. I will send my servants to do one thing, and I then will send them to undo it, that their faith and charity may be tried, to see where their hope is; for the last command shall put out all others

The woman's seed has once been marred for man, but never shall be marred again; but now it shall shew its power, its crown, its inheritance, its life, to give to the people in exchange for their lives which they possessed.

He that hath ears to hear let him understand, what the Spirit saith to the church, which is among the seven churches, for I will pluck this church out from among them, and establish it for mine own, and I will throw their temples down, as I threw that temple down in Jerusalem; for their temples are full of idols, as the temple of Jerusalem was, by my permission. Where is he who will say that I ordered any thing of likenesses to be put within the temple of mine house in Jerusalem? had it not become a habitation of a den of thieves—devourers of my word? did they not lie, cheat, defraud, and work all manners of wickedness within them walls? Did not it become like the temple of the first Adam? but now I will burn it up, and wash it with clean water: I will burn it by my word, I will wash it by living water: I will give them every one a new name, and they shall keep it, I will not overshadow them, but give them the substance; for the life which I took from the seed of the woman, will I

give unto them for an eternal possession. And for the aliens—I will give them a day that they shall live without sin, sorrow, or crying. Taken from the mouth of John Wroe by William Tillotson.

Dean Cottage, 16th of 8th Month, 1828.

I now call out to the whole house of Israel, that they envy not one another in their businesses; for will those that are low in circumstances envy those that traffic? the call is to the whole house of Israel to trade and traffic. If a man has a penny will he not traffic?

I tell the house of Israel, Jacob is the resemblance of my kingdom, the sons of Ephraim and Manasseh, the inheritance of Israel, which are the seed of Jacob, whom I have blessed. Now, he that relies on these words—he whom he trades with shall be as Laban, and he as Jacob. Every man shall have his own, though it is yet mine.

I tell thee, if they be of the house of Israel, if they sell a thing they will turn their eyes from it, they will not look after it, neither will they have it in their possession: neither will they despise their wife because she is not joined with them, nor refuse giving their seed to them who are not joined in this covenant: whosoever does this thing—they rob their inheritance. For the woman shall be taken with her little ones, and the man left: and the man shall be taken, and his little ones, and the woman shall be left.

And for thee, thou shalt be driven from thy home, and from thy habitation that is given for thee to possess; and I will shew to the house of Israel that I am thy provider.*

And for her who has despised thee—yet will I return her to seek thee, for she has despised my ways by thee,

* In the 10th Month, 1830, he was driven from his home which was given for him to dwell in, at Sheply near Ashton, when his servants at the instigation of Samuel Walker, accused him to the elders of the society, on account of which many of the said elders as well as many more of the society at Ashton, turned against the work as well as against John Wroe.

which shall cause the house of Israel to weep, for they shall not know where thou art, yet shalt thou be on the earth. But for all this I will not leave the house of Israel, nor forsake them ; neither will I divide them or separate them, or throw down their church.

Every mystery in the scriptures shall be unfolded upon the heads of the house of Israel : and the world shall wonder and perish : and they shall say, Who are like unto this people. Blessed is he that putteth forth his hand to labour ; for as I am the father of the branch, so shall he be the father of all nations.

And when they are encamping in the open fields, every one shall abide in their places according as they are appointed ; and he that is the head shall appear as though he was the lowest, for he that is the head shall be the servant of all, and he that is the lowest shall acknowledge him that is the head as God. Taken from the mouth of John Wroe by Edward Lees.

*Park Bridge, 30th of 8th Month, 1828. Two o'Clock
this morning.*

THE words of the Lord came unto me saying, Cause these words that I now give thee to go to writing, that the whole house of Israel may see, that my word may be eaten in due season, and that the committees may read it in season, and bring it out, and hand it unto my people a second time when I have fulfilled it, that the world may see it.

But I will now shew thee what the committees are like ; I liken them unto a mistress which is set over the household ; they provide much dinner, as much as will serve them for a month, and they bring it out to their servants ; all kinds of baken meat, and baken bread ; and when the dinner is over they order it to be carried away into the cellars, or into the places they have prepared ; the day following they provide more meat ; day by day do they keep providing fresh meat.

At last there is a cry of the mistress, Bring out that which was carried the first. The servant says, "There

is much meat, I'll not eat the old meat." The mistress hearing this, cries, She insists on the meat being brought out.

The servants bring out the meat, and one says, "It is sour." Another says, "It is mould." Another says, "The animal food is full of living things." Another says, "I will shew my mistress that this pudding is sour."

At last she carries it to her mistress, and the mistress tastes of the pudding, and says, "Oh dear! it is sour." The master hearing tell of it, says, "Let it go the right way." So it is cast to the dogs: the swinish multitude hearing of it take it from the dogs.

So the master seeing this, crieth to the mistress, and says, "A little while back and it was not so with thee; thou took care and thou ate that which was good the first; but now thou has much fruit laid up by thee for many days; thou has many servants and much meat, and thou art provided with much clothing; neither does thou know how to wear it: for thou puts on thy best clothing to do thy worst work in that thou may be seen, and that the cattle of the earth may glorify thee.

When thou had little clothing thou then served me; when thou had little meat thou knew which to eat the first; thou ate it then before it was sour; when thou had no servant thou knew what to put on that thou might do thy work.

Now, Yohanan, I have given thee a true token; my committees are like this, when I have fulfilled my word they keep that fulfilment back till it become sour, full of all insects, not fit for the people to eat. Then the people cry out against them; they begin to sort my word then, and they bring out that which is sour and not good, neither has it been salted.

If a mistress know how to order her household I'll tell thee what she must do, she will know how to bring out her meat, and which will keep, and which will not keep, though she has much cooked and made ready for

the table, and much clothing provided, she will know what part to put on: Will she put on her silk gown to go and feed the cattle in? or clean out the cow-houses? Yea, I tell thee they do, till the cows has lashed them to and fro, and so is it with all my committees, but I will bring them back unto their former state, and I will uncover their nakedness, by pulling off these silk robes, and I will make them remember their former days and their former power; for my committees do the work I have ordered them not to do, they keep back the meat till it stinks, and is good for nothing but the dunghill, and they hand forth that which I have new given to the people, and they say, "We have plenty of new-baken meat, we will now eat this the first." I have much people in the house of Israel which has not heard my word, neither understood my ways,; their ears are full of wax, and their hearts of no understanding; and they have eyes but see not, because of the veil; and I have set these committees as fishermen with fish-hooks, to fish them out, and they put in the meat into their fishing hooks which I have not bidden them, and they bring the net to shore, and they cry out to the fish, "Look, and understand, and know, that the Lord is gathering his people out of all nations." And the fishes say, "Let us see your proofs and your ways, and if we see not, draw back the veil from our eyes; if we hear not, draw the wax that we may hear; if we understand not shew us the way that God has shewn you, that we may understand, and see, and hear, and know his ways." But behold, alas; what! the fisher-men are drunk! they are laid at their inns with my mark upon them in their filthy state, and they say, My mark is engraved upon them. They say it is in their flesh, so that man cannot remove it. They say, they are Hebrews. But I will make them of the synagogue of Satan; I will cut off their beards and I will burn their flesh which they say, My mark is upon.

When the cry is for the shepherds to go out to catch fish, behold, they are laid some with two wives, one on each side of them; and they say, "We shall have two

wives in the Kingdom.”* Now go thou out, and leave these men behind, in their drunken state, and at thy return thou shalt find these men dead in their drunken state. And these who has cooked my meat, by placing it to their own condemnation—I tell thee that these men puts out the light of Israel; so that when my word goes forth amongst my people in the world, and know that my coming is near, they cannot see for these drunkards.

And for these that put on false garments, and for these that go into the cowhouses, and amongst the cattle to feed them, till the cattle has made them the colour of their dung—these put out the light of the house of Israel.

I will make thee take a barber’s razor, and a sharp knife; and I will make thee cut off these silk gowns, and robes, by that knife; and I will make thee take the barber’s razor in thy right hand, and cut off these long beards; and I will make thee take a pan in thy right hand also, full of fat and pitch, and thou shalt burn out with the pitch that part where my mark is in their flesh, till they be all destroyed.

And I will raise up others in their places which shall hand forth my word faithfully; and she shall cry unto her servants, “Bring out the meat fit for the dinner.” She shall say, “Bring out the Book of Records that I may see what is prepared for to day.” And she shall then see written therein what is prepared for the dinner.

Then the fishermen shall go out and catch fish, and bring them from the four quarters to the dinner; and I tell thee they shall come to the marriage, and they shall sit down by fifties, and by hundreds, and by thousands, and by tens of thousands; and the world shall know that they are my sheep and of my pasture; for there shall be no fragments remaining of this dinner, nor any more thrown to the dunghill, for the birds of

* This was fulfilled by Archibald Mc Phail and William Muff, the preachers in Scotland, about the end of the year 1828—and winter of 1829; by William Matthews, at Sunderland, in the latter end of 1829; afterward, by the preachers sent to Scotland and Ireland in 1835, and 1838; by the preachers in England, in 1839, 1843, and 1844, and in Australia in 1842, and 1843.

the air, and the wild beasts shall eat of their own, and not eat of that which is prepared for man.

For my sheep will eat my meat with a smiling countenance, and a heavenly appearance will I put upon them, and I will clothe them with a change of raiment, neither shall the smell of earthly things come any more upon them. And I will put pure stones in their ears, and a chain of pure gold on their necks, and a ring on their fingers, and they shall stand for a memorial between them and me in eternity. For unto those that serve me I will give them carriages, plated with silver, and yellow gold.

But for thee, thou shalt go out into the world, with my word, as a sword, to the whole house of Israel, and not unto the world; and it shall gather my sheep, and my mark shall be engraved upon them, within and without. And thou shalt stand before the world boldly, and thou shalt be drawn by a mule; and thou shalt stand up in that carriage, and preach to large multitudes of the house of Issael, in the midst of the world. This carriage shall save thee from being trodden under the foot of man.

And I will put my Spirit upon thee there, and thou shalt declare hidden mysteries, and declare the interpretation of the Scriptures, till the priests of the land of the Gentiles shall foam; and the rabbies of the Hebrews shall rage, and join the Gentiles: so that Hebrews and Gentiles shall become one tribe of people against my word.

But, O thou daughter of the house of Israel, if thou yet appear little in the sight of Hebrew and Gentile, out of thee shall come him that shall have the dominion, and he shall subdue thine enemy under thy feet, and set a crown upon thy head, and call thee his virgin, seeing thou are not defiled with man. Taken from the mouth of John Wroe by William Tillotson.

Dean Cottage, 30th of 8th Month, 1828.

THE Spirit of the Lord is now upon me, saying, The Lord shall shew the tokens of the seven churches, and

their fulfilment. The six churches are vessels of dishonour, sown in weakness, that the temple might be broken like a potter's vessel, though it was the temple of God's building, yet the enemy marred it; and though it is sown in weakness, yet it shall be raised in power; for the six churches are sown a natural body, but raised a spiritual body. I came and visited the six churches: and he that does the work that I commanded him, though I have cursed his building, because of the enemy, within three generations I will throw down that building—the temple of his body, unto the dust, from whence it was taken, and I will give him another temple instead of that which I cursed through the enemy.

The six churches are six thousand years, wherein man shall bring forth his own likeness, under the curse, but unto him that looks unto me, who hath all power, I will raise the same in hope at the resurrection of the six churches.

Two churches have I given to every generation. I gave two even from the days of Adam to the days of Abraham: I even gave two to every one of these dispensations: there has been one to the Jew and another to the Gentile. So at the resurrection of these six churches, though their temples are thrown to the ground yet I will give them another in exchange, incorruptible. but those who have died, their hope not being in me, they shall not see my face till the (one) church has done its work, and glorified me, and my Sabbath ended.

The six churches were marred by Satan, for they took of his seed, but the (one) church has the seed of the last Adam, taken from woman and given unto man for his possession of Immortality. This is the seed of the last Adam. And the mysteries of the seven seals, that no one but the lion of the tribe of Judah should unfold. I am the lion of the tribe of Judah who has given thee this, and my branch shall perform my work.

For if the tree be holy so are the branches; if the vine see not corruption neither will the branches. Is it not written that the holy one seeth not corruption, neither shall a bone of him be broken? * Now I tell thee I am the vine of the whole house of Israel, and

* Psalm xvi. 10. xxxiv. 20.

they that obey my word which I give are my branches, neither shall they die, or a bone of them be broken; for they are not the seed of the first Adam, but of the latter. For the seed of the first Adam disobeyed, and became six churches, and they have tried to seal their works from me, afraid of their shame being beholden.

I am the vine, and my church is the branch, and their temples is their house which I will dwell in, for I will put my spirit within them, and they shall live, and remember their sorrow no more; and they shall rejoice in me, and I in them. But their issues which shall come after them, which have not known the works of the six churches, will not glorify me like those who have found out the depth of Satan.

I shewed Solomon a token of his carriage being paved with love, and the streets thereof with gold. Yohanan, say, Thus saith the Lord, Twenty thousand carriages shall there be in the sight of the heathens, and seventy thousand singing persons, this shall the world see, and it shall be performed in their sight.

As they have mixed my word, so is the seed of the animal, but I will separate the seed of the animal, that it shall be no more mixed, for this seed shall condemn the world, for good and bad is corrupted together.

He that will set his heart unto my word, I will prosper his going out and his coming in, and I will enlarge his basket on every side. But he who doubts, Israel shall see him perish.

And thou shalt stammer till the whole house of Israel cannot unfold it, but he to whom it is given. For I have raised up twelve names which shall stand for a memorial between me and the whole house of Israel. And these are the twelve books contained by seven seals—the mysteries of God written therein, which is the husband of the branches. Taken from the mouth of John Wroe by William Tillotson.

*Sunday Evening, Sanctuary, Ashton, 31st of 8th Month,
1828.*

Thus saith the Lord, If the parents fall, not one of the bodies of the offsprings shall be preserved, unless

they be of age and do the work. This child, (Edward Lees') shall be a parable, and bring forth envy in many; but it is only to try your works.

After baptizing the child, Yohanan said, Now ye have one token in this child, though its parents may fall away, and go into the world, and the child may be taken away, yet shall it not know the tracks of Satan, for the Lord hath made it known unto me that it shall not know evil, and Satan shall have no part in it. This child is set for a sign for the whole house of Israel, and the sword of the Lord shall protect it.*

Twelve, twenty-four, and seventy are named, but many will be wearied by the mountains and the difficulties of the way, and I know if I be taken away it will be for disobedience. Taken from the mouth of John Wroe by Henry and Edward Lees.

Dean Cottage, 1st of 9th Month, 1828:

If I appoint an office I there give a name to it; if the name die, the office shall shoot forth another branch, and perform all my works. Does the man bear the office, or the office bears the man? the root bears the boll, the boll the branch, and the branch brings forth the graft for the boughs. Now then if a man die will the office fail? will it stop the work of Israel? I tell thee, Nay: Joshua died without the crown: yet I tell thee that office shall bear the crown and the glory.

They shall build carriages and ride in them—he that is found watching I will not remove his carriage, nor his crown, neither will I give it to another, for death shall have an end with him, and the smell of the grave shall not come near him, neither shall he fear it: for he that labours shall enjoy.

Every man shall know his own, and what he gains by trade; for one shall not say, This is mine and that is thine, for I will spoil both Jew and Gentile, and I will mar their substance. For Laban is the type of this present world, and Jacob the type of the inheritance. And Yohanan, this is but a light thing yet in my sight,

* The child died about a year after.

taking from the world and giving it to Israel, for Israel will not receive stolen goods, neither will lies stand before him, for whoredom shall be burnt up.

Now, Yohanan, I have given thee these words this morning, and thou sayest, Israel will say They are words of flattery. Can these be Israel that doubt of Israel's words, I tell thee Israel will not say so, neither will he perform it.

Now let those that have signed my covenant by their hearts, circumcise their flesh unto me, that I may give them the seal of my covenant, which I have established with man. I will bind it with seven seals, and the world shall not be able to lose it: and it shall be to none but him that receives it.

For when the Bridegroom is amongst the brides they will rejoice, and the Bridegroom will wipe the tears from the Bride's eyes, in love to the Bridegroom. Neither shall the servants eat with the Bridegroom, but the bride shall eat with the bride and bridegroom, for they are married.

Then why will the wife mourn, weep, and be sorrowful when the husband is with her? When the husband is gone a journey and returns, if she has done the things which are right she will meet him with a smiling countenance, and he will receive her into his arms, and give her a kiss: but if he shall meet her with tears will he not have pity and compassion on her, and inquire what is the matter? will he not receive her into his arms, and wipe the tears from her eyes, and seek out the accuser? yea, I tell you, he will bind him for eternity, and for a thousand years from his servants, that he may try the works of the enemy by the servants.

Then, Yohanan, provoke not the bride; for if thou try to provoke her till she grieve thee, then he that is grieved and he that is provoked shall be put together, with the author; and a thousand years shall they be hid from my sight. Then, she which is given to thee for a bride, love her, and if she provoke thee, bear it. This is the love whereof I told you; for he who bears it not, must go with the author. Then despise not them who are given to you; let not the bride despise

the bridegroom; for if she despise the bridegroom of the earth which is given to her she will despise the heavenly bridegroom, who shall give her the inheritance: if the husband despise his wife he will also despise me. And try to reign over the evil that subdues your wives, and let the wife seek me to subdue the evil that reigns over her husband. No greater love is there than this.

When the husband will submit unto the weaker power I will give them power over the serpent, and they shall give to him the dust of the earth to eat, in exchange of their bodies.

For I am he who was, and is, and is to come, and is to be revealed; and the world says I am dead, and will not return; but tell Israel I am alive, and the bride is alive to give to them: He that hath ears to hear let him hear, what the spirit saith unto the church.

Now Yohanan, thou sees the church built, go out to the spirits of men, and tell them to come into my church, to hear my voice, for here, in this church there is life, but in the other churches Satan has devoured their churches, and they are divided; some for incorruption at the first resurrection, and some for incorruption at the final resurrection, but this church is the church of immortality, to eternity. Its sins are buried, it is without guile: it is the world that is finished, a world of joy, righteousness and peace, rivers continually water it; and this is the love that I told you of, wherein I would work with man six days, and on the seventh day I would finish my work, and rest from all my toil.

For I will now open the visitation of my revelation which I have given unto my former servants the prophets: I will no more speak in parable, but I will shew them plainly of the matter, and my scriptures shall be open to their view, as though they saw the sun in a clear shining day.

Why will the people rage, and say, The kingdom is far from them? I tell thee the world is far from it, and it shall come to Israel faster than they can receive it, so that there shall not be room in their temples to

contain it, and it becomes a small seed in them, and dries and withers away, because there is no room, and they refuse to seek unto me, who am the widener of the door, and the way of life. I am Israel, and they that seek me are my people. Then Yohanan, go thou unto my people, and strengthen them with these words.

For my church shall be no more painted, for the six churches are painted with all abominable things, the work of man's fingers, and they worship them, and I am despised in them: but now will I be honoured in this church. They have all erred—they have all gone out of the way, there is not one preserved in all the six churches, their bodies lie in the dust, the worms cover them. Are they not all my vessels which my hands have made? but the enemy has broken them to peices, and made them vessels of dishonor, not fit for my kingdom, but as I live, saith the Lord, I will ransom them out of his hands, and I will give them a temple instead of that which is devoured, and they shall serve me in incorruption, and minister to immortality. And every one shall know that he is an enemy, and at the final resurrection the sons of men shall know his doom, and his end shall be without honor.

Now if ye love me, love those that hate you, and those that spitefully curse you, or else what reward will ye have more than those that are dead. But he who seeks two temporal wives shall lose them both. He that loves me I will love, and we will come and make our abode with them. I am Alpha and Omega, the beginning and the end, to give eternal life to all that seek me. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 3rd of 9th Month, 1828.

THE things that are unclean of the animals—as the aliens come out of the clefts of the rocks so shall they, and they shall be subject unto the clean beasts, and the clean beasts shall reign over them; for as the world believeth in unclean things, they shall have unclean

things; for they have sown two kinds of seed in one field, and they have eaten of the clean cattle, and of the unclean; so the beasts which are both unclean, and a mixture of two seeds, shall draw my word, to condemn them, for thou shalt bear my word in a mixed garment, and drawn by two seeds in one, both unclean, to Jew and Gentile, for as they have delighted in lying and cursing, and swearing falsely, and whoring, and drinking, I will come upon them in a way which they know not of, and by a crooked path which their forefathers have not known, and out of weakness shall come forth strength unto Zion.

And Yohanan, this cattle which I have told thee of, shall be gathered, and this feather fowl: and the cattle shall be spotted, and of many colours; the feather fowl shall be white, not one speckled among them; for I will yet gather the stag and the goat to to them: this will I bring speedily to pass.

For as they gave me gall and vinegar I will give them wormwood: these three things will I mix in one; and their king whom they have delighted to serve shall devour their bodies, neither will I have mercy upon the little ones, but the enemy shall dash them to pieces like a potter's vessel. And as they passed sentence on me without examining my work, or seeking to my Father for a proof, I will destroy them by the enemy, without examining between them and the author, like a mistress who has made a vessel of clay, and she finds the handle broken from it, and she destroys it without enquiring which of the servants has done it, so will I do unto the world. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 4th of 9th Month, 1828.

MANY are called, but few are chosen, because of their deeds. My word is the pruning-hook, and they refuse their branches to be cut off; but those that wait on me I will send forth my Spirit, and I will renew their strength, for my glory shall endure for ever, and they

shall rejoice, and I will renew the face of the earth with a fresh covering, and I will put the planets in their places, like a woman putting on her beautiful raiment, that her glory may be seen. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 8th of 9th Month, 1828.

CAN the world hold the house of Israel from gathering themselves together? Can the kings of the earth hinder them? I tell thee it is more possible to break day and night than to stop my people Israel, for I will make them as fire in the midst of them, they shall burn up their works. I am the Lord that has given thee this, and I will perform it; and he that renders not evil for evil shall be a partaker of it. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 12th of 9th Month, 1828.

I COMMAND the house of Israel to prepare me things in a dark time, and by preparing these things in a dark time they shall be kept in the way—their bread shall be sure, but it shall be only from day to day. Taken from the mouth of John Wroe by Henry Lees.

Meeting, Bradford, 13th of 9th Month, 1828.

It will be well, soon, for every one that is beaten and spit on, and returns not the evil. I will liken it to this—A man with a bag of coals on his back, and he sees a fire in the street, and says, I see a fire, and I will put my coals on it.

Now let us see if we can find Israel: Israel is the word of God, the woman brought forth her own likeness, and Israel descended from heaven and rested upon it.

14th instant. If a man has a wife and he knows of her breaking any part of the commands, and tells it

not, he is an instrument of casting soul and body into hell. If a woman has a husband, and tries to hide any part of his wickedness, she is an instrument of casting soul and body into hell. This the Lord has shewed me this morning. Taken from the mouth of John Wroe by William Tillotson.

Meeting, Bradford, 20th of 9th Month, 1828.

I TELL you before it comes to pass, there will be the most foolish and most simple things brought forward, both to your view and the view of world. God has chosen me to be a refiner by his word, so long as I am obedient: and all that are dead, and all that are in hell will know that the Lord has chosen me, yet there is a possibility of me being shut up in hell. Many who have preached eternal damnation, though they will put on incorruption, they will shame; many of their hearers will excel them, and hearers of prophets will excel prophets; and many who have been in no office in temporal things in the house of Israel will excel both prophets and those have been in offices.

The time shall come that the committees shall go unto those who are sick, and say, Thus saith the Lord, enter into the water, that ye may receive the healing virtue which has been promised since the foundation of the world.

The time will come that the post-offices will be searched, and it will be brought before Parliament.* Taken from the mouth of John Wroe by William Tillotson.

Dean Cottage, 10th of 10th Month, 1828.

THE words of the Lord came unto me this morning, saying, Yohanan, hear and understand, the horses of Israel, and the riders thereof: he that obeys my word

* This prophecy was fulfilled in 1845, seventeen years after its date, by the order of the Secretary of State.

rides my horse, but he that disobeys, the horses shall throw him, and, the rider shall fall backward, and break his neck; but he that hearkens to my commands shall be as an adder, which shall bite the horse's heel of those that disobey. Then see that thou be not afraid of the riders of Israel; for every new moon I will make thine eyes as a fire, that giveth a light; for I will make thee full of eyes, and full of ears, and a heart of understanding, that knowledge may increase in the house of Israel.

I first prosper them and give them their hearts desire, and if it throw them not down they are of my sheep; but if they be not able to bear it they are not my sheep.

The time shall come that Israel shall leap like a stag upon the mountain, for very joy, and the unbeliever shall be ashamed.

In immortality every man shall have his wife, and he shall love her more than the life of this world; for the love that I have for the house of Israel shall he possess, and it shall be between the wife and the husband, and the husband and the wife. Taken from the mouth of John Wroe by William Tillotson.

Park Bridge, 16th of 10th Month, 1828.

FROM one to three, this morning, the words of the Lord came unto me saying, Yohanan speak thou to the house of Israel, saying, Hear, O house of Israel, and hearken unto the day of thy visitation, for I will destroy thy foes out of thee, and make an end of that which bruise the heel of man; for I have tasted of the affliction of man.

Awake! O Scotland! for thy visitor is come unto thee; for thy shepherds, which dwell in thee, will I make desolate; for thy wells shall no more water thee, for, I will cause a drought to come upon thee,

O Ireland! quake thou! for thy affliction is coming unto thee; for thy Priest which dwell in thee, are like thine images. Thy likenesses, and thy pictures, will I break in pieces; distress and anguish of heart shall

cover thee;* and thy learned men will I confound by that which is not learned, and he shall pull thy skirt from thee.

O Wales! have I not visited thee? let him that is sent unto thee make bare the arm of my strength; for I will cause him to gather together these little ones, and he shall establish my word amongst my branches.

O thou Turkish land! thou boastest, and hast become fat; and all nations are watching thee, and beholding thy work: thou hast squandered my people, and shewed no pity. For now thy days are come that I will destroy thee; and as thou hired nations, and scattered my people over the earth, and had no pity, so shall now the nations do unto thee; for I will not visit thee, nor heal up thy wounds; for I will send a famine unto thee: pestilence and distress, as well as other nations.

For my servant, Yohanan, shall go through thy land; and my word shall make thy land desolate.

O France! thy pictures, and images, and likenesses, will I destroy. For thou thinkest to go to war; but I will send one who is not a King, and yet a King; for my servant Yohanan, shall pour oil upon his head; and he shall make thy land desolate, and thou wilt seek unto England for thy bread; but if England succour thee he shall smart; for he has once covered thee under his wings, and thou hast not repented. Thy Priests and thy King will I destroy with famine and sword.

Russia, thou boastest, and art not like him that putteth off the armour; thou shalt seek unto the nations to assist thee; for I have something against thee, and I will send men unto thee, and sift thee, and thy priests will I confound by another tongue; and famine shall cover thee also for three years, till thy little ones die by it.†

* In 1835, the distress of the peasantry on the western coast of Ireland was most appalling existing on sea weed, shell fish, and cabbage leaves; families averaging 30,000 souls, were without any means of support. In 1846, the poor of Ireland were afflicted by famine in consequence of the failure of the potatoe crop of the former year.

† In 1833, in the south of Russia, instead of exporting corn they were obliged to import from abroad for their own subsistence, which they did, duty free. In 1834, the dearth was very alarming whole villages were entirely deserted, the inhabitants left them in hopes of finding bread elsewhere. *Suabian Mercury*.

O America, I will divide thee into many nations, and appoint many Kings over thee; for thou knowest not that I am visiting the nations, and will confound them, with thee, till thou seekest unto England for the truth of my word; for I have now drawn out my sword, which shall cause one nation to overthrow another, till they know that I am visiting England, the great and learned men shall know it.

And I will shake the sea by a terrible wind, that their shipping shall fall with them;* and the earth by an earthquake. For Israel shall be visited in a dark and cloudy day, and they shall seek me as a shepherd seeketh his flock in a fog, and their bread, shall be only from meal to meal, yet sure; and as their day is shall their strength be. Taken from the mouth of John Wroe, by Samuel Swire, Junior.

Dean Cottage, 22nd of 10th Month, 1828.

YE that say, my Spirit which gives thee this, is from Satan,—I command the whole house of Israel to retire from him, and see his end; for their end shall be different from all other men's; their flesh shall pine from off their bones. I will try the virgin of the house of Israel, and I will purge the dross from her; I will clothe her with a change of raiment, to keep her from the heat, and the cold; and I will cause the heavens to open, and immortality shall descend and finish man. Then shall the Branch be glorious, and the vessel of honor shall be seen, and the vessel of dishonor; then my sons will know my ways, for the son will keep nothing from the father, nor the father from the son. For all the planets, which are fixed in the midst of the heavens, shall be subject unto them, and the angels shall minister unto them; Then, remember, O Israel, that the day of thy visitation is come, that thou shalt cleanse thine house of all abominable things, and I will marry thee, to be a virgin unto me; and I will leave

* A newspaper dated December 14th, 1833, says, "The late losses, during the gales, excite much attention. The losses in shipping during the past stormy year amount to ninety thousand tons."

thee a few days, and then I will return with thousands, that have put on incorruption; and if thou hast not played the harlot, when I return, the last Adam shall be put within thee, that thou may be perfect God and man; for as the first Adam said, when the woman was brought to him, This is bone of my bone, and flesh of my flesh; because she was taken out of man, she shall be called woman. (Gen. ii. 23, 24.) So now has my Spirit, which is the last Adam, been taken from the woman, and given unto man; he shall be called no more Man, but God and man. For there is but one God, and one spirit; for the first man is earthly; the second is me, the Lord, the last Adam, the quickening spirit, taken from the woman—given unto man. He that hath ears to hear, let him hear, what the spirit says to the church; for in (this) church there is nothing that hurts, or devours, or one thing which lives of another. For I have twelve palaces, where death shall never enter; neither shall a lion put his foot therein; neither shall there be a gate shut, by day or by night; for where is he that can shut me out, or keep me from visiting thee? for I will yet be with thee, and strengthen thee, for the sake of the whole house of Israel; for I will work a work contrary to the view of man; for as my former prophets have travelled in the mountains and deserts, destitute of an habitation; and as I had no where to lay my head for the wickedness of man—Now, for the sake of this, I will visit thee a contrary way; for my servants will now fight for me; and I will prepare carriages for my servants, I will have thousands of singing men, and singing women; and thousands of all kinds of players on instruments; and thousands of chariots. Every single chariot shall have a cover as a close chariot, opening backward in the front; and every double chariot shall open in the middle, both ways. This is the way and the manner wherein I will provoke the heathen of both Jew and Gentile, they shall see my glory of these that serve me, and they shall never be partakers thereof.

Now, if ye eat these words, which I have given to my servant Yohanan, and it abide in you, it shall be

life for you, and ye shall be no more meat for the serpent, but the dust shall be his meat; and if my words abide in you, ye are not the seed of the first Adam, but the latter Adam; and as my command abode not in the first Adam, he became dust, which was meat for the serpent. I said unto the serpent, Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; (Gen. iii. 14.) and he became a devcurer of the temple which I had given man to dwell in; and I sent forth my Spirit upon the seed of the woman, to condemn sin in the flesh, that whosoever my word abode in, should become branches of my body, heirs of my inheritance.

He that hath ears to hear, let him hear what the spirit says to the church. Have not I given the key of the church? and my word which I now give thee shall open the door of the church; for I tell thee neither Jew nor Gentile has this key, but it is found with the lion of the tribe of Judah; and given unto Joseph, the heir of the inheritance. For I will make all nations come unto the land of Joseph. And these that comes out of the rocks, and the holes of the earth, shall be for servants for my sons, who are not defiled by the first Adam's works; for they have been found worthy.

Now, O Zion! gather together thy children from the ends of the earth; for Zion is the mother of the last Adam; the earth the mother of the first Adam, Now, Zion, thou hast delivered up thy children, gather them; for they shall hear my voice; from the North, from the West, and South, and from the East, will I push them together. Now, O ye children, remember the mother of Zion, who bare you; and your father which giveth you the word, they shall make you perfect man and wife; and make you perfect branches of the living God. Awake! O Israel! and remember her who is set the resemblance of the mother, for she shall be found the apple-tree, whose substance is in itself; and whoredom is abomination to her; witchcraft she hates; a liar she cannot abide; murder—she flees from it; she uncovers the skirt of false swearers, she hides it not. Awake, O Zion! put on thy strength, that thy

glorious garments may be seen ; for there is none like unto thee, for thou art the mother of immortality.

Prophecy, O thou son of man, that thou may be found my servant ; for I have chosen thee as an instrument in my hand, to gather together the bones of the whole house of Israel : and thou shalt draw them heaps upon heaps, by that word which I will give thee ; and then I will cause thee, by my word, to take carriages, and carry these bones together, for there shall not one of them be broken ; and thou shalt draw them together, all upon one heap, and thou shalt prophecy upon these bones, and they shall come bone to bone together ; and I will clothe her by a beautiful skin. Four members will I give her, the two hands and the two legs, these are the four heads over the twelve members ; and I will fasten these twelve members together. The twelve members have one hundred and forty-four thousand bones ; these are the bones of the whole house of Israel ; for she is a virgin, prepared for my son.

As I set the resemblance in Abraham (Gen. xxiv.) so now thou art my servant to go forth into all nations and gather the bones together, that she may become a wife to my son. Now, if these bones refuse to come, thou shalt be clear of this that thou hast sworn unto me ; but if thou go not, thou shalt be guilty of this oath, and the two swords shall destroy thee.

Then Yohanan, prophecy among the bones, and if they will not follow thee unto the place of Zion, then thou shalt be clear of this oath ; for I tell thee she will follow thee unto this place, England. Thou says, the world says, She is crooked and foul, and not like another virgin. Are not all things crooked till they be finished ? for thou hast only gathered the finger of the body, the finger of the virgin ; and it toucheth thee, and thou art grieved, and thou says, The world says, This virgin is dead and liveth not. I tell thee, go and gather the virgin together, then I will shew the world she is living and not dead.

Go thou forth, and fear not thy wife, for I have commanded thee. And if thou refuse, I will slay thee, in

the midst of the house of Israel, and the life of the world shall depart from thee, that thou see not the bones of the house of Israel live. Then see thou go unto mine house, of my kindred, and thou shalt take a daughter of my family, and thou shalt bring her to the house of Zion, there my son shall marry her. Thou shalt not take a daughter from the house of the heathens, but from the house of Israel. Then fear not, seeing they will not hold her from thee. There, thou shalt not eat bread nor drink water, till thou hast told thine errand; and when they have given her to thee, thou shalt put an ear-ring on each ear, with a stone therein, of pure gold; thou shalt put bracelets upon her wrists, and a chain of gold round her neck; and thou shalt espouse her unto my Son, till thou arrive at Zion with her; see that thou bring her in a carriage drawn by twelve horses; feed her with butter, milk, and honey, in the way, till thou arrive at Israel's Tent; then I will take her vail off her face, then she shall see my Son, her bridegroom; and he shall take her into his mother's tent, and there he shall be comforted. Now go thou to the house of Israel, and shew them immortality, for the son is immortality, and he shall be revealed, and given unto the virgin of the house of Israel. I am the Lord that has given thee this. Taken from the mouth of John Wroe by Samuel Swire.

Street House, 1st of 11th Month, 1828.

THE words of the Lord came unto me, saying, Yohanan, now hear all the words that I command thee to the house of Israel, that the house of Israel may fear me, and hearken unto my words, that it may be written upon their hearts. For a new law and a new covenant will I make with the whole house of Israel, which Jew and Gentile shall say is contrary to the scriptures, and contrary to the learning of man; and the scriptures shall be the groundwork of it, though they know it not. Does not the last chapter in the old Testament, (Malachi iv.) say, "Remember ye the law which I

gave unto Moses ?” And build ye on it. That is the groundwork of one part of the house. I came and laid another, by building on the top of the former, and not making it void, that it might be established when I called forth the builders.

And for thee, Yohanan, if thou endure, I will make thee an instrument in my hand of handing forth the cut stone, which is cut out of the mountain : and if the builders take up a tool to polish it, he shall be worse than he that throws it down, for if it be thrown down there is a possibility that it be not broken ; but he that takes the tool to polish my work, and says, The stone will not fit the place that it is for, but will take the chisel and the hammer, and will mar it. For have I not said, My house shall be built without a tool being laid upon it ? I will cut the stones out of the mountain ; and if the house of Israel will take them and build with them, the law and the gospel shall be their foundation, and obeying my word shall be the walls of the building, and by obeying them I will give them my spirit, and they shall no more look through a glass, neither through a window, for the sun of the spirit shall shine within them, which has spiritual eyes, spiritual discernment, views the heavens, has a possession in the creation. But he who will not hearken unto my command, nor obey my call, all the stones which has been given to him shall lie heaps upon heaps, when I come, so that he shall not have to say, He has had no stones to build with. For every one that have left their name shall see that they had meat alike, and raiments, but they have refused to wear them. Let every man be aware when I command thee to charge them in my name, lest it become a stumbling block to them, and they forget their errand. I called thee forth to minister unto me, and to attend at my altar, day and night.

I this day command the number four, with their horses and chariots, that their swords may be a witness between them and me : for when I am revealed their swords which I have given to them shall testify of me ; for by them four swords will I plead with all flesh that

breathe, for all that has breath within it on the land, as well as that which is in the waters, will I put my fear upon, for the sake of the four swords.

If the bread be given unto the dogs, and not unto my people, it shall be a grievous mourning unto her.* Have I not set London for an example, that it might be a light to the whole house of Israel? yet have I ordered my children to feed her. Though she rebels and kicks, during her days she shall be fed, and after that her body shall go to hell. This is the widow of my former servant, George Turner. For she has rebelled against her temporal and spiritual husband, and has grieved the Holy One of Israel, therefore she shall die and not live. For I set one for an example for another, that one may not be a partaker of another's evil deeds, but may have a light to guide them on their path. Taken from the mouth of John Wroe, by William Tillotson.

Meeting, Bradford, 1st of 11th Month, 1828.

THE Lord has declared that he will gather more by trading and trafficking than by preaching. Ye had better meet me and smite me privately, than kick against the word. If a prophet come and say, Thus saith the Lord: if ye let it alone, and say nothing against it, it does you no hurt: but if ye speak against it, and it proves to be of God, it will cause your bodies to go to hell. The world cannot sin against the Holy Ghost, because they have not had their eyes opened. Those that do it with their eyes open will not die as other men, but they will pine away. Many of you will be visited with visions, and ye will tell the world, and it will come exactly as ye have seen, and they will call you prophets. When ye put on immortality, all the planets will be given to you for a possession. Taken from the mouth of John Wroe by William Tillotson.

* John Wroe's wife.

Meeting, Ashton, 9th of 11th Month, 1828.

THERE shall be many wives joined in this covenant, and their husbands unbelievers: there shall come a cry to their husbands that they are putting their property into the Israelites Bank. The answer of the husband shall be, "Well; where I got one shilling before I get ten now." For this is the sign and the token to the whole house of Israel, which I now give. For he that keepeth the commands shall be as Joseph was to Pharaoh's house.

The world shall go out and try for the writings of this work.*

Now, If the wife and the husband will join bone to bone, that they become one bone, I will join that bone to the house of Israel, but where the bone is divided there will be war: if the two bones come together they will be made one bone which is whole.

But will not this virgin create mockery in all the earth? for it shall be a parable to all that hear it, but what is joined in the covenant.

Now, Yohanan, if thou be able to bear the virgin of the house of Israel, and the virgin not bear thee, thou shalt wear the crown at the appointed time: but if the virgin throw thee in the streets, like the drunkard, she shall dash thee in pieces, like a potter's vessel. For it shall be sung in thine ears in every town and village, "Where is the virgin of the house of Israel,"† for all manner of wickedness shall be brought against thee falsely for my name's sake. And if thou be able to bear them, I tell thee, thou shall be able to wear the crown. I will put my spirit upon the bones of the house of Israel, so that they shall bear a part of it. This will I do for the sake of the house of Israel.

For many shall subscribe with their hands, some to the God of Jacob, some to the God of Israel; but it is he who is found an Israelite, without guile, the same is one of the bones of the house of Israel. I have

* In the latter end of the year 1831, the creditors of the Shop Company at Ashton, tried to get the writings into their hands.

† This took place in the winter of 1831.

heard thy cry, O Yohanan, that the number four seats be not found empty; thou haat asked for my spirit to assist them. I will now give this sign to the house of Israel: he or she that acts not according to my word I will take them out of the way, and put another in their place; but he or she that asks for my spirit, my spirit shall support them.

And if thou disobey my commands I will take thee also out of the way; for I will liken thee to a plough that a man holds in his hands; for if the plough break will not the man get another? so will I do for the house of Israel. Taken from the mouth of John Wroe by Henry Lees.

*Park Bridge, 12th of 11th Month, 1828. From
twelve to two o'Clock in the morning.*

THESE words came unto me a second time, saying, Now, Yohanan, write, for it is to the members of the house of Israel, for she consists of twelve members, and one hundred and forty-four thousand bones; four heads have I set over her, clothed in scarlet, whose raiments are dipped in blood, from the sole of the foot to the crown of the head are they sprinkled. And they are ashamed to wear them, because of the murderer; but their murderer will I bind, and their shame will I put under their feet; for I tell thee he that is of my fold will not be ashamed of my ways. Now, that which they shame with, will I put within; and as the world hides their deeds, so shall it be hidden till the enemy be weakened, then shall they seek me with their whole hearts, that that which they once shamed with, may they shew openly in the sight of both Jew and Gentile, Scarlet have I chosen for four, and out of the weakest, has come forth the strongest, O virgin of the house of Israel, thou art not ashamed of me, nor I of thee; for I will give thee no rest till thou sprinkle thy raiment all over with blood, in the slain of the enemy of thine husband.

For the world itself acknowledges that the time will come that sentence is passed on them, to be burnt up and destroyed ; but they will say, It will not be in our day ; but for these whom is called Israel, we shall see them consumed in our day.

So now I tell thee Yohanan, and the whole bones of the house of Israel, I will now plead the cause for the virgin of the house of Israel ; as long as the sun and moon endures, my covenant shall be with her ; if the world can break day and night, they can break the covenant which I have made with the virgin of the house of Israel. I had her given to me in the days of my flesh, in the youth of my virginity ; and as I live, saith the Lord, I will marry her, and graft her by a seal, and the ring of my covenant, to my whole body, that she may bear fruit of me ; and I will pour oil upon her head, and I will baptize her with water and fire, mingled, from heaven ; and she shall be my virgin, not being defiled by the first Adam's works. This is an Israelite, whose deeds are buried under the sands. She is only prepared for an only son, who is without father and mother, beginning of days, or ending of life ; this son is laid up in the heavens, ready to be revealed in that day when the virgin shall appear.

For it shall be a parable to the whole world, but to whom it is given to understand the mysteries of God ; for now the time is come that the spirit of truth shall unfold the mysteries of God to his chosen ; for I am the beginning, and yet the ending ; the first and the last, and besides me there is none.

Happy is he who is kept humble, for there Satan has no habitation : happy is he who trusts in me, and is not given to studying of evil, meditating of witches and wizards ; for I will make them all dumb dogs, I will stop their ears with wax,—their nose that they have no smell ; their hearts of understanding I will take from them ; I will throw them to the ground.

And for thee, Yohanan, I will make thee go by an uplifted hand, and an outstretched arm ; and abscond, and leave the house of Israel, for a time, till the place be prepared for thee ; for they shall yet seek thee, and

they shall tell thee the place is prepared for thee : then I will bind thee in that place, and there I will give thee a part of the sealed writings.

And for the virgin of the house of Israel, I tell thee, no man on earth shall marry her ; neither the angels in heaven ; but he who was on earth and is in heaven, taken out of the woman, the branch of the body of me. This shall be given unto the virgin of the house of Israel for a husband, and married unto her. O thou vain man ! art thou fit for a virgin ? has not thy father Adam polluted thee ; and thy mother Eve, who bare thee, given thee to the stranger ? Now if thou wilt seek unto the seed of the last Adam, he shall heal thee of all these things which the stranger hath done unto thee, since the time that thy mother delivered thee unto the stranger. Now, if thou wilt seek, thou shalt find, if thou wilt knock, it shall be opened ; though thy mother delivered thee unto the stranger, yet she has been sorely afflicted, and mourned for thee ; she has been clothed in black, from the sole of the feet to the crown of the head ; she has cried out under the altar, laying in ashes, saying, "How long, O Lord God Omnipotent ! wilt thou not yet revenge me of the strangers who hath carried away my children, and squandered them over the face of the earth ; he has devoured the temple which thou gave them to dwell in, and I am become a widow and the only one that is left, and he seeketh also to devour me, who am but a widow lying in sackcloths." Is it not said, the widow and the fatherless children thou wilt preserve ? Now, Yohanan, I tell thee I have given the children up till they hear my voice, and I have sent thee unto them, for if thou hear the cry of one of these ; I require them at thy hand, and not at another ; and if thou feed them not with the butter, the milk, and the honey, thy life shall go for the life of them ; for I tell thee, thou art rash with my people ; when they are sick, feed them with milk, that they may be able to drink the wine. Taken from the mouth of John Wroe, by William Tillotson.

Perk Bridge, 15th of 11th Month, 1828.

I AM the end of the Law, the first and the last, and besides me there is none. The law is the end of Satan's kingdom; the law brought forth death; death bringeth corruption. I am the vine, and he that bears fruit of me fulfils the law, and is the end of it. Then, O Israel; hear and understand, that when Israel comes to be judged, and they are found to have obeyed all things that are written in the law, are they not the end of that law? Has the law any force upon them? if there be a just weight and a just measure has the law any hold? if a man has paid his just debt is there any law binding upon him? Then is it not needful if I be the end of the law, that there should be another book found for them that obey, that their names might be written therein? this book is the book of life which is immortality: this book is the end of corruption: this book is the book of the rod which were given unto Moses, which swallowed up the rods of the magicians; then I have forgiven all manner of sins, but he that sins against the Holy Ghost, and abides in this visitation, even to the thief, the whoremonger, the adulterer, and the liar, and the murderer, I have paid a ransom for them all. He that abideth in my sayings, shall not be under the law; he that abideth in my work shall be the end of this world. When the books of the laws are opened, and they who are not under them have not broken them, it is needful that another book should be found.

The fulfilment of the law is the end of the law, the time of the six days is the end of the world, I will not destroy the world till the sixth day be accomplished. O Yohanan! prophesy and say, Thus saith the Lord, the fifth day is ended, which is Friday with the Gentiles. The sixth day is come in, does not the master of the house reckon with his servants, in what part of the day he chuses? Then, Yohanan, go thou forth to the four quarters of the earth, and gather together them that believe in my word.

For will a man pour oil into a man which is not diseased? will a man help another man up when he is walking, and says, Help me up when he is thus walking? but will he not say, How can I help thee up when thou art walking? thou fool, wilt thou make a mock of my word? So do I liken every one of the world, which says the law has no command of them, if they be breakers of it they are not under it, nay I tell thee they are like the man who has had his arm broke, and goes to the physician, and it is healed, and he goes immediately and breaks it again. I am the physician, for I have healed up all wounds of him that believeth.

He that abides in the law is the end of the law, the end of death, the end of corruption, the beginning of the new creation which is one of the bones of the virgin of the house of Israel married to the bridegroom of heaven and earth, which is become one body of the heavens, and the creation of God.

Now he that abides under him whom he is put under, abideth in me, and if he whom he is put under act unjustly, and be an adversary to him, will I not bind him with Satan till he has paid the utmost farthing? He that has ears to hear, let him hear what the spirit says. Then be ye not adversaries, one to another, but love one another, as I also love the church, for she is become a bone of my bone, flesh of my flesh, life of my life, and where I am there shall she be also, I will nourish her and bear her to eternity. See I am become the vine and she my branches.

Then, ye little ones, abide ye in these whom ye are put under, though ye be desolate in the eyes of the world, ye are more than the married wives. Come ye away from them, and abide in my word, that I may shelter you till my indignation be gone over the whole earth; for I will destroy it with fire, when the spirit of the last Adam shall be given to you for a possession.

I tell thee, O Yohanan, stop a little with this people, that I may shew thee where the house of Israel is; for I will send a fire before thee and a fire behind thee, and it shall devour the evil of those that abides in my word,

and the evil that departs from my children shall destroy the world. For I will turn blood to blood, sword to sword, fire to fire, jealousy to jealousy, on every side ; it shall destroy the refuge of evil from the face of the whole earth. Then the earth shall appear in another form. I will give you spiritual eyes, and hearts of discernment, of all the planets, that you may know all things that I have hidden from the transgressors, for he shall not be a partaker of my glory, which I will reveal within the sixth day, this hour which I will chuse to throw the books of the law open, to see who is under it, and who is not ; I will shew it to no one but the virgin of the whole house of Israel. And in that day she shall sing to her beloved, whom her soul hath delighted in, a song of gladness of the heart ; a song of the victory over the enemy.

O, Yohanan ! if thou art not found worthy to bring forth these strait commands unto the house of Israel, the dross would not depart, neither would the gold be refined ; therefore fear them not, for I have not sent thee unto the world, but unto the virgin of the house of Israel. For when I left the world I condemned it, he which were a partaker of the evil thereof should die and not live. Therefore, son of man, spread forth thy hands, and swim in the whole house of Israel ; and fear them not, for I have sent thee to gather together all my branches. Taken from the mouth of John Wroe by William Tillotson.

South Gate, Ashton, 11th of 12th Month, 1828.

Two o'clock this morning, the words of the Lord came unto me, Rise Yohanan, and cause these words to be written, and afterwards printed to the heathens, which know not my ways, that my hidden mysteries may be proclaimed upon the house top ; and what I told them before I dwelt in the woman's seed ; for the life of the woman have I given for the ransom of man, that an helpmate might be found for the man, for I am become the man God, for I will put on the God-head ; and who

shall hinder me: and I will make bare mine arm, and the honour of man will I take to myself, and not give it to another, seeing that the first Adam is imperfect; and I have made a new Adam wherein righteousness shall dwell, but he is without a wife: for a virgin must be given unto him for a wife; she must be without fault before the throne; no blemish is there in the flesh, or in the eye, or in the bone, or in the life. I have set four heads over her.

Now, Yohanan, set down Zechariah, the 6th chapter, let the learned world read it and understand it; for I will now cause four chariots the heads of the virgin,—these four chariots are the four dispensations, which I have shewed unto man, by the revelation of my Spirit, one before the flood in the time; two in the times, and these times hath become two mountains; and I have turned the spirit to the house of Israel, which is for the half-time, and she also has become a mountain, these are the four to gather together the bones, by the command of twelve members, which is the twelve tribes of the house of Israel. These shall never rest, day nor night till all the bones of the house of Israel be gathered.

Now these four heads, which are the spirits of the four dispensations, are coming from under the law, for whomsoever fulfils it he has come from under it, for he is the end of it. These four are coming from under the gospel, for by being the end of it it is overcome. I am the end of the law and the gospel: he that believeth in me, the same shall be saved. The law is the mountain to the Gentiles, the gospel is the mountain to the Jew, and these two dispensations are the times. I now call to my people Israel to come from under these two mountains: he that will not come from under it, it shall grind him to powder.

This is the interpretation of the prophecy of Zechariah, that I would send forth four spirits from heaven, and each should sit upon a man, till my work was finished. The first man should sit in a chariot, and be drawn by red horses, and go to and fro till all the bones of the house of Israel be gathered.

The second chariot, black horses, that he which believed not his word, which I would give, their end should be death. The third chariot a man who should be drawn by white horses, and go to and fro till the whole bones of the house of Israel should be gathered. The fourth, a man, should sit in a chariot, who should be drawn by grizzled and bay horses. And these are the four dispensations of the heavens, which go forth from standing before the Lord of all; and they returned unto me and said, The world was at ease.

Now I will shew thee the mystery. Five crowns will I shew thee, and they shall be put upon the head of the branch; four of them shall be taken and given, for they are unto them who have been as mountains to all the four dispensations; and they shall be put upon their heads, for a memorial in the temple of their God. And they that are far off shall come and build in the temple of their God. And all the world shall know that I am with them.

Now I have shewed the shadow unto Zechariah, that Joshua, the high priest, was the shadow of the Branch, and of me, and the four crowns, Helem and Tobijah, and Jedaiah, and Hen, for a memorial, this did they receive, as a shadow, but not the substance; for I tell thee, the substance was for the four dispensations, that they might come forth at their appointed time.

Thou shall set down Revelations the 6th chapter. These four living creatures are the four dispensations, and they held seven seals in their right hands, so that every bone that was gathered might be sealed, these seven seals are to seal them from the world, for it is the strong angel proclaiming with a loud voice, crying, Who is worthy to open the seven seals? The king of the heathens was not able to prevail, neither any man in heaven or on earth was able to prevail, but the lion of the tribe of Judah, the inheritance of the woman's seed, he was found able to prevail to open the seals, for he opened the heavens and he raineth his vengeance on these that would not believe that he had sealed the bones of the house of Israel, by seven seals to himself.

O woman who is like unto thee, the God-man has prevailed for thee, for happy is thy end, O thou virgin of the house of Israel. I am thy God, thy Saviour, thy Redeemer, the Holy One of the house of Israel. Taken mouth of John Wree by William Tillotson.

South Gate, Ashton, 11th of 12th Month, 1828.

FIVE o'clock this morning, the words of the Lord came unto me, saying, Yohanan, thou enquires of me when the sealed writings are to be given? I tell thee, all books must be taken out of thy way, and thou must be robbed of thy wisdom, and thou must become as a madman to the whole house of Israel, that the wisdom of man may perish under the soles of Israel's feet. For my Spirit must be revealed in the heart of man, and the learning perish; for I am he that will guide the steps of Israel. So that when thou returns from the places where I have sent thee, to demand their silver, their gold, their land, and their housing, to be put into my bank, that I may receive my usury at my return, for I was an hungered and the world fed me not, and I was thirsty, and they gave me no wine, and at my return they'll know me not, for I will rain fire upon them, and they will curse their habitation; and they will say unto me then, When saw we thee hungry, and not fed thee, or when saw we thee thirsty, and gave thee no wine, or when saw we thee in prison, naked, and clothed thee not. For before the flood, in the time, they cried then, they had rendered the commands. when I was naked, they said they clothed me, and when I was an hungered, they said they fed me, and when I was thirsty, they said they gave me wine. So I sent Noah to gather in my tithe, that whosoever had done it—the same should be preserved from the waters in the time. In the times I will do the same, for the law says, They fed me and clothed me, and visited me, and the gospel says the same. So now I will try all their works and prove their ways: for the time and the times are the two witnesses, and their dead bodies have laid

in the streets of Jerusalem, which is Sodom, and as Gomorrah unto me, which is three days. It is the interpretation of the time and times, for they are the three generations, and the half time my sabbath, wherein I said to the prophet Hosea, the sixth chapter and second verse, after two days I would return unto them, and heal them, if they would come unto me; and for all this they refused, and yet I said I would raise them up within the third day, which is within six thousand years, these who had died in me, which hope I should preserve their souls at my coming, these will I give a body to instead of that which I cursed in the beginning. And those who are sealed, which the world knoweth not on, their mortal bodics shall put on immortality. I will then break the seals open, and unfold the mysteries by the vengeance of fire. Taken from the mouth of John Wroe by William Tilotson.

South Gate, Ashton, 15th of 12th Month, 1828.

TWELVE o'Clock to Two in the morning, these words came in my hearing, Yohanan, thou watchman of the house of Israel; this is the cattle that I caused thee to travel amongst. As thou has seen them lie down harmless, so shall it be. These are mine. And as thou saw the great beast with the chain round his neck, with the kings of the earth, looking downwards, with Satan and his beasts; so will I cause thee to travel amongst the clean cattle, and the unclean cattle; and they shall have no power, till my word be executed. For I have made thee a messenger to the hosts of heaven, which dwelleth now on the earth. For seest thou how the cattle are gathering themselves together; for I will liken them unto this: when the wheat is thrashed there is much chaff with the weed thereto, and it must be winnowed; and before it is winnowed, great is the heap, but if the wind be good and the sieves be small, small is the lump when it is winnowed. So now, is it with the house of Israel, Israel must be sown from time to time.

Will the seventy elders, and the twenty-four, and the twelve, and the four, which I have set to cultivate my lands, and build me an house for my granary ; will they take the sheaves and dash it against the walls ? or they will let it be thrashed ? Will they take the wheat out of the chaff heap to sow, with all manners of weed in ? This do I liken unto them ; they want to winnow before the wind be in the doors of the barn ; they want to thrash without flails ; they want to reap without sickles. Tell them the ground is not yet prepared : if they hearken not unto this, I will send a frost upon them, to he which should gather out the stones, so that his hands become chilly, that the stones be left in, so then when thou comes to plough, it shall leap to and fro, till thou be able to get no earth ; and thou shalt seek unto a fresh plough.

The man whom I send before thee is he that should gather out the stones, cut down the rushes, prepare the ground ; thou art he who shall turn the furrow and he that followeth shall sow the seed. Before the ground is ploughed the seed must be prepared.

Ashton is my granary, and the bodies are my branches ; therefore I will make thee thrash the wheat and winnow it in the barn the first, and thou shall not leave them till thou has accomplished this. If the number four has prepared the barn, provided the sieves, I will cause thee to open the doors, and thou shall prophesy, and I will cause the wind to blow, and the wheat shall be winnowed ; then I will cause thee to go to other nations, and plough the ground, where thou art a stranger ; and these are the kingdoms where the stones are gathered out : there shalt thou put the plough.

Now I will explain unto the house of Israel : the sanctuary is Zion, and in the house of Zion there shall my spirit be. And for the seventy, and the twenty-four, and the twelve, and the four ; some are reapers, some are planters, some are sowers, and the writings shall be the sieves. Now if the sieves be ready thou shalt go. And if there be room enough in the barn why do the people not thrash ? Is the chaff heaps

too large? Is not the striving of the house of Israel before me? Do they strive in righteousness, or in the greatness of their spirit. I cause thee to utter parables in the midst of the house of Israel half unfolded to try all their works and prove all their ways.

Yet many hidden mysteries in the scriptures shalt thou unfold in the sight of both Jew and Gentile, blackness shall they gather, so that every man shall put his hand upon his loins for heaviness of heart. Taken from thh mouth of John Wroe, by William Tilotson.

South Gate, Ashton, 24th of 12th Month, 1828.

Two o'clock this morning the words of the Lord came to me, Hear, O Yohanan, the words that thou must carry unto the ten tribes of the house of Israel, for I must unfold the scriptures by little and little; and by parable and parable. For I squandered the ten tribes of Israel, that they might take hold of the light which I caused to shine amongst the Gentiles, that they might return to the two tribes their brethren, with the light that should cover the law; for the two tribes did I give up, until she travailed which should bring forth the graft of my Spirit. And by this spirit will I graft Israel and Judah together, but if Judah and Israel acknowledge not Benjamin, neither shall they receive my kingdom: for Israel knows him not, neither does Judah know him; but except Judah and Israel return back into that country, which neither they nor their fathers dwelt in, and seek Benjamin their brother, and return with him, they shall not see my face but in anger; and by the fire of my jealousy will I destroy them.

For I now swear unto the whole house of Israel, and the house of Judah, by my Spirit which I will put upon thee, that I will visit seven nations with my word, and seven nations shall take hold of it, bud, blossom, and bear fruit.

O Judah! thou stiffnecked, uncircumcised in heart; has thou stood still till thy shame has covered thee? I will pull thy skirt from off thee, and the veil from off

thy face, and I will make thee jealous for Israel's sake. Is not Israel seeking thee? and thou shalt go out to meet Israel.

Then Yohanan take unto thee two sticks, and write, one for Judah, and one for Joseph, for the whole house of Israel.

Judah is one bone of me, Israel is another, and I will cause these two bones to come into one house, and fall down and worship before me. Then the heavens shall open and the graft shall be seen, and it shall descend, and rest upon the Israelites in whom shall be no guile. Judah is the husband the bridegroom of the bride.

Does not the cattle, which gives the fruit of the milk, gather themselves together at the going down of the sun? that they may give milk to him that is thirsty? then Yohanan, behold the house of Judah, and the house of Joseph, these are the two sticks which shall become one, by my words which I will put within thy mouth. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 31st of 12th Month, 1828.

FROM twelve to four this morning. I was heavily afflicted, as though I had a hot girdle round my loins; and the words of the Lord came unto me, saying, Son of man, set up an ensign in the open streets, for I will set thee as a sign to both Hebrew and Gentile; for at times it shall come to pass, that thou has neither clothing, but to gather thy bread out of desolate places.

Thou shalt be borne by the hands of the world, through the press of the people; and I will cause thy voice to roar as though the voice of a lioness, that the ears of the house of Israel may be unstopped, and they shall hear and understand, and know that it is the ensign of the house of Israel.

For there shall be a great rushing of the people; they shall rush like many waters. And this thing will the government do, and the magistrates and the officers; they will try to stop thee from entering into

their towns ; but I tell thee, thou shalt enter with my word, and declare it in their hearing, and by thee, shall my word prevail.

And when thou returns my children shall weep for thee ; for to see the rushing of the people, it is like the waters upon the damstones : when the damstones are prepared, is the water drawn back ?

Then hear, O ye four chariots : prepare ye the damstones, that the waters may run ; I will stay the waters, and if the damstones are not made secure, the waters shall take the chariots away, and they shall be seen no more ; and fresh ones shall be prepared.

Then hear, O ye chariots of the house of Israel ! the horses and the riders thereon, I called out for the damstones to be made secure ; I stayed the waters by drawing back the people, and the chariots of Israel fed themselves, and prepared not the damstones ; so I let go the water it carried them away, and they are seen no more.* Taken from the mouth of John Wroe, by me William Tillotson.

* This prophecy was fulfilled in Autumn, 1830, two years after it was given ; as the waters carry away the damstones which are not made secure ; so did the water-floods of false reports, which came out of the mouths of the people, against John Wroe, carry away the four trustees.

PRIVATE
COMMUNICATIONS,
1829.

South Gate, Ashton, 1st of 1st Month, 1829.

THE house of Israel shall smile at the world, at their pictures, and their likenesses, and their gods: and by the house of Israel will I destroy them, that I may make a full end of sin in the flesh, for the sake of the servants; that the enemy may be tried when he is chained from the life of the blood: that the people say not, If we had not had blood, we had not sinned. For flesh, and the blood within it, cannot inherit the kingdom, but be made to serve it. Taken from the mouth of John Wroe, by me William Tillotson.

South Gate, Ashton, 2nd of 1st Month, 1829.

IF thou art taken from the house of Israel before they are gathered, they shall break open the sealed writings; for there shall be contained in those writings what they shall not see till that time, nor hear, nor understand; neither shall he know who writes it. Then they shall say, as the disciples said of me, when I rose; for then the mysteries shall be unfolded, and understanding will be given them; then shall all Israel see for themselves, and not for another. The priests shall not be able to ask them one word, of Hebrew or Gentile; and I will make their mouth as my mouth, their heart as my heart, their understanding as my understanding: and the breath that proceeds from them shall be of me; and a bruised reed shall they not heal, neither put out

the fire till it has executed my will on that which dwelleth on the planet. When I have subdued the evil, by them being instruments in my hands, my peace shall rest; for my daughters shall have full power: and my son the graft of me shall be married unto them, for the virgin is the woman's seed. Taken from the mouth of John Wroe, by Edward Lees.

Sanctuary, Ashton, 3rd of 1st Month, 1829.

GOD has drawn the enemy back from Israel, he will go forth in the world, and they will fight you, for they are the swine, and they shall be swallowed up.

Can any one of you part with one of your bones? so is it with the house of Israel; they must be gathered and brought to this country. Ye know the bones how many members. Some of them who have boasted will not be found, therefore grieve not the bones one of another, let all your spirits be as one, and though you be divided in body, yet let the spirit be one.

The word will scarce be gone over the ball before the bones be gathered, and ye will not know, for the people will not be numbered till they be gathered. Taken from the mouth of John Wroe, by Edward and Henry Lees.

South Gate, Ashton, 4th of 1st Month, 1829. Two o'clock in the morning.

THE words of the Lord came unto me: When all the bones of the whole house of Israel are gathered, then shall the free woman be seen, for I will only gather one bone at once, and I will lay it out to weather, that it may be weathered; and I will make all its deeds manifest before it, that it may forsake them and the blood within it will I purge from it, and by my spirit will I clothe it with flesh, and that flesh shall live unto me, for it is one of the bones of the daughter of the virgin. And I will wash it in a river of pure water, and make it whiter than the lily in the valley, before I give it the life of the flesh.

I will prepare land in the north country; for all the cattle to be gathered to, and all feathered fowl. And fish shall be gathered. For the fish shall die in the seas;* the waters shall become blood, that no man can drink, and bitter shall they be to both Jew and Gentile: for as they gave me gall and vinegar to drink, so will I mix theirs. For I have fulfilled the law—established the gospel, that my children might be covered by the gospel, that the law might condemn their enemy. And them that crucified me I will crucify; for Satan accuses me and says, If I had destroyed them at first, there had not been a latter breach, but I will heal up the breach, and execute the law upon their heads; for as they have done it to my little ones they have done it to me. For I require eye for eye, tooth for tooth, stripe for stripe, bruise for bruise; this is my revenge for the sake of my little ones. For my little ones shall keep my gospel, which overcomes the sentence of the law; for in the law it is written, Vengeance is mine and I will repay it; and it is past upon both Jew and

* We are sorry to hear that the mortality among fish on our shores is spreading with alarming rapidity. The infected district already embraces the entire coast, from near the east end of Long Island to the capes of Virginia, extending out into the ocean for a distance of one to three miles. We learn from several intelligent citizens, some of them Sandy Hook Pilots and Captains of coasting vessels, that the shores of Long Island, New Jersey, and Delaware, are lined with millions of dead fish, while thousands are found floating in every direction. The cause of this strange calamity is yet unexplained. It has been noticed that the water in the infected district is discoloured, and looks blacker than the ordinary sea water. Immediately on entering the brown water, the fish are seized with convulsions, rise to the surface, and die in a few minutes. It seems to us that our scientific men should investigate this phenomenon, as speedily as possible. Many persons fear that on the approach of summer, a pestilence may result from the putrefaction of the masses of dead fish already thrown upon the coast, while the loss and injury to our great shad fisheries, the season of which is approaching, may be very disastrous.

The great volume of fresh water from the Hudson and other rivers in this vicinity, seems to have kept the infected water of the ocean from entering our bays and harbours.—Should the infection find its way into our bays and rivers the results would be deplorable.—*New York Sun*, January 10, 1845,

Gentile. But the Israelite has overcome, for the law is pure, and the revenge is sweet to whom it is due, and he who has adulterated it shall receive it.

All the clean birds of the earth shall be gathered, and all clean fish, and the unclean shall die and stink, in the rivers, and in the seas: and the whole earth shall stink by the beasts, and by the birds, and the things therein; so that even they that are for servants shall be smothered with the stink, that the buriers may bury them; and by this shall the earth be cleansed. And the houses of Israel and Judah shall become one house, and the smell of them shall be as the smell of the field. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 6th of 1st Month, 1829.

THESE words were shewn unto me this morning, saying, Son of man, hear the words that I now give thee, and carry them unto the children of the whole house of Israel; for if the children will hearken to what the father says, the father's inheritance shall be sure unto them, and it shall be divided amongst them and their offsprings. But if they hearken not unto the words of the father, when the father comes to claim his kingdom, they shall have no part in it.

For I was a father unto Adam, and I gave him my commands; and he hearkened not unto them, neither obeyed them. I swore in my wrath he should not enter into my kingdom; and I laid my statutes and judgments before him, that he might hand them unto his branches, that if they obeyed them, I might shew mercy; but instead of obeying them, they have disobeyed; instead of increasing in age, they have decreased; instead of getting higher in stature, they have fallen in stature; they have all gone out of the way, and behold the sixth day, and yet the third generation; but behold the fourth, but unto the fourth I now turn, and give them a new command: instead of disobeying, they shall obey; instead of getting less in stature, they shall get higher; instead of

decreasing in age, there shall be no end of their age. For I tell thee, they are now on the earth, who shall not see death, nor their bodies see corruption, nor a bone of them broken. Then carry these words to the children of the whole house of Israel ; for they are the commands that they shall live by, and not die. Taken from the mouth of John Wroe, by me, William Tillotson.

Ashton, 9th of 1st Month, 1829.

HE that performs not my work in a dark and cloudy day, when the sun shines he shall have neither part nor lot in the matter. For I tell thee, when the sun shines all the world will have faith, but their works will vanish, there is no groundwork for their works, they are without them : so is all Israel that say they believe but are not able to perform : these have faith without works.

I will now shew thee who is able to stand before God, that their flesh be made alive ; for he that believeth will not make haste, but will abide in my word, that it may rule him. For the Jews said they believed in the law, and they obeyed not the law, therefore they had faith and no works : the Gentiles say they believe the gospel ; and they say, by their belief they are cleansed : they have faith but no work. These are four things. But he that shall live unto me and not see corruption, shall have overcome these four mountains ; and these are they that shall be made alive unto me at my appearance. And he that seeks for this shall obtain it ; for the sun of my Spirit shall shine within his inward parts, that he be not led away with the world. These are they who are prepared for the kingdom.

For I will yet sweep the earth as a man sweepeth his yard with a besom. I will draw back the evil, and sow in the natural seed, whose substance is in itself. The more I draw back the evil the more the swinish multitude will roar.

Whosoever thinks the flood too great I will roll that back and bring another from another side.

He that is willing to obey my command, by that office which I have appointed to him, his seed shall be of honour; but he that craves an office without performing the other, is like the Hebrew that says he believes the law, and performs it not, the end of his body is death, and is without honour. Then I ask the house of Israel by my name, how can he believe the Gospel till he have performed the first works of the law? If a master have a servant, will he promote him to a greater office than that which he has, if he have not performed the first works? but if he have performed his first office, he is promoted to a greater.

Then I tell thee, if the ten tribes of the house of Israel had not turned back to the law, they had not been able to perform the works of the Gospel. So now I tell thee that the law and Gospel are become one, one branch in one vine, with twelve boughs which shall bear the whole house of Israel.

And for thee, if thou say thou believes my word, and art afraid of my people, and holds back my word, thou art like the Hebrew and Gentile, faith but no works; for I tell thee, it is neither Hebrew nor Gentile will inherit my kingdom, but he that is found an Israelite without guile. Taken from the mouth of John Wroe, by me, William Tillotson.

Street House, 20th of 1st Month, 1829.

THE words of the Lord came unto me, saying, Hear the words which are for the whole house of Israel: for Israel is my inheritance, and Judah is my beginning, for my flesh was in the loins of Abraham; when I made the covenant with him, I promised it to Jacob, and with Isaac was my covenant, and with Jacob did I establish it, and they obtained not; and with David, I promised him to be a man after my own heart, though he was a murderer; and took other men's wives to be his; though I was a husband unto him, yet of the seed

of his flesh did I come, and shew myself a man after my own heart, that whosoever should walk in the way of my heart, should live and not die, neither should his body see corruption, nor a bone of him be broken.

Now I tell thee, the twelve Patriarchs did not obtain this, nor the twelve disciples, though they were my witnesses; for I tell thee it has lighted on the house of Israel, and they shall obtain, whose bodies have not seen corruption, nor a bone of their little ones broken; for this is my covenant with the house of Israel, when I shall take away their sin; that whosoever is found a man after my own heart, the same is one of the bones of the house of Israel; for he that walks in my way in the flesh of the seed of David, their bodies shall live, and not see corruption.

He that sought for my Spirit to be put within him, the same should be found after my own heart, the same is helper with me to make the bone of the virgin; for she is the helpmate that is given unto man, All Israel shall sign this covenant; it is the last covenant that I will make with the house of Israel. He that walks in the same commands that I walked in Jesus, his body shall not see corruption; for I was the first, and the way-mark for the whole house of Israel.

I have set Benson of Sheffield, Entwistle of Ashton, William Twigg of Macclesfield, as signs to the whole house of Israel, that whosoever were partakers of their ways, their bodies should return to dust; for I tell the house of Israel, that these three shall not be partakers of the kingdom, nor heirs with my children; sentence is passed on their bodies, their offsprings shall die with them.

I will now be ministered unto; he that ministers not—his body shall return from whence it came.

Now let Israel shew the world the way they ought to walk, that they might gain eternal life: but he that holdeth back the light shall die and not live.

The ways and the fashions of the world do I hate, saith the Lord, and he that parteth not from it shall perish with it. But he that parteth from it—this shall neither corrupt soul nor body. And woe unto him that

is at ease with the world, for the evil shall depart out of the house of Israel, then, great shall be the war of the world. For till the time the devil be removed, he will have a possession in the world : and those that love the world are his inheritance, and shall go with him. For it loves its own, and my word abides not in them.

X For my children will not serve me till they see themselves fast : and then they will return, seeing that evil surrounds them on every side. Taken from the mouth of John Wroe by Samuel Swire, Junr.

South Gate, Ashton, 30th of 1st Month, 1829.

FROM two o'clock this morning, to four, I had many things tranfigured before me ; (viz.) Buildings, and the Ark, and the bearers of the Ark, and the horses that it was drawn with; twelve different colours; four horses in breadth.

The horse on the right side was a white one : the next to him, in breast, a red one : the next to him a grizzled one : the next to him, a black one : the black one on the left side. I saw (also) a distinct number of horses, besides these four, And the Spirit is upon me to shew what I heard and what I saw. And I saw these horses loosed off.

And I saw a beautiful young woman that was girded with a linen girdle ; and she appeared as though she were naked : and she had as though a scarf across each shoulder. Her hair was long, and the locks thereof laid upon her shoulders. Her eyes were large, and glittered ; and shone beautifully ; the sight thereof was very black, and round ; and round the eye as though a circle of glittering white ; and blue round that circle, I have not seen one to equal her with my natural eye, for beauty. Her nose appeared thin and fine : her lips were thin ; her face round, and appeared very youthful : her cheeks appeared more like a rose than any thing I can compare them to : her neck was small and fair, and beautiful to look on. Her breasts appeared as if milk were in them ; at the ends they resembled a rose.

Her body was small, and her two thighs appeared as the thickness of her body ; and the two legs appeared as the thickness of one thigh ; I tried to reach her, but I could not reach the top of her. She appeared as she were seven or eight feet in height.

Then I heard the words of the Lord, saying, Hear thou, and understand, that thou mayest bear the words to the whole house of Israel. For I send thee unto the four with my word, which shall live in the twelve.

The Ark is my covenant, and the persons that bear the covenant, and the covenant not them, shall bear the Ark ; their flesh shall not see corruption, their bones shall not be broken, nor separated ; for they are bones of the virgin. But if the Ark bear them, it shall grind their bones to dust ; for the blood of the life of the world shall devour them.

This is the covenant that I made with Abraham, Isaac, and Jacob, and they departed from it, and it abode not with them. And I gave them up till my Spirit had travailed in the womb of the woman, and had returned unto me, to give to man. Now this Spirit that has returned unto me to give unto the man, is put within this woman whom thou sawest, and this woman is given unto me. She is the last Eve, and I am her husband.

So the man and the woman are finished ; the bride and the bridegroom of heaven and earth. And this has been shewn unto thee, that thou mayest shew it unto the house of Israel.

But who are the shepherds ? Thou wantest learned men to go out ; men of learning and understanding ; and thou enquirest of me that the Gentile priests and rabbies should be brought in. Will the house of Israel yet want to choose me instruments ? Are the shepherds of Hebrew and Gentile to say that they have gained the kingdom by their wisdom and their preaching ? Woe unto these idle shepherds ; yet by thy hands will I make them labour when they know it not.

I have chosen four, but they have not chosen me ; and I will bring the wickedness, and the filth of the whole house of Israel before their eyes, and the blood ; and

they shall pour it upon the earth, that it may receive it, that the grave may have enough, and that hell may shut its mouth. For I will make them tread on the evil of the whole house of Israel. I will engrave them full of eyes and full of ears, and hearts of discernment; and I will give them no rest, day nor night, till it be performed.

And for thee, I will give thee the plummet and the measuring line; and I will make thee measure the city, and the whole house of Israel; and I will bind thee as a prisoner, and I will afflict thee, and carry thee whither thou wouldst not go.

And I will make the clergy afraid of thee, of both Hebrew and Gentile. But if they were afraid, and trembled at my word, I would heal them; but they are afraid of thee, and not of me.

And I will confound thee and make thee ashamed of all thy ways that thou forsake them.

Thou says, I have sent thee round to the house of Israel to view their properties, and they are all poor: Prophecy, thou son of man, and say to the whole house of Israel, Thus saith the Lord, Who is as deaf as my messengers, and as blind as those that call themselves my preachers? I tell thee, Yohanan, thou art blinder than them that have been before thee; for if I had shewed them what I have shewed thee, they would have heard and understood the mystery. For there are none whose bodies are gone to dust had the things shewn that thou hast had shewn, and heard the things that thou hast heard. And yet thou justifiest thyself before God; and, because the house of Israel will not believe at thy appointed time, thou art unbelieving. Then, son of man, prophecy, and say, Thus saith the Lord, The twelve houses shall be built, but who shall inhabit them? there shall be gold sufficient to pay the wages, but who shall pay them? If he bear not the Ark he shall not pay the wages, nor finish the building.

I commanded thee to anoint Mac Phail, a preacher, in my name, that the words that I gave unto thee should be his fishing hook, and he should fish men, and that the anointing should not be like the former: but, I

tell thee, and the whole house of Israel, he has taken baits of strange gods, and put them within the fishing hook ; and he has fished but not obtained. Is there not a fire with Mac Phail ? and what will ye if it burn him up ? Will he now seek unto his learning, and his wisdom ? Did he not say in his heart, These are my sheep, I have gathered them ? let him remember I have plucked the sheep from him, and every heart shall loathe him.

And let not William Muff say, I have shewn him such and such things, when he knows not whether it is my word or not : I have not given him the discernment of spirits.

William Muff craves for a hat of thine, let him have one, that I may be clear of him ; for the desire of your hearts shall be your own judges. But happy is he who is willing to be judged by him whom I put over him : but he that revolts from under him revolts from under me, and my graft shall have no root in him. For he that is willing to be judged, and submit to him whom he is put under, and he judge him not according to my word, I will then remove him and put him in his place. And this shall certainly come to pass if he will abide in my word. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 31st of 1st Month, 1829.

I WILL now shew you a thing that was shewn to me this morning. I saw all the sons of Adam's race gathered together, and I saw them divided, and there was a greater number of prophets, preachers, and messengers cast on the left hand, in proportion to the rest of the hearers. Then, woe ! woe ! to the prophets and preachers : and many of you are much before me, and I am not worthy to stand in your shoes.

But God will make known the deeds of all the house of Israel upon the house top, so that every one shall know his own wickedness, and depart from it ; and

God will shew it as a substance, that it may be known as a bean taken from out of a sack.

The children of Israel must remember how they send their children to school: ye compel them to go; so must Israel be driven by the rod to go to school, to teach them the ways of the Lord. Those that go to school in obedience shall feel my spirit, for ye must all go to school to be taught by the spirit of the Lord. As you see temporal and spiritual go together to shew you the way of God, so judge from your children, how ye shall be driven to obey the Lord's word.

The Lord will give you loathing hearts to your evils, for they shall be made bare, as a seed of corn, and ye shall hate your own deeds, and it shall cause the world, and the rabbies of the world to hate you, and they shall even be like Baal's prophets—cut themselves for vexation. Then woe to me, for it is slippery ground; and woe to the preacher. Taken from the mouth of John Wroe, by Edward and Henry Lees.

Ashton, 1st of 2nd Month, 1829.

FROM one o'Clock to three, I was awaked out of my sleep as though by a hand touching me, and a voice saying, Arise! and I felt myself heavily afflicted, in my breathing, and by a pain in my side. And I sat up, and the Spirit of the Lord fell upon me and said; Discern thou between the clean and the unclean; as they went into the ark by two and two of the unclean, and by seven of the clean—this is man who dwelleth on the earth: and as it was in the day of Noah, so shall the end of all flesh be. For two who put on immortality that their flesh live, fourteen, who dwell in blood, shall be preserved in the holes of the earth.

Now, in thy body shalt thou bear the resemblance, in thy raiment, clean and unclean, sitting on an unclean thing, dwelling in the midst of a people of unclean lips.

As the Law came to its fulness, so is the Gospel. When I brought the law to perfection, then the stone

that was cut out of the mountain of the law, became a light to those who said they believed; and they said it had become the corner-stone, and brought it forth with a shout and a cry.

Now those who said they believed, said, They thought they had done; and they say, They are born of me, and they are fed by living water. Are they more fed than Abraham, Isaac, or Jacob, and the children of old?

By the fulfilment of the law I conquered and overcame death; then if my fulfilling the law, be the way-mark, and the guide for the whole house of Israel, why does their flesh not live by the Spirit? but yet liveth by the blood. As it is with the Hebrew, so is it with the Gentile.

All that obey not my word, I will make them as the unclean animals: their flesh shall not live unto me, by the Spirit, which is the kingdom, which I will put within man. This is the gate that they are not able to enter; unbelief has hedged up their way with thorns and briers.

Horses have I made for man; and the horse that has not a hair plucked from him, nor has his flesh cut, but is sound according to my word, shall be clean for the use of man.

But of all the unclean animals, none shall enter into the Millennial year, but that which is for the use of man; such I will cleanse for the use of the kingdom, and nothing shall die of them to the end of my sabbath. The milk of the animal which divideth the hoof and cheweth the cud, have I given for man. The eggs of the fowls of the air, and of all feathered fowls, have I given for the use of man. The labour of the bees of the earth shall be for the use of man, that he may eat the honey; the sting of the bee will I destroy; nothing shall hurt nor destroy, in all my holy mountain; nothing shall live that eats another thing that lives; for nothing that is permitted to live shall devour. The earth shall give its full increase for the use of man.

Then shall man understand the oils, the wines, and the lees of them ; then shall it be seen for what purpose they are. And all things in heaven and on earth, shall be subject to the redeemed.

For the God-man has prevailed ; and has conquered all things for the use of man, and has finished all things which he promised for man ; and all the vessels of dishonour has he cast from him ; for they are as drops of water which the ground has received. Taken from the mouth of John Wroe, by me William Tilotson.

South Gate, Ashton, 2nd of 2nd Month, 1829.

Four o'clock this morning, I was awakened out of my sleep, and I arose,—the Spirit of the Lord fell upon me, and I heard these words, Why shrinkest thou before my people, and before the world ? Tell the messengers who eat at my table, when they go out to preach to the world, let them not only ask for my Spirit to fall upon them, and to teach them, but let them ask that my Spirit may overshadow the people, as it was in the day of Pentecost, that the ears of the house of Israel may be unstopped, and that my word may have root in them. Will a man sit down to a dinner, and see men who have been travelling a long journey sitting in the room, and not ask them to eat with them ? He that gives liberally, I will also give abundance.

My bread shall be no more given to the dogs, for my children shall not always be thrashing, for I will winnow the wheat. If a man be thrashing wheat, does he not take it up in his hand, to feel if the corn be there ? and if there be no corn there, he casts it for the dunghill ? I see my children always thrashing where there is no corn ; I see them reasoning with the world, which belong not unto the house of Israel ; I see them quarrelling and contending with the priests ; he who will not leave off contention, and retire from them,—(for I tell thee they are strangers, and my word abideth not in them, nor they have no root in me, their

branches shall wither and fade away.) Nay I tell thee, Yohanan, Israel will not contend with them, but will retire from all strangers; neither will she feed them or visit them; neither will she quench their burning flax; she will retire from them, and see their end.

For I have holden out mine arm all the day long, to a stiff-necked and more rebellious than the Jews; and when I rerurn, they will count me a hard master, and say, I gather where I have not strewn. So as it was with the Jew at the first, so is it with the Gentile at my return; so-I have found them both in unbelief. But I have a poor remnant who have waited on me, and have heard my voice; and it shall heal them, it shall marry them, seal them, and anoint them, and give them the graft of my Spirit, which shall bring them into my Kingdom, and they shall inherit with me, and take of mine.

So in Israel and Judah have I found the twelve tribes; Joseph and Benjamin have I called the beginning of my youth, the possession of my inheritance; for in Judah will I execute the wrath of the law, upon both Jew and Gentile, but in Joseph's two sons, Ephraim and Manasseh, by their twelve sons will I be named: and this is the new name which I have given to the whole house of Israel; and by no other name shall they be named by. For I blessed them, and I called them mine, and I said, Let my name be named upon the lads; (Gen. xlviii. 16.) the name of Israel in whom there shall be no guile. And by the name of Israel will I be named throughout all generations; and a thousand generations shall serve me from lake to lake; and the aliens shall worship me, and they shall lick the dust of my sons feet, and fall down, and bow to them, and worship them; for I am the Lord their God.

For in Joseph's two sons have I found two houses and I will dwell in them both; two rods of people are they; two rods have I, one is written Judah, and another Joseph, in whom there shall be no guile; for the fruit of them is the fruit of the God of Israel; the smell of them is as the smell of the whole ball; and

by this smell will I gather them out of all nations. Taken from the mouth of John Wroe by William Tiltson.

Sanctuary, 5th of 3rd Month, 1829.

THE words of the Lord came unto me, saying, As she* is jealous of thee, so are ye jealous of me, that I shall not do these things for you. But I tell thee the rich in their carriages will come and hear the law, but they will doubt: I will then destroy their riches, and then I will bring them to the house of Israel, and they shall give them a graft. Taken from the mouth of John Wroe by Henry Lees.

Sanctuary, 7th of 3rd Month, 1829.

WITHIN ten days of the gathering there shall be mighty tempests, tearing up trees, dashing down houses, but after that the people shall be gathered. Taken from the mouth of John Wroe, by Edward Lees.

Park Bridge, 9th of 3rd Month, 1829.

Now my people shall begin to trade and traffic, and I will open a way for them; but I will not open a way till they see themselves fast. I will open the heart of man, and no man shall shut it; I will cause new things to spring up day by day.

But who is it that kicks at my commands, and who is it that shames with them? I will bind him by a nail, I will fasten him by a hammer. Is he not afraid of the people thinking he is proud with my commands? Taken from the mouth of John Wroe, by William Tiltson.

Park Bridge, 10th of 3rd Month, 1829.

YOHANAN, thou shalt be hated in this land England, and I will hide thee from them; but in other nations I

* John Wroe's wife.

will shew thee openly. But in this land England, thou shalt have to travel in the night-time. And the clergy shall hate thee with a hatred ; for the word that I will give thee, shall be against the doctor, the lawyer, and the parson ; and it shall testify of their ways.

Cursed be he who lays a tool upon my work to mend it ; for I tell thee the first Adam is cursed with a grievous curse, for their bodies is the ground and is but earth. But I will now turn to the earth and I will fallow it, and gather out the stones, and put a heart of flesh in it, and I will sow that seed which I took up with me into heaven, and I will put it within the heart of the last man ; it shall bear fruit of me and take of mine, and shew it openly in the sight of both Jew and Gentile ; for it is the seed which I put within Joanna Southcott, which caused her to appear pregnant, with her breasts full of milk ; so it is that which was within her which is the virgin of the house of Israel, and it shall dwell within the whole house of Israel, which consists of one hundred and forty-four thousand members, twelve branches, and four heads over her ; he that hath ears shall hear, and he that hath eyes shall see, and he which has a heart shall understand : for the time is come that the mysteries of God shall be unfolded to man, till he be made perfect God and man, three in one and one in three ; for I was witness of the Father, for the Father in heaven bare me witness, and of the life that I bare, I had sent two witnesses before me, Enoch and Elijah, which bare witness of me, of immortality ; and these are the two witnesses for the three days and the half, for every day is a generation. I tell thee in heaven there is three in one and one in three ; and there has been three on earth, who have borne witness of immortality, and has taken it up into heaven, their witness is this—that I will destroy death, and as I live they shall live, by that body which I laid down will I quicken them : for I gave the life for these whom the world has condemned and set at nought, I gave it for the desolate, and not for these which said they were righteous, holy, and good, who dwelleth in blood : for blood cannot inherit the kingdom, for blood is for the earth, for

dust it is and to dust it must return ; but the body is for the spirit, and the spirit for the body : O thou vain man wilt thou always look for corruption and deadly things ? Thou discerneth the light of the moon in the night, by the eye which is in thine head ; so I tell thee he that seeks for the saving of the soul, for his corruptible body to put on incorruption, is like he that looketh at the moon : but the new birth of immortality is that which has been hid in the three measures of meal till the cup of iniquity of the Gentiles be full, that the mysteries of God might then be unfolded. So now the sun shall shine and he that is able to bear the shining of it shall see the light, which shall put out all other lights. For I tell thee he that puts on incorruption is like the angels, but he that puts on immortality is like the sons of God, they shall see their offspring round their table, without sin and without death, and without a change, to eternity shall it be established. This is my covenant with all that seek the new birth. Yet for all this will the house of Israel rise up against thee, but in distress they shall seek my word by thee. Taken from the mouth of John Wroe, by me William Tillotson.

Sanctuary, 21st of 3rd Month, 1829.

I HAVE had a woman transfigured before me with all the birds and the animals round her. A woman must present herself before the house of Israel with two of every kind, male and female—these are to be white ; and afterwards the house of Israel shall add to them to make them seven of every kind, six of various colours, to beautify the Lord's kingdom. Taken from the mouth of John Wroe, by Edward Lees.

Sanctuary, 22nd of 3rd Month, 1829.

I SAW the whole hundred and forty-four thousand gathered, and they sung as though a multitude was talking very low, but it was the multitude of voices that

made the towns, villages, and woods ring for miles round. Therefore from this time let each seek God and become humble; for it is not one voice to be heard above another, or one that will try to oversing his brother that will be acceptable to God, for all are alike in his sight.

Now there is a command for all to learn to sing, and ye must all endeavour, and God says, he will be with such. But some will say that their voices cannot be heard, but the command is as I have had it, that ye all sing as a man talking low, for ye will never be perfect until ye come to this, and the music also.

I tell you the Romans will gain the day, and when they have done this they will find their own level; for they will turn to be Protestants, Methodists, Calvinists: for God will confound their images. And all religions shall be divided; but they will all join together against the house of Israel, but they shall not prevail: for the sceptre shall be put into the hands of Israel, and they shall prevail. Taken from the mouth of John Wroe, by Henry Lees.

Park Bridge, 24th of 3rd Month, 1829.

HEAR, O house of Israel! I will strengthen thee. Are Zion's pains come? Is there no strength in her to bring forth her children? As I live, saith the Lord, I will deliver her. As she has brought forth a son she shall bring forth a daughter, and I will marry them, baptize them, and anoint them and crown them with everlasting life: and give them the earth for their possession; and all that see them shall acknowledge them to be the lords of the creation. For as Sarah called Abraham, Lord; so shall all the servants call them, Lords; for they shall be as gods to them, for they are branches of me, and I have crowned them. Taken from the mouth of John Wroe, by William Tillotson.

Ashton, 25th of 3rd Month, 1829.

WITH the world, and with them that have been in the covenant, and are departed out, the road shall seem to

get narrower and narrower ; but with my people a wide open valley. But, Yohanan, why is the fear of my commands upon thee, fearing the people ? Great is the battle, but Israel shall overcome ; for it is between the flesh and the spirit. And the blood seeks to devour the flesh, but the spirit shall overcome it and devour the blood, for it is the life of the world. As the day springs forth I will cause this thing to shine bright in the house of Israel, so that every one should know the life of your world to come. For I will direct the carpenter, and the blower of the bellows, and the striker of the hammer till the thing be performed and finished ; then the last Adam shall be seen, and the world shall see it : yea, the righteous and the wicked also shall see it, and add to their torment ; for I will bind every man by my spirit being put within him, that he shall no more glory in the works of his own hands, but the word shall be made life and glorify me ; then my word turns not void to me, but accomplishes the thing for which I sent it. Taken from the mouth of John Wroe, by William Tillotson.

Sanctuary, Ashton, 4th of 4th Month, 1829.

A CERTAIN man went forth to purchase a colliery : he had much owing, and he called forth his debtors, and collected his money, and went and purchased : and when he began to get it he heard of another bed below it, which far exceeded the former one : when he began to consider about it he found he had not money to purchase it : he sold his other, and still he had not enough ; but he went to all his friends and borrowed of them, and purchased it, and then he paid what he owed. This is a parable, and shall be understood by those that follow on to know it : for there shall be many that shall be so—borrow all he can, to go on, and he shall repay them. For there shall be men in the house of Israel that shall have many masons, and many carpenters at work, and they shall have no more than shall

just pay their wages from week to week, from the profits of their trade. And this is told you that when ye see it come to pass ye may know.

The time is come that the sower will sow that good seed, and the enemy will not devour it; it shall not fall into stoney or barren ground, but it shall bring forth fruit abundantly. Taken from the mouth of John Wroe l y Henry Lees.

Ashton, 6th of 4th Month, 1828.

THE Spirit of the Lord is upon me, to utter the commands to the whole house of Israel, that they may come out of other nations. For petitions out of foreign nations shall appear; for the battle has begun. And woe to my servant,—it shall be with both priest and prophet, buyer and seller, giver of usury and receiver of usury. For the words which I will give unto my servant shall be against every man, and every man shall be against it, to destroy him from the land of the living. The kings of the earth shall rise up against him, and bind him, but I will break the bands: for he shall labour and another shall inhabit; he shall plough the ground and another shall sow.

The words that I will give him shall cause priests to gather themselves together, till stone and wood give forth blood; for I will dash them in pieces; and great shall be the fall when the assembly shall meet, and many rich shall meet with them, and fall with them. I will do this in this land England.

And I will cause the sea to overflow the land, and it shall destroy man woman and child, beasts and cities. I will do it within the borders of England.* The wind

* In subsequent year, the 11th and 12th of 6th month, a dreadful storm occurred—the country about Blackpool, was overflowed—the shore for miles was covered with pieces of vessels, the crews of which had perished. In the 2nd Month, 1836, a storm occurred, the effects of which were more or less similar to the above, on the east, south, and west of England—destroying man and beast.

shall roar, pull down churches, and unroof others.*

And a great roaring shall there be in London, one against another; for I will make every religion find its own level, I will squander their opinions as I squandered the language of Babel.

Prophecy, now, son of man, with thy rod in thine hand, for it is the measuring line of the whole house of Israel, and say, Thus saith the Lord, I will send forth Satan, and he shall blind the people, harden the heart, and stop the ear, till I perform my word, and gather out the house of Israel.

And, I the Lord will give the command to the house of Israel, and they shall be expert in war with every man, the sword of the Spirit put within him, and they shall fight with the enemy and overcome him, for I am their captain, and they shall appear different from all other men upon the earth, both in heart, in mind, in love, in unity, and in clothing.

Now, son of man, put forth thy measuring line, and measure the house of Israel, and thou shalt measure them till the height, the length, and the breadth be equal: then I have prepared a place for thee; for I will hide thee from the English people, and in other nations will I shew thee openly.

If my children will abide in my commands and obey my word, my word will teach them the ways the house of Israel should walk; for the two swords, which are declared against them—the same shall protect them. As the serpent was lifted up in the wilderness, that I should be counted as a serpent, as an offender; that as I was lifted up, so will I lift all men unto me; then, as the sword is counted a resemblance of death, so I will make it now a resemblance of life. So he that seeks for the sword of the Spirit, and looks on it, by the same shall they be healed; and he which looks not on it he shall die and not live. So the word shall appear,

* By a storm in the 12th Month, 1836, several houses and churches in the Isle of Wight were unroofed. At Lewes St Anne's was partly unroofed. A storm of wind on the 7th of 1st Month, 1839, occasioned great destruction to many churches in both in England and Ireland.

and he that looks on it shall be healed, as he that looked on the serpent.

I am well pleased with him that submits to enquire of me, I will answer his enquiry; but he who inquires and hearkens not to the answer—I will confound him in the sight of his enemies. Will Israel inquire and not obey the enquiry? I tell thee, I will sow the seed of the whole house Israel in the heart of man, and it shall grow. In the eyes of the world and their king it shall seem to be less than all others, yet shall it cover the face of the whole earth. It has been hid in three generations, but now the fourth shall appear, it cannot be hid in Israel; for Israel's God shall make it shine, and all the world shall see it, and acknowledge it, that this is the seed that the Lord hath blessed.

Why wilt thou try the house of Israel? though I have set thee to prove them by the word which I will give thee. And thou murmureth because I shew thee not the way; I tell thee, as their bodies are not able to contain the meat, so shall they not be able to bear with the silver and gold that I will bring to the house of Israel. For many things have I yet to reveal unto thee. But first thou must be bound, then the world shall wonder after thee, for thy name shall go into many nations, for the sake of my word: then the number four and twelve shall follow thee, for thou shalt seem to the whole world a deceiver in their eyes, and their hearts shall be set against thee, so that after thou shalt have to flee. Taken from the mouth of John Wroe by William Tillotson.

Islington, near London, 9th of 4th Month, 1829.

WITHIN the thousand years, which is one day, and is the last of the six,—within it will I make the first, man shall be finished, and not be marred any more. And every planet where man dwells will I draw out of its place, for where man dwells there shall be a regular heat, and I will complete my work. Every tree shall give its increase, in its proper season; for there

shall not be one month in the year but the fruits shall be seen hanging on the trees, neither shall ye have storehouses to lay up your fruit ; if ye go northwards there it shall be, the children shall hand the fruit to the father ; if ye go eastward, the same ; southward, the same ; and westward, the same. For every month will I water the earth with dews, one month shall not have more water than another : every river shall overflow the lands with mists.

When I was making man, Satan came also, and marred him in the making, so the earth of the vessel I cast from me, that I might make another : and within six thousand years will I finish him. And I have preserved the soul of man by the angels and guards that I have set over them. The soul that looked to me have I preserved. He has had power to toss the earth to and fro, and break the arm, and cut the leg, and wound the body ; but the soul he shall not destroy, nor destroy the life of it, for their souls I will require at his hands after my sabbath is over. And I will shew the justice of my power before the angels, and my creation. And I will shew to Satan and the angels, that man has served me while he has been bound. When I cast him out of heaven, I promised to finish a man within six thousand years, that he might shew his power during this time, with all these planets which fell with him, then shall the angels which shall minister on these planets see my justice, and behold my power. For I divided every ball which I fixed in the midst of the heavens for the angels ; and I said, I will make man within six thousand years on these balls, but first, within six days I will bring the form of man ; and on these balls which fell with Satan from heaven, he should mar the man in the making. So it was not man that fell wilfully, but being made subject to the fall, that I might shew my power. So I tell thee and the whole house of Israel, that he has power on all the planets which he took for instruments to have war in heaven. So the planets that fell not, is not the whole creation, with the angels there happy ? I tell thee with the house of Israel these are my heavens, and the thrones of mine inheritance. So

man being made subject to vanity, not willingly, and Satan being stronger than they, so that it were needful that I should overshadow a part of the people, and make them prophets, though Satan by his power has come forth with the same likeness, that he might make all my work void, and throw the truth to the ground : there has not been one generation but I have sent prophets amongst them : in every generation have I drawn one up to heaven for a sign to them that were left, that man should live with a natural body, and not a spiritual one, they should see my spirit; yet have I a body, and besides me there is none, I am God alone.

The people that dwell on the planets of Satan, are influenced by the power of Satan, and he is stronger than they ; so that he causeth their fall : but now the time is come that I will ransom the planets out of his hands, so that every one that heareth my voice, and my word abideth in them, they shall be my people, and I will be their God ; and the planet shall become one of the heavens, wherein righteousness shall dwell. For the time is come that I will open the tabernacles of heaven, and I will shew the works of man, Hear, O Israel ! I have now shewn thee things which have not been shewn to thee before, for I will open thine ears and thou shalt hear, I will open thine eyes and give thee a heart to understand with, so that thou shalt know both the day and the hour that I will finish thee ; for I will bless thee with the blessing of eternity, so that thou shalt become my sons, and know me in all things. For he which hearkeneth unto me, he shall be a branch of me ; and as I live so shall he live.

The balls of the planets which fell will rejoice more than the balls of the planets which fell not : though they overcame in heaven, and fell not, yet I tell thee these which did fall shall see my justice, and give judgment. Then hearken, O house of Israel ; it is thou who art mine inheritance. I will dwell in thee though thou hast been astray. Taken from the mouth of John Wroe, by William Lees.

Gravesend, 12th of 4th Month, 1829.

LET Israel seek me from day to day, for as their day is so shall their strength be. And if they trust in me when they go to sleep they shall rise in strength, for my word shall be sufficient for them. And he who seeks me with his whole heart to be prepared, shall inherit it, and not another. Taken from the mouth of John Wroe, by William Lees.

Park Bridge, 25th of 4th Month, 1829.

MANY shall fall in the house of Israel, to give signs to the rest which shall follow. For as I permitted Pharaoh's heart to be hardened, so will I permit the hearts of the world to be hardened, till I have brought all these ornaments upon the house of Israel, for their clothing is their feathers, and my word is the yellow gold.

And for thee Yohanan, all nations shall gather themselves together against my word, which shall be given through thee ; and all the officers of the king shall try to overcome thee ; they shall seek to snare thee, and to entangle thee in thy discourse, to break the laws of the land ; and they shall say, "We pity the house of Israel ; but for this man—we will burn him with fire." They shall no more say, They are Joannas ; but they shall say, "They name themselves by the house of Israel ; but we call them the deluded people ; led away by this man ; yet the laws of the land cannot get hold of him."

This is the thing that they shall stumble at, and it shall make them ashamed,—the silver, the gold, that this people shall have in abundance, when the world is in want,—for the world shall one destroy another, and one deprive another ; but these that walk in the commands—they shall know these and not trade nor traffic with them, for I will make them traders of all nations.

He which looks not to the word, shall fall, and the fall of him shall be the rise of him which shall look to

the word. The word is life, and my word abideth not in the world, because I condemned it; and he who testifieth against the world testifieth of me; he that seeketh me seeketh the revelation of my Spirit, that that part of evil may be put out, and the true light shine within him; for the time is come that the children shall not see in part nor prophesy in part, I will shew them plainly of the scriptures, and open them plainly to their understanding. So as the world was not able to contend with me after I arose, neither shall they be able to contend with my children; for they shall know what the Father doeth, when the servants knoweth not of the Father. And as they rise in years they shall be able to hold the word. Is not Israel as little children? do they not keep telling my word unto the servants? and does not the servants say, they are lies, and children's tales? by this will I snare them. For Israel is my first-born, and the right of mine inheritance, and by the two sons of Manasseh will I gather them.

He that does the works is the son, and I am the Father, and if the son shall ask of the Father he shall give him living bread instead of a living serpent, for the serpent leadeth the children away, and devoureth the body, but the Spirit has overcome him, and instead of death shall give life. So the serpent shall no more devour the body, but the body shall live as well as the soul. But for thee, Yohanan, the serpent will enter into all the world, to destroy thy body, that it may become a prey in the sight of all his followers.

The trial of thee shall be greater than all that has been before thee. For upon thee will I lay the reproach of the whole house of Israel; for the just must suffer for the unjust, for my Spirit is just, holy, and true, and will endure long, and will shew pity to those who are possessed with the enemy, and it shall burn and destroy with unquenchable fire, the enemy of him who is possessed with it. But he who is possessed with my word—his body shall live it shall not die.

I will sort all religions, and I will give liberty to all religions to worship whom they will; I will break the

bands of all empires, so that every king's subjects shall worship whom he pleaseth, so that no man shall say, "We had a tie by the laws of our land, that we could not serve the living God." As I have broken the tie of the Romans, so will I break the tie of the Turks, and all other nations, so that every religion may be free, round the whole ball, so he that is not looking for soul and body being made one, their bodies shall die, but he which is found with my word, he shall live, he shall not die, the seed of the woman is the finishing of man, I am the Lord.

So let Israel bear with a natural wife, that they may be partakers of the spiritual one; for as the natural man testified against the spiritual man, so will the natural wife testify against the spiritual one.

So that every one whose vail is removed shall go up with ashes on their head, mourning for the sins of the natural wife. So then he who has the vail removed—let him bear with the natural wife,—she is bereaved, she is out of her mind; and the whole world is after her. Many signs will I bring to the house of Israel and many proofs will I give them.

Hearken, then, O house of Israel! and return unto thy first love, unto her who proved her love unto thee, hearken, then, O virgin; though thou art my daughter, and thou has been rejected and despised of man, yet for all this will I marry thee, for I have begotten thee again, so that thou has become my daughter; except thou has more love than thou has for the natural husband, thou shall not partake of the spiritual one. I tell thee, Yohanan, she shall exceed, the seed remaineth in her, and she shall appear, it shall remove the dark vail that Satan has cast over the whole ball.

And as the first Adam was brought forth, lower than the angels; the seed of the latter shall be greater than the angels, that overcame Satan, and the hosts of him; it shall overcome the tempter of all evil, so that my word shall abide in him to whom it is given; and they shall appear like unto me in all my Glory.

And after my sabbath is over, I will then judge between him who overcame the angels, and caused the

planets to become subject to him, then if I judge between him that overcame the angels; will not I judge between him who was made lower than the angels? ye sons of Jacob act ye righteous judgment, if pride entered into Satan in my kingdom, have I not a right to try the justice of the angels? and if I have a right to try the justice of the angels, have I not a right to try the justice of man? if the natural man had not broke my command, there had been no occasion for a spiritual to be given to him; but as the first command is broke the latter shall stand. I am the Lord. Taken from the mouth of John Wroe by William Tillotson.

Park Bridge, 28th of 4th Month, 1829.

IN Jerusalem I will bring water out of the mountains to the tops of the palaces; there shall be water in every room of the palaces.

In immortality there will be no hunger nor thirst, nor sweat upon man: the victuals which he will eat will be small, and the fruit much.

Ask the sea if it be weary of its roaring? Ask the lion when he is hungry if he be weary of his cry till he be satisfied; and as the sea is not weary, so shall the singing of man not be weary. The lion may be faint when he knoweth not,—of the melody and joy of the heart, the love and unity, there shall be no end.

The peacock is an unclean bird; but as the lion is unclean, and devoureth man, I will remove the devouring appetite from him, and give him a cud; and I will remove the same from the peacock, and they shall be to beautify my kingdom.

The devouring birds shall not be taken, but all singing birds, and all the clean birds shall be taken and preserved, but the eggs of the singing bird's shall not be eaten, neither shall the house of Israel destroy them in the hedges.

My word shall devour the drunkard, the smoker, the snuff taker, and all idle habits and foolish ceremonies.

For man's voice is come corrupt before me, by the corruption of the world.

I will destroy Satan and all his subjects off his planets, and take them for my own. For I permitted him for six days over these planets, that I might see his works. and try his justice, and the justice of those who I created in my image. And I will shorten his six days, and give him it after the seventh. Then I will command him to give up the prisoners, and I will judge between them. This is the final resurrection to the creation of man, who has fallen soul and body from the presence of God, by the power of Satan. Then I will shew my power, my justice, my love, and my unity.

The planets which I made for man I will preserve, saith the Lord. Taken from the mouth of John Wroe; by William Tillotson.

Park Bridge, 29th of 4th Month, 1829.

LAST night, I arose, and as I was set by the fire, the clock struck twelve, I was taken out of body, where I saw a large mountain, which appeared like a solid rock, whose stones were all sorts of colours; the number of the colours of the stones I was not able to count. I was commanded to walk round this mountain, some parts of it I could see through, by the transparency of the stone. When I had walked round it, I saw the colours part, colour from colour, then there appeared a tall young man standing beside me! he had very long hair, with locks hanging upon his shoulders; his head appeared white, though the locks seemed to be rather yellowish. I judged, he was above twelve feet in height, the appearance of him I could hardly look on, I was as I hid my face from him, and ashamed: I fell, and he bare me up, and said unto me, I am come to shew thee things to come, and the things that must be done in the house of Israel.

And I have heard sentence against thee, thou art for thy time and thy portion, and wilt thou make this mountain appear greater than it is to the house

of Israel? and will the house of Israel hearken unto thee rather than unto the word? if the house of Israel abide in the word, they shall live, but if they abide in thee, they shall die, they shall not live.

This mountain is the stone for the building, and when they begin to build, Satan will bring forth another mountain like it, that his subjects may also build, and this building is likened unto loadstone, whom it toucheth, it shall cause the building to be finished. It is a precious stone, and it will abide upon no one but he that is washed and cleansed, the dust that cleaveth to the vessel hindereth the loadstone, and the word is unto thee, "Wash the house of Israel," and the world telleth thee they are not unclean, they touch the leavening and it will not abide on them, and thou art weary. If the loadstone be not prepared, how can it gather up the iron? will it gather up cankered iron? will it gather the iron up till it be prepared? the graft of the Spirit of God which proceeds from this mountain, is likened unto the loadstone, it shall light up the body, quicken the flesh that it may live unto God.

I am a swift messenger unto thee, and unto thy house, and unto the whole house of Israel, the Lord has made thee the breaker up of the ground, the gatherer together of the vessels, and they are all waiting for the spirit which shall descend from the mountain.

The Spirit of God shall go round the camp of Israel, and it shall overshadow it, and gather the bones together, and it shall wash bone by bone, till they all come to one perfect woman, and these are the bones which thou hast seen in the mountain, which shall part, till they be washed; inquire thou not after me, hearken to the word and obey it.

Woe unto thee, Yohanan, thy days are but few, because thou hast wrought folly in Israel: * thou hast brought precious things, and wanted the house of Israel to wear them before my appointed time.

He that stumbles at this mountain—it shall grind to powder, it shall grind the circumcised Jew in his flesh that

* John Wroe's son, who was named, Yohanan, died in the second month 1830, aged about two months.

walks not in my command: it shall grind the Gentile who is not circumcised in his flesh, who walks not in my commands. Immortality is bound to the whole of the commands, of both law and gospel. The saving of the soul is not so; but a remedy was prepared for them, for both Jew and Gentile, till the time of the redemption—the circumcised Jew, the obedience of an animal; the Gentile believing that I was crucified for them, that by faith in that they should preserve their soul. But he who seeks to be born of me must do the work of me. And my Spirit, which was taken from me, and put into the womb of the woman, and is reserved at the right hand in heaven, to give to them that does the works.

Ask the womb of a woman if man can hinder that being delivered up which is within it? then the evil which dwelleth in the former Eve shall deliver up, and that which is taken from the latter shall be put within her, and she shall be the mother of the whole house of Israel.

A new world shall appear as a flood; the insects and the destroying animals that I sent to afflict them, that by afflicting them they might serve me, I will take away; the pure earth shall appear, and the perfect man shall be seen. Taken from the mouth of John Wroe by William Lees.

Park Bridge, 1st of 5th Month, 1829.

THE world says they see, and they say, every one that comes to my visitation is blind; and they acknowledge they have been blind. They begin then to say, We see, and I then send my word to blind them again, by my law not being obeyed.

Are there not Peters amongst them? do they not refuse me to wash them, by my spirit, in the water? He which is not washed in the river, he has no part in me. A sealed number from earth must I have, in heaven, to encircle me around my throne; a sealed number from the breast must I have to encircle me around my

earthly throne, then my sealed number on earth must I protect, and strengthen to my throne.

Oh, Yohanan ! I will bear thee in my arms, for the sake of Israel ; and the angels shall guard thee, lest in thy natural man thou put an end to thy life, for the words which I will yet give thee shall be stout unto the whole world. I have set thee a watchman to the whole house of Israel, and the standard of my word to all nations, as long as thou art on the earth ; no other shall there be to the house of Israel ; but when thou art taken from the earth the other is with them, I have chosen him and not another.

The seventh trumpet is death, and woe ! it is the end of the world, the beginning of a new creation of man, being made perfect God and man : the birth of righteousness, the inheritance of the kingdom, the paradise of heaven, the inheritance of man, the throne of God, the insects, my enemies, destroyed, the ravenous beast taken out of the way ; the sons of man ministering unto the sons of God, as the angels do it in heaven. This is the way and the manner wherein my Sabbath shall be hallowed ; my laws shall not be read in their ears, but shall be written in the hearts : a heart of flesh given unto man, without blood. This shall come in an hour when the world knoweth not of it, as a thief in the night, and devour all that they have.

I will open man's eyes, that he shall cast off his silver and gold, as mire into the street, that which he has come wrongfully by, he shall hate it and mourn over it with sackcloth upon his head, and his body shall lie in ashes ; this shall be to many who join my covenant. I am the Lord, for it is my spirit which has caused thee to utter these words.

I have barred Satan from the standard ; his spirit shall not sit upon him ; I will work the work which no other has wrought. Satan shall bring forth his instruments, and he shall pour his spirit upon them, but I will overshadow the people by my spirit, and they shall know him, and they shall know his followers. This will I do for the sake of the house of Israel—they shall be no more led away by the instruments of Satan,

nor snared by his wicked tracts ; for as I live I will not leave them, nor my honour I will not give unto another. The words that I have given thee is the writing of their inheritance. I am the Lord. Taken from the mouth of John Wroe, by Samuel Lees.

Park Bridge 4th of 5th Month, 1829.

I TELL thee the house of Israel will not break one of the smallest commands of me ; and all my laws they shall obey, though they dwell amongst thorns and thistles, in the midst of a people which shall not be called by my name ; and that people shall see the whole of the scriptures fulfilled in their sight ; and at the last they shall confess before the angels and me, that they are the people whom the Lord hath blessed, and hath redeemed them from earthly bodies to bodies of immortality. For the time is come that flesh and blood shall fulfil both the law and the gospel : the law shall honour me, and the gospel shall glorify me, and these two shall become one : and these two sceptres have I delivered into the hands of the house of Israel, the two houses to become one, to pull down the middle wall of partition,—to strike the hammer, to blow the bellows, to cause the rod to come forth.

I will now work a work which the world shall call a strange work, and man shall not hinder me, nor he who is king over them. For king Satan will I dethrone, and his bands will I break, and in the house of Israel shall he not be seen. Taken from the mouth of John Wroe, by Samuel Lees.

South Gate, Ashton, 22nd of 5th Month, 1829.

If they will diligently look unto me, I will now speak by my spirit within them, and it shall be as though I spake, their words shall be few unto all men. I have chosen Israel for an instrument in my hand, and now I will work, I will drive out the enemy from the house of Israel, and as I overcame it, I will also overcome it in them again.

And I will make every man glad to sell his land, and his housing, and he shall come to mine house with his silver and his gold in his hand, and ashes upon his head; and he shall throw it at my footstool, and the enemy shall lick the dust, neither shall he have any part or lot in the house of Israel. Then he shall enter into the people of the world, and the battle shall begin. And as I overcame them by Noah and his family, so will I overcome them by the house of Israel and my family, and as the water parted the family of Noah and the enemy, so now, as I live, I will part Israel with fire from the enemy, and a sign will I give them of this before the end, for the battle shall be with fire; this is the sign and the token that shall be given them.

Fire shall descend from heaven and burn up a whole city; leave neither root nor branch in it. Then let Israel lift up their heads, and prepare for the battle, for the sword shall be given into the hands of him who is willing to handle it; for it is between him and his fellow, the devil; for he that relies on my word shall overcome the evil who dwelleth within him, for the battle is between the man and the enemy.

For many shall come and join the covenant: their silver, their gold, their house, and their land, shall part them from my covenant again; and the devil, knowing that the seed is there, shall go and destroy their property, for this is his permission, he shall give them no rest day nor night, till it be devoured; then their voices shall be heard at the shepherd's door, and they shall knock, and it shall be opened unto them, and goodly raiments shall be put upon them, and they shall be clothed, for they are mine; for my mark is found upon them; and this is Satan's portion,—he goeth out and he counselleth one man to murder another, then he informs, and if he can still hold the murderer he destroys both soul and body; but is it possible for him to hold one of my anointed ones? or one whom my mark is upon? Nay, as I live saith the Lord, I will ransom them out of his hands. But who are these whom Satan sends, that has not my mark and is not of my fold;

my children shall know them me, depart from them, for it is an enemy which has sent them.

So then, Yohann, stand thou valiant for, and before the whole house of Israel, and fear them not, I have sent thee unto them; all nations and kings round the ball shall hear tell of it, for the sound of redemption shall go throughout the whole earth; so that it shall be said, Where is the man that has not heard the report or the alarm? The enemy shall afflict thee and cause thee to be weak in body, yet by my spirit shall thou overcome; and into many nations shalt thou go, and there thy voice shall be heard. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 22nd of 5th Month, 1829.

THUS saith the Lord: He that has money let him forget that he has it, let him be humble before his God, and the whole house of Israel. If he forget not his property it shall become his god. For the god of this world is the god of the dead, and not of the living.

Now do not meditate and say, This great work cannot be: remember Peter and the Apostles, who were but fishermen, the Spirit was not put within them, if it had they would not have died. Then let not these things appear as a great mountain. (To them that were set as the number four:) Remember the stones were given into your hands at first, to try you, to see who are builders; the whole house of Israel must be builders: take care ye build not without mortar—the Spirit of God. If ye build by your own knowledge, your building will be shaken. The Spirit of the Most High is it that fasteneth the stones: then seek it, that he may fasten it with the nail. If ye write this upon your hearts—when ye lie down, a flaming light shall shine round about your beds, and many visions shall ye see, and hear heavenly music. Remember your ways are not his, but if ye seek him he will turn your ways.

Some trust to relations, and the relations shall die and leave them nothing. But them that have given

up all relations, God shall turn the hearts of those relations and much money shall be brought to the house of Israel. The whole ball has become the seat of Satan, and it is given up for the fire. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 26th of 5th Month, 1829.

THE day shall come that in Jerusalem shall thousands of angels be seen, and they that have put on incorruption shall be seen within the cities; for heaven and earth shall join one day,—it shall be a day of renown to the whole earth; then I will cease from my labour, and my people shall glorify me—those that have served me.

I am the foundation of the walls of the house of Israel, and I will bear them up. O Israel! O Israel! when thou art the weakest art thou not the strongest? Put forth thy hand to thy sword, and I will shew thee; except thou wert weak thou would fight with thine own strength. I tell thee, the weaker thou art, the stronger thou art. I will then fight the battle. But he that is strong in his own understanding shall fall, for it is the battle of man and not of me.

Until my people be made Israelites indeed, they shall shew pity, help the feeble knees, the fatherless children, the widow. Seek ye to the world to bury your dead out of your sight; for I will shew plainly to the world thy righteousness exceeds all others; for if not how can thou be an heir to the inheritance? There is none in heaven nor on earth that is like unto thee, or shall be after thee.

O Yohanan, what hast thou done? I permitted Satan to stop thy blood that it should not circulate, till thou had delivered my word: and this shall be a sign to the whole house of Israel: when thou keeps back my word they shall see thee wounded from the sole of the foot to the crown of the head; for if thou deliver not my word thy body shall return unto dust, and thy soul will I give another body, and thou shalt come with me, that thou may be a wit-

ness against the nations, and against my people—those who have served me not : for I will set thee as a witness against them whose names remain in the book, a curse to my chosen. Their work has been corrupt, because they have broken my covenant, which I have made with the whole house of Israel. Taken from the mouth of John Wroe, by William Tillotson.

Park Bridge, 5th of 6th Month, 1829.

HEARKEN, O my people ! that have in your hearts to do the things that are right : and give ear unto me, O ye that are my nation ! for a law shall proceed from me which shall rest upon you, for a light unto my people, so that it shall be said in other nations, Where is there a people that is like unto this people that is called Israel ? I will lay a weight to the plummet, and I will breathe upon my people, and I will water them with the dew from heaven, and I will give the sure bread unto them, and sure water ; and the new covenant which I have made with them I will have always before mine eyes. I will command the hosts of heaven to draw forth their swords : I will give a command and they shall serve my sons and daughters. I have given incorruption to be servants to immortality, and not immortality to be servants to incorruption.

Then awake, awake ! O ye my people ! for the ancient days of old have come unto this generation ; and the types and shadows which I have done of old—the substance will I perform in this generation. Then lift up your eyes, my beloved, for the earthly bodies shall vanish away as wax in the fire before me ; and my chosen shall see it : and these are my chosen who walk in my commands. Taken from the mouth of John Wroe, by William Tillotson.

Mecting, Bradford, 21st of 6th Month, 1829.

THE rib that the Lord took from man, (Gen. ii. 21.) has been guarded by two flaming swords, (Gen. iii. 24 ;

Luke xxii. 38.) in heaven, and must be now returned to the man again, that the three persons may now appear. The Lord God commanded two to be drawn to preserve the bone. God will now shew himself in all his works; for the time is come that I will be praised. God dealeth with man after the manner of man; for this life is blood; but the bone taken from man is immortality. For the Lord's word shall never be made void, it shall stand to eternity. This is the day wherein the sun of the spirit shines upon the house of Israel: but behold, I tell you in the name of the Lord, that the sun of the Spirit shall never set upon the house of Israel, till it be redeemed; for the true plants shall never die, but put on immortality. Then is every man willing to loose the life of this world, which is the blood, which must be given up for the life of the new world. Whosoever is in him shall be made holy in a moment. But will the world be made holy? No, because the graft is not there. Who is the graft in? It is in the second Eve. Some say that this was Joanna Southcott, but I tell you, nay, for it is the woman, which I saw. The whole hundred and forty-four thousand is the bride, and the Lord is the helpmate.

The Lord has prepared a covering for himself, and the world shall be uncovered, for the Lord is drawing it back from them, and covering the house of Israel.

Let the house of Israel abide in their own houses, let them not go from house to house, for if they go among the world they shall bite them, and that bite shall be incurable. If they go to the priest to ask for instruction, it shall bite them, or sting them like a bee, and the wound or sting shall not be cured without the bite or sting be cut out. He that seeketh wisdom from the world, his wisdom shall perish with him.

Then, Mac Phial, what art thou saith the Lord thy God? Thy shame shall yet be uncovered, for I will uncover thy skirt, and all such like: I will pull you naked, that every one that seeth you shall hiss at you, till ye return back from your former captivity. Whoredom, witchcraft will I burn by the coals—all wicked-

ness shall it burn, it shall not cleave to the skirts of their raiment.

Therefore thus saith the Lord, thou son of man, go forth with thy measuring line and plummet in thy hand and measure the whole house of Israel. The city of Jerusalem is holy, wickedness cannot abide therein.

Hearken! thou virgin of the house of Israel; wilt thou yet mourn all the days of thy life? Are ye not sucking the milk of my breasts? Is it not sufficient for you? Now, as I live, I will put away doubts, and I will remove them from the house of Israel.

I gave a command for all Israel to appear clean before me, in his best raiment, with his flesh clean washed in water; and he that doth this and obeys my commands, my graft shall abide in him, and Satan and all his hosts is far from this, for he was never in possession of it, neither were the angels.

When the bone was taken from man he became subject to vanity, not willingly. Then will man teach? Oh thou vain man! wilt thou find out my works? Verily my works are hid: but the whole of my works flesh and blood is not able to contain. But oh, thou vain man! wilt thou not return, that thou may become a bone in me? And where I am there shalt thou be. Taken from the mouth of John Wroe, by William Muff, or Robert Stewart.

Meeting, Bradford, 4th of 7th Month, 1829.

THERE is a command now given that no one should snuff a candle during the sabbath, nor mend a fire, for the man gathering the sticks is a type, that whosoever continues to do such things would perish by them as he did; for those that are determined to stir up the inward fire perishes by that fire. Taken from the mouth of John Wroe, by William Muff.

Meeting, Ashton, 12th of 7th Month, 1829.

I TELL the, Yohanan, before evil be driven out of the house of Israel,—blackness will cover their faces: they

will grind their teeth at thee. Then shall the blossoms appear, and thou shalt be taken to the place appointed for thee. But those that call themselves mine, and do not the works are those who will gather blackness; I will drive thee up and down as an ox to the slaughter: thou shalt find no rest; thou shalt sow and another shall reap.

In the day of adversity there is safety from drunkenness, whoredom, and lies; but when Israel is surrounded with riches there is much danger. I saw more danger in the latter than the former days.

The Lord has caused me to utter parables. A certain man was cast to and fro on the seas, he had a company of men with him, and the steward of his house he had also with him: at the last they espied land, there they arrived. The lord said to them, There is land here: I give it unto you, and I deliver you these commands also in writing—the lease of the inheritance. Twenty years shall ye inherit it. This steward of mine I have set over you, to watch, to see if ye violate my commands; but it is needful that I go from you; but I will send, at times, comforters to you, lest this steward should turn you from the commands; but if you still hearken not to the steward, rather than to my commands which ye have in your possession, and become possessors of his works rather than my works—at the end of the twenty years I will come unto you, and your seed which are found living at that time—the island which is discovered, which ye have inherited twenty years, shall be given to you and your's to eternity: but if ye have hearkened to the lying, drunken steward, which has looked to his own gains, I will cast ye and him from that island. But the steward is also a being like to you; and if he has not broken the commands which are given, he shall live, like you, but I must judge.

The Spirit is still upon me, I must utter another parable. A certain woman had many servants: the servants had writings given of their inheritance, that if they hearkened to the writings they should live; and if they did the works contained in them, and hearkened

not to that wicked steward, the woman—Beelzebub which was put over her, immortality shall be sure to her. For I must judge between the mistress and her servants; and if the mistress or stewards are found guilty, they shall die, they shall not live.

These parables and commands—at the expiration of the year the number four must send them out. Taken from the mouth of John Wroe, by Henry Lees.

Meeting, Ashton, 19th of 7th Month, 1829.

THE Spirit of the Lord is upon me. These words which I give thee are not unto the world, but the house of Israel. And he that is not of the house of Israel, that eats it—it shall devour him. Therefore, fear thou not. I will send out shepherds to gather the people, and I will place thee before them, one part shall my word claim, and one part shall the shepherd claim.

The Lord shall now prosper this land England, and it shall flourish in trade and traffic; for fresh channels shall be opened, both by sea and land; but the farmers' trade shall fail: the landlord shall see the tenants ragged. Taken from the mouth of John Wroe by Henry Lees.

Park Bridge, 20th of 7th Month, 1829.

Two o'clock this morning, and written at the setting of the sun. The spirit is now upon me, to cause to be written, for the house of Israel, the things which I have seen and heard; and the spirit now gives me utterance, that the Lord will gather his people by many languages; that he will bring one out of a nation to join, and then he will send him as an ambassador with his word to gather the people by. For when the house of Israel is gathered there shall be seven languages among them. The Hebrews, which have lost their own language, and has other languages, these belong to the two tribes; for all the seven nations shall come to this nation,

which I now visit ; then I will take them to their promised land, and there I will give them deliverance. From the north to the south shall they go. And in thee I will overcome the evil the first, and then in my children, I will make thee one of the meekest—one of the humblest—one to forgive all things they shall do to thee. For out of thee must I remove the enemy, and out of thee must I swallow up corruption ; when all manner of wickedness is spoken of thee falsely, and thou bear it, then the evil shall perish as dust before the wind, as fire carries away the wood, or marreth the coal that is laid thereon.

I tell thee thine heart advanceth evil against my children, and thy thoughts as a regiment of soldiers which catcheth at a gnat ; for I will bind a threefold cord, and make them the head, and I will strengthen Israel by one rod which shall overcome death, hell, sin, and the grave. The enemy may boast, but the world shall say to the enemy, he is a liar, for they have overcome.

The seed is sown, and Satan shall not root it up, and the little foxes I will bind, till the branches of the vine get strength, then their leaves shall be bitter to the taste of the foxes. This thing will I bring to pass before Israel knows of it. For the time is come that the angels shall catch the foxes, and bind them which devour the branches. I will knit all Israels' hearts as one heart, I will clothe them as one man. Taken from the mouth of John Wroe, by Samuel Swire, junior.

Kendal, 24th of 7th Month, 1829.

THIS morning, the Spirit of the Lord is upon me, to utter words which have been shewn me in the night. The voice of the Lord came unto me, as though by a rushing of wind, saying, Yohanan, send these words which I give thee to the house of Israel, I will have peace in every man's dwelling ; it shall have two members and yet one, the bone of one house, sanctified by the breath of me, which shall live in them.

The waymark and the guide will I set in thee, and the bone which shall return unto thee. The evil will roar when it is driving from the house of Israel, when it teareth the man and the woman; it will roar like an hungry beast, so that the whole world will hear it; for when the evil is taken out of the man, his former works will the world behold: it will harden them as seven fold stronger than they were. Taken from the mouth of John Wroe by Robert Stewart.

Edinburgh, 3rd of 8th Month, 1829

I AM the bridegroom, undefiled, my bride is one, she is a virgin, and wickedness will not dwell in her. Her breasts are comely, they are like the tower of Lebanon, all her bones shall suck of her and be satisfied: I will make all the six churches tremble before her, and she shall overcome: they shall come and worship at her feet, and acknowledge that I have loved her, and that she is mine and I am hers; and besides me there is no God.

I tell thee, I will make my words plain before all nations: and that which is washed from the bones of the branches, shall enter into the world, and come strongly against my chosen; but my chosen shall overcome them; for I will overthrow the world for her sake, because she is of me, and I will dwell in her, and the graft of me shall be in her temple.

She needeth not the light of the sun, nor the moon; for the moon is the resemblance of the earthly bodies, the sun is the resemblance of those that say they are born of me, and do lie; but their sun shall be darkened, and the moon withdraw its shining; for the body shall no more go to the grave: I will be its plague. The sun being darkened is those who say they die the death of the righteous, and go to heaven. They shall bow and acknowledge that the bride is mine, and I am hers.

For every tree of her shall bear fruit of me: there shall not be one bone of her cast off. She shall carry

the fruits of her body and dandle them upon her knee, and her wings shall cover her fruit as the hen covereth her brood. I will stand by her till her little ones be gathered; for the swords are drawn which shall not return into their sheaths till I have covered her feathers with silver and yellow gold.

And what will ye if a sword pierce through every soul till the feathers be grown? But for thee, and for the house of Israel, I would cut off those that are gathered, and gather me other bones; but the resemblance of the cry of the virgin has reached me, and I will grant her her request.

Men petition me for offices, before they have given me their heart: I grant them their petition to pull down their pride, and to shew them that they are like David, armed with the armour of an earthly king. But for thee, I will make thee stand before the great men and nobles of many nations: and I will do to thee that which I have not done; for as the virgin will carry the children of Israel under her arms, so will my children carry thee. A rough garment and a false girdle shalt thou not put on; but the word that I will give thee, will deceive, and take, and ensnare them in their own works.

And thou shalt tell the children at Edinburgh, when thou returnest to thine home; I will water the earth, and pull down their boasting, and mar their crops; this shall be a sign to that place; for three nations shall be marred. And my word shall confound their wisdom. Now, John, return; lest the rain stop thee.* Taken from the mouth of John Wroe, by Robert Stewart,

North Shields, 6th of 8th Month, 1829.

HEARKEN, O house of Israel, ye ten tribes of the family of Ephraim, if ye keep my secrets, ye shall live,

* This prophecy was fulfilled.—John Wroe returned home immediately, and then the rain began to come:—and the following account appeared in the newspaper of August, 1829. “There have been violent storms, and heavy floods, in several districts of Scotland, early in this month; which have done great damage to the crops, particularly in the neighbourhood of Aberdeen and Kelso.”

ye shall not die ; neither shall a bone of you be broken, nor your bodies see corruption, neither shall a hair of you perish.

Ye tribes of Ephraim, ye are they whom the Lord hath blessed ; for my secret must be found with you, and if not, ye must die as the first Adam : my Spirit now swears unto thee, and to the whole house of Israel, he that keeps it shall live.

I call unto all nations as I called unto Samson ; he that keeps it shall find eternal life. I opened the eyes of the blind, I raised the dead, I healed him that was diseased ; I said, Tell no man, but they were all as Samson, and by it did they fall. Mine angel told the mother of Samson as long as he kept my commands no man should know his power : he broke my command, and he fell like all other men. So now I will unfold to the sons of men my secret : he that seeks me for the branch of me to dwell in him, the same shall be able to hold my word, and obey my command ; the spirit shall quicken the flesh and the bones, and keep soul and body united together, and blood shall not be the life of them, and overcome the life of both Hebrew and Gentile. Though it is hid in mortal, yet it shall claim immortality ; though it is flesh and bone, yet it has gained eternal life ; though it has been hid four thousand years in a strange land and a desert, then should the mystery be unfolded ; strength should be given to the wheels, and every man should set his shoulder and become a bearer thereto : for every branch of me is life, and he that asketh of me shall receive.

The bread which is prepared for the children, they give to the swinish multitude, of both Hebrew and Gentile : as I live, saith the Lord, I will choke them as I choked the swine in the sea.

For within six thousand years will I call earth to earth ; and I will fasten the wicked in the bowels of the earth, till the eighth thousand, that that which is of the earth shall the chain bind in the bowels of the earth, for it is the dust which is for Satan's meat for one thousand years, and it shall be under the feet of Israel.

My light shall now shine even to the ends of the earth, and round the ball: bring me a nation which has not heard of it. As the sun riseth from the east and shineth to the west, upon this earthly ball, so shall my Spirit shine upon the bones of the house of Israel.

She is a virgin unto me, undefiled, she shall sing the song of the turtle dove, in every land shall she be heard; in her arms she hath the children of Zion, her wings reach to heaven, and under them is her beloved; for who are like unto her? are those that die the death of the righteous her children? are those that are given as servants to her? No, I tell you, neither are the angels that minister to her: these are they that are given unto me, of whom I have lost none; for my left arm has borne them up, and in my right the sceptre to give unto them.

And I will now unfold my secrets to the sons of men; he that obeys my commands, the same is a branch which I have planted, which Satan cannot root up. Taken from the mouth of John Wroe by Robert Stewart.

Street House, 16th of 8th Month, 1829.

THE Spirit of the Lord is on me, to give this to the house of Israel. He has ordered me to come to your synagogue, and break up your committee of both male and female, and to turn the heaps of stone upside down, and that the clouds may give rain to wash the stones, that the four winds may breathe on the stones, that the Spirit of the sun may shine in them that the same stones become living stones. For behold by the mouth of Moses and Aaron I will complete my plan; for by the first Eve they fell, and by the latter shall they live. For Eve has brought forth a temporal prince, which shall sit and reign upon his throne and the counsel of the spiritual man child and temporal shall be divided between them both; for it is peace. For behold she is a prophetess, and shall prophesy many days; and they shall sit and reign upon my throne and the counsel of my peace shall rest upon them both.

The male committee of Bradford shall read this, and send it to the number four; and if they be found like Samson, they shall die like men; but if they keep my secrets, they shall live, they shall not die: The reprieve is delivered into the hands of the branch, but the world will hold them till the reprieve come.

I will overshadow all my people until my laws be obeyed. Then, son of man, prophesy and say in my name, Thus saith the Lord, the thing that I showed thee at Edinburgh shall certainly come to pass; thou shalt cause the things to be written in a sealed Letter; for as I live, saith the Lord, there is a prophetess in the house of Israel, and they know it not; and her name—princess of life: and by that name will I finish my work. Page 1167

I must first try you by your obedience one to another, and if I forgive you your debts, when ye have nothing to pay with, and ye then go unto others which is indebted to you by evil works, and ye not forgive them and take them and cast them into prison—he that does this shall die. Taken from the mouth of John Wroe by me Sarah Pile.

Meeting, Ashton, 25th of 9th Month, 1829.

PEOPLE out of many nations shall come unto this place. And there is two years wherein the harvests will a third part perish, that the farmer will be driven from his farm. Afterward England will bring forth by handfuls.* Ye say that the time of the year is come that all trades are flat: but hear, O house of Israel, I will lift up the head of trade, and all shall be employed. Taken from the mouth of John Wroe, by Henry Lees.

Meeting, Ashton, 26th of 9th Month, 1829.

YE are too many at present, for the Lord will fight the battle by a fewer number; for there is amongst you

* See Communication 1st of 5th Month, 1833, for the fulfilment of this.

that belong unto the world, and there is no rest till they be driven out. For behold, when ye are driven to a place ye begin to mix with the cattle of other nations, ye invite them to come among you, and ye go among them

Thus saith the Lord, that soul that dare not pass by him that is chained, shall never gain immortality. I was commanded to tell you last night that the Lion of the tribe of Judah has chained the enemy till ye have received the mark, inward and outward, and the new name, and ye be gathered.

The whole house of Israel must all drink of one spirit and eat of one bread : and this must be temporal before it is spiritual. Ye must not have your hearts continually ravening after your property, if ye do ye shall loose it, but if ye take your heart from it ye shall gain it. Taken from the mouth of John Wroe by Henry Lees.

Street House, 27th of 9th Month, 1829.

THE Spirit of the Lord is upon me, that the Lord's word may go to the whole house of Israel, that the undefiled virgin may hear and understand. For this year I will cast off the harlot, by the sceptre will I drive her out, she shall not be a heir with my daughters, for my daughters are become all one ; and as she has twelve members, she shall have twelve apparels, they shall all differ, I will correct her before I wash her, I will measure her before I clothe her, from the crown of her head to the sole of her feet shall she be measured.

I will give a command, and happy shall it be to them that obeys it ; as a husband gives a command unto his wife, when he is going off on a journey ; and unto those who obey it, I will meet them with a smiling countenance.

For the man and the woman shall now become partakers with me. If a wife destroy the husband's property, can the husband be any more than angry with her, except for fornication—and the man and the

woman that plays the whore I will divorce them from my kingdom, a harlot shall not inherit it.

Then, as the woman destroyeth the husband's property, and the husband is angry with the wife, so will I be angry with the whole house of Israel. My property is my word which is carried into the world of both Jew and Gentile, as a temporal husband is angry with a temporal wife, so will I be with the virgin of the house of Israel, and she shall seek me as a woman seeketh a temporal husband. Taken from the mouth of John Wroe, by Samuel Swire.

Street House, 28th of 9th Month, 1829.

Two o'clock this morning the words of the Lord came unto me, Arise son of man, and cause a writer to arise; that all things I have shewed thee may be brought to pass in the house of Israel. For the bones shall be gathered, and my spirit shall be grafted to them, and they shall live; and they shall become as one woman before me, these shall all agree in one thing, as the apple tree in the wood has one boll so shall the house of Israel have one husband; and as the tree has many branches so is the house of Israel; but when she is planted, her boughs are countable; her boughs are one hundred and forty four thousand, but her seed is without number but as all the apples of the apple tree has one taste, so is the house of Israel.

Now son of man prophesy, he that has a brother or a sister, though they be in this covenant, and he leans more to them than one of his other spiritual brothers, he shall not be a partaker of my kingdom. Son of man, say Thus saith the Lord, he that gives not up this he shall die, he shall not live, and as I, your Creator, overcame it in blood, so will I overcome it again in every branch, throughout the whole house of Israel, for a man shall love every one who obeys my commands, he shall pay no regard to any other thing—I am the first and the last, the resemblance of three characters in heaven and three in earth, these three are one, as the olive branch-

es are in the wood, so is the beloved among the house of Israel. There are four trees, and every tree has three branches, and every branch shall receive from that tree: every one of the four shall receive from the three, but these three are one—every one of these three branches are the head of the the twenty four and every one of the twenty four are the head of seventy, and every one of the seventy, are the heads of the house of Israel: And every one of these heads are two, and yet one, though they be two bones, I will graft them to one, for as I overcame so shall she overcome, for I will now hand forth the sceptre unto her and she shall rule, and sit, and judge upon her throne, and as a husband giveth power to a temporal wife, so will I give till she be gathered.

Meeting, Ashton, 29th of 9th Month, 1829.

A MAN has a wife, he loves her, she breaks a command and he tries to hide it—when the time of gathering comes that wife shall rise up in judgment against her husband, and say, If thou had made known my deeds I had now been in the house of Israel.

There is another man who has a wife, and she had broke a command, and he recollected all her deeds, and made them known to the committee. The Spirit saith unto me, That man, has taken his half-bone, and gone to the river, and washed and purified it. Blessed is that man who has done this. All ye that will serve the Lord hide not one anothers' faults.

Fear ye not a prophet, for though he has prophesied against you, yet if ye seek after God, and forsake your evil deeds, ye shall overcome the prophet, and the evil shall not come upon you. Taken from the mouth of John Wroe, by Henry Lees.

Street House, 16th of 10th Month, 1829.

FROM twelve to three this morning the words of the Lord came unto me, saying, Son of man, for I now

send thee to the house of Israel, that my word may bind whom it will, and heal whom it will ; for I will afflict thee to try the house of Israel, to see who will shew pity and who will not, for they have slain all that has been sent but three whom I have upholden ; this I have done to prove my words : so now I will prove them by those whom I put under ; can one say that he loves another and he hearkens not unto my laws and commands ?

Immortality is the finishing of the work, the ending of time, the beginning of life, which is the first day ; for it is the first and the last, and beside it there is none. And the time of mortal is the preparing of the bones of the house of Israel, which are three times, or three days ; the half time, which is the half day, which is a time for the preparing of incorruption for the day of judgment, with the books open, that the enemy may also be bound from them.

Prophecy, son of man, and say, Thus saith the Lord, that Satan has neither part in incorruption nor immortality, having neither part nor lot in the matter ; and by this will I ransom from death, hell, and the grave ; that the time shall come that it shall be said, that the Lord has paid a ransom for the wicked also, and has ransomed them from the power of hell.

Now, thou son of man, prophecy, as my Spirit overshadows thee : These are the two points, which Satan is king of, while a man dwells in blood, he comes forth and says that he has two powers, one to destroy the body, and one to destroy the soul. So Satan tries to overcome these that are seeking for both soul and body. But there is my mark whom I have chosen, I have a mark for these also that has cried for the soul, and when I appear they shall appear also. So Satan having time and times, he says he now will fight, saying, I shall take my children and he will take his, and I will prove him by those who dwell in mortal, and mortal being subject to immortality shall ransom them from the pangs of hell, and free all the prisoners, so that the evil shall return from whence it came, and men whom I have created shall be free.

Then fear ye not ye bones of the virgin, I have overcome the enemy, and I will overcome again, in my chosen. Then fear ye not the enemy, for he that is with you is stronger than him that is against you, the enemy. When an enemy has gone forth against a nation, and that enemy is slain, the trumpet is blown; and those that fight against the enemy gathers together: then are not them that remain numbered? then so is the house of Israel. I tell thee, the six trumpets are to prepare them for battle, to sound and make alarm round all my holy mountain: the seventh trumpet is that enemy slain. Then the children must take possession of their fathers inheritance, and our offsprings shall cover the face of the ball. Send this that I have shewn to thee, to the four heads, that they may walk to and fro, and carry it round the ball, that all may hear it, that all may see it fly; for as the arrow is shot from a bow, so shall this be seen in its proper season.

Then where is the bone that will let my word abide in the temple that is made of the ground? the same shall be healed from the ground: and where it abides not the ground must receive its own.

For thou shall go unto another nation, and bring four stones, and they shall be given unto those that obey my commauds; then these that have disobeyed my commands shall see their end; then that which they have, they shall cast it into the streets, by a bitter lamentation; for that which Israel has come wrongfully by shall perish. And until that the blade cannot appear; for I will purge every vein where the corruption passes, and I will try all her steps by a way contrary to the wisdom of men; so that the world shall say, Every day foolisher and folisher. So that the world shall not be able to find out my ways, for it is the time of the night for them, because they refuse the sun. So that those which have the sun fears not the light of the moon, neither shall it be able to stand before it. Is not this the resemblance of the seventh year? should not the bride appear in the bridegroom's house? I will confound these that keepeth the bride

from the bridegroom. I will confound these that hindereth the servants to be subject to the mistress, for she shall nourish her mistress in all things. Then will the four heads, which should walk, and talk, and fly,—will they try to hinder the bride from the bridegroom? nay, the bride honoreth me before my servants, for the seventh year was the year I had chosen for the bride and bridegroom to dwell within my house; and when the seventh year is over, alas! where are the four? * the resemblance is in another nation, and the bride is mourning because they hearken not unto the words of the Lord. Taken from the mouth of John Wroe by Sarah Pile.

Ashton, 24th of 10th Month, 1829.

THE spirit of the Lord is now upon me, to write what was shewn to me yesterday morning, two o'clock, seeing there was no writer with me, these are the words: Hear, O house of Israel! ye builders of the house of Israel; many shall come forth and join my covenant, and call themselves builders within my walls, and they shall dig deep and say, They have found a rock, and they shall begin to build with brick and mortar, and they shall build to the first floor, and the second, and the third, even to the ninth; then they shall say, The mortar riseth not the walls, I will now build with dry brick, and they shall build then till they get the tenth story, they shall begin then to see the wall bend; they shall then say, I wil now build with mortar, and finish my house, till they have wrought even to the twelfth story, then the building shall fall, and great shall be the fall of it.

Then thou shalt prophesy upon the Jew and Gentile, and thou shalt say, Thus saith the Lord, So is it with the Jew and the Gentile, for the mystery and the riddle shall be unfolded to the sons of Israel. For many shall come and join my visitation and seal, hand and heart, and shall begin to build, temporal and spiritual, till their own wisdom come: then shall the dry brick

* Three of the four fell off the following year.

appear in the wall, which has turned them from my command; and every man that compares his wisdom to my word, shall undo that which is built. For the time is come that one says, Shiloh is here, and another, Shiloh is there; but I now warn you, sons of Israel, that ye come not after them, nor follow them, for as the lightening cometh out of the east, and shineth to the west, so shall the spirit redeem man.

Then shall that scripture be fulfilled, unto Shiloh shall the gathering of the people be; for my spirit shall never rest more till all the bones appear, and the new life given. For I will make the clergy appear foolish in their own eyes, that the work that thou does while my spirit is upon thee may appear in all libraries, for by a crooked path shall the bones be gathered, till she be purified, and by a contrary way will I drive the evil away from every one. Taken from the mouth of John Wroe, by Ann Lees.

South Gate, Ashton, 2nd of 11th Month, 1829.

THOU has laid the judgment of the twelve and the four: I will now answer thee. I will make a change in the house of Israel: I will pull down and none shall build up, till the landlords has their land in their own hand. But Israel will not hearken unto me till they feel the smart, through evil they have transgressed, and through that which they called evil they shall be healed; for as wrath brought forth the chastening rod, so shall it heal. For the world says my words are evil, like some of my children. When the horse is strong the bitter bridle is put therein, that he may be guided thereby; and if the bit guide him not, the owner takes the whip, that by the whip he may be guided to his master's will.

Thou has been afraid of my commands as well Israel, for they say by the serpent they fell, and by his head being bruised shall they be healed. Every one that obeys my commands the head of the evil shall be bruised in him, Then hearken! O Israel, thou must

become little in thine own eye, and great in mine if thou learn to do my will. Taken from the mouth of John Wroe by Samuel Swire, Junr.

Meeting, Ashton, 7th of 11th Month, 1829.

I was commanded yesterday at two o'clock to go and stand in the midst of the house of Israel: at that time I was not likely to come—I have been heavily afflicted.

I had the house of Israel transfigured before me, the beginning and the ending of it; and the gathering of other nations; and many in the house saying, It was well with my house, with my wife, with my children, before thou came among us with the word which thou says comes from the Lord. It was then said, Prophecy, Thus saith the Lord, As thou hast seen it, so shall it be, for before the evil can go out these things must come to pass, and the house of Israel stone thee. And their faces will become black, yet thou shalt be valiant before them. Afterward they shall know it is my word, for it shall live in them, and they in me.

Then a bright light shone into the room, and I was translated into another place; and the angel said to me, Go and stand up on the next sabbath, and deliver my word, that it may come upon them, that not one escape, that the evil may perish from the house of Israel: and after, I will fix my decree in every one which I will alter not. And when I have gone through, and driven out those that belong not to my house, I will go into cther nations.

Every man shall be measured from the sole of his feet to the crown of his head, inward and outward, for there shall not be a hiding place found for the evil to lodge in the house of Israel. Taken from the mouth of John Wroe, by Henry Lees.

Meeting, Ashton, 8th of 11th Month, 1829.

As corn which is sown in the earth makes its appearance, so shall the Spirit fall upon the house of Israel

till they are prepared and gathered in the open fields. I saw myself held us as by the hair of my head over this people, I saw no fear nor dread upon them.

I tell you, though I be not with you, ye will be willing to do all these things which are commanded, no fear, no dread, for ye shall live in the flesh, and not in the blood. And this shall be an evidence to you, that ye may single yourselves out from them.

The day shall come that the works that the Lord did by the woman shall shine bright in every eye. Taken from the mouth of John Wroe by Henry Lees.

South Gate, Ashton, 8th of 12th Month, 1829.

THESE are the words which came unto me to answer inquiries. If Israel will follow my word they shall know my ways; but as the scriptures say, so shall it be; for the preachers of both Jew and Gentile will try to deceive those who I have elected out from amongst them; they are ravening wolves, shepherds that have no understanding in them, they come unto my children in sheep's clothing, but inwardly they are ravening wolves, full of deceit. And my children will try to turn thee from my word, and hearken unto these wolves that the scriptures may have their fulfilment, they shall make plans and draw plots and fall into them. I said thou might go unto Ashton, but not to say anything unto him, till my spirit were upon thee; but I will yet confound them, and make them ashamed, and this is the battle which is begun. Satan shall enter into them, and behold the newspapers, they are full of deadly wounds, and they say they live; and the number four shall be smothered with the stink, and it shall cover the camp of the house of Israel for a time.*

* This was fulfilled in the latter end of the year 1830, and the beginning of 1831; in Samuel Walker, of Ashton; who began a conspiracy against John Wroe; and in William Masterman, and Thomas Spencer, who caused the newspapers to be filled with abominations; and those who were then as the number four were carried away with them.

Ye agreed together, and received the enemy into your houses, which came in deceit, which the clergy had agreed, and thou forgot the house of Israel, though she is lame and halting, yet thou held her not up; should thou not have consulted with the house of Israel and drawn their heads together, that thou might have inquired of them, that they might have inquired of me? The temporal sceptre which departed from Judah, and given unto the Gentiles, their rule and dominion, they shall send soldiers unto thee, and guard thine house, and search it, and that which is pleasant in their eye, that shall they take in their hands; all writings, books, papers, shall they take into the city of London, there they shall sit in judgment, that all my writings may be proved. Now if thou wilt repent of thy confidence, which thou had in the enemy, I will guard thine house wherein thou dwells, that it shall not be so, yet the writings they shall search; but the twelve seals will I bind in a rock, neither shall they be partakers thereof. Taken from the mouth of John Wroe, by Samuel Swire.

South Gate, Ashton, 9th of 12th Month, 1829.

THOU son of man, thou shalt put on sackcloth, that the whole earth may mourn; for I will throw unbelief to the ground, and confound the wisdom of man.

I tell thee as I told thee before this morning, the hatred of the whole house of Israel shall be upon thee, though thou art my servant, yet shall it come to pass; for all nations shall seek war against thee, with a bitter hatred; because my word is with thee, and not unto them; but for the whole house of Israel, till the bones be gathered, and the evil swept, let not Israel inquire after the seventy days; I will reveal it unto them, and the days of my servant Daniel, and the days of the daily sacrifice shall be shewn unto them. Taken from the mouth of John Wroe, by Samuel Swire, junior.

South Gate, Ashton, 10th of 12th Month, 1829.

ON the fourteenth the Lord will shew me where I shall go to, for it is seven years and yet ten.

Within seventy days shall the new life be given unto the woman, who is the whole house of Israel, and the spiritual Jerusalem builded, and life being therein. These are from the day that God began to visit Israel a second time, for Christ laid the foundation, and Shiloh will finish the building. There are four foundations laid, but he who laid them finisheth not the building, for behold they are delivered into the hands of others to finish; for the commands were not obeyed. Then rejoice! O ye four mountains, if ye be able to finish the buildidg, seeing he who laid the temporal foundation had no strength. Taken from the mouth of John Wroe by Robert Stewart.

South Gate, Ashton, 10th of 12th Month, 1829.

LAST night or this morning, I had the sanctuary transfigured before me, the shadow, which shall be near unto Jerusalem; the throne was transfigured before me, and I saw many wondering at it, and drawing the likeness of it, to carry into many nations. And under the throne I saw a hiding place, where the secrets of God were laid up, and words of God unrevealed; and these were guarded by four swords, for every man had a sword, and the glittering of them was like unto fire. And I saw many books there, and I asked to look therein; and the angel who held the sword, says, Wait till times be over, then thou shalt look therein; for they are given to Jew and Gentile, that they may trample them under their feet, according to the words of the prophet John, forty and two months:* for the things which are in these books, shall be given by little and little, till forty and two years be ended; for the books must be published and prophesied to the world, and made known unto all nations. And these

* Rev. xi.

are the words which shall go unto Israel—the secrets of God are to those who will hear and understand, and will seek unto the Most High to be lead by them ; for what I speak unto a tribe, I speak unto all ; for that which was in the hand of Judah, did Jacob promise unto the seed of the house of Joseph. The latter Adam is taken from the tribe of Judah ; the spirit, which is the latter Eve, is taken from the tribe of Joseph, and is given unto the family of Asriel, to guide the whole house of Israel, and to knit all her bones together. So the husband is taken from the tribe of Judah, the wife from the tribe of Joseph, for she is a fruitful bough.

The seventh year is up, and thou mourneth, and says, Israel is not gathered ; but I tell thee, of these which are gathered, a third part of them has offered their lives, and is ready to suffer as the Hebrew children. So see thou mourn no more over Israel, for they are gathered by me, and planted, but go as I have commanded thee.

Will not the waves cast up the mud till the water be purified ? then it will leave the mud in the bottom that it become earth. The water lifteth up the sand, so does the spirit make known the evil till it be purged, and return to its place. For when I speak unto Israel, I speak from the ways of their former deeds, from the days that I brought them from Egypt, he that turneth not unto me, it shall carry him away.

I will have but one inquirer on the earth at once, that I will make known my will unto : if they go unto another instrument, they shall be answered by a strange god which they know not ; but if they go unto the writings—there I will answer them, as though I answered them face to face, and let them call the heads of Israel together that both houses may meet.

My Spirit shall be a rough instrument to the house of Israel, yet shall it make thee mild to the house of Israel. Taken from the mouth of John Wroe by Samuel Swire.

South Gate, Ashton, 16th of 12th Month, 1829.

THE Spirit shall prophesy to the world seventy years, they shall neither hear nor understand, for I will remember all their former transgression, and bring their former works to light; it shall blaze all at once, so that it shall cover the earth with a thick darkness, and it shall bind the evil in the den; and it shall confound them, and make them ashamed, and within the seventy days there shall be one thousand five hundred and thirty-five weeks, that the whole earth shall be in uproars, and every man shall become dark; there shall be no light to shine within them, but I will gather together unto my chosen, even to the number of weeks of one thousand two hundred and ninety weeks, and this shall all be performed within the seventy years. But will not I redeem my people within forty and two years, each day for a year?

Hear, then, O thou son of man, prophesy in the house of Israel, that the world may know, and hear, and understand; and tell the house of Israel, that forty years are determined upon my chosen, and two years for a study between life and death. But the life shall they receive in the twinkling of an eye; it is the breath that I breathed upon the disciples, that I said should rest for a time, for I will shew thee that that was lost, and that which they prophesied and wrote not, and was sealed up, for it was for the end. But the evil which dwelleth in the world shall see my people redeemed: as they knew me and said it was I, so shall they say it is my people. My servants shall every one submit themselves to my chosen.

Your faces shall shine brighter than the sun at noon-day, and your raiment so that they cannot look upon it. But before this, millions shall fall; for the war is now begun, that shall make desolation, and the harlot shall be cast out, and I will shew to men that I made all things for mine honor and glory.

Then hear, thou Yohanan, I will prove to the whole world, that thou has become the servant of the Most High, and the stone which is cut out of the four

mountains—I will cause thee to grind the house of Israel upon this stone, till all the rust be gone, and I will pour living water lest they set thee on fire. For Satan shall hunt thee from nation to nation in the hearts of the world, and the whole creation shall loathe thee, but the house of Israel; and priests and shepherds shall say, Tell me what shall be done to-morrow, and I will believe. Others shall say, I will put a sealed letter in the hands of another; Tell me what it contains, and I will believe. And others shall say, Tell me what shall be to-morrow in the weather, and I will believe. And thou shalt say, Will ye let the Lord's people go up to sacrifice in the open fields? They shall answer thee with these words, We believe we are the Lord's people. Thou shall say, Will ye give me three years to sort out the people which the Lord has sent me to, to speak in your churches? for the Lord has sent me to place his mark upon his sheep; and if not, all these plagues that are wrote on shall come upon you. Now ye must return me an answer, that I may return it to him that sent me; for the Lord's people must live, and not by your lives, but by the life of him. Ye say, ye believe, and do not his works.

Then, hear, O Yohanan! though the house of Israel looks black upon thee, and stones thee with words of grief, and kick at thee on every side, thou must bear it; and if thou bear it not, how can thy glory excel, for it is only to thee.

I will make known my word by lot, and my people's deeds by lot; and mine instruments' deeds shall go on, for they are shepherds, they are of the six churches, and it shall devour root and branch of them. My word shall be hid from them, so their abominations shall be shewn. And if one transgress in the house of Israel, and his deeds burst out by fire, will he not be ashamed? though he says, it has not been shewn unto my servant; the virgin of the house of Israel shall loathe him, till all his sins be purged, and till he be grinded upon the stone, which was taken out of the mountain. Taken from the mouth of John Wroe by Ann Garland.

South Gate, Ashton, 22nd of 12th Month, 1829.

THE whole house of Israel shall obey the first command* before life be given ; though he be a minister he shall earn his bread by the sweat of his brow ; though he run his coach and four it shall be so to him, though he has forty thousand pounds in the bank it shall be so to him. I wrought, and he that worketh not is against me : for the time is come that temporal and spiritual shall be joined together, that the spirit shall live within the flesh.

The length of that life, and the breadth are equal ; and the height and the depth are equal ; for life is taken out of that which had neither beginning of days nor ending of life. No man can enter into this city but he who has gained his freedom, and his reprieve. Paradise is gained ; life is given ; the reprieve is ready. Taken from the mouth of John Wroe by Samuel Swire, Junior.

* Gen. iii. 19.



PRIVATE
COMMUNICATIONS,
1830.

South Gate Ashton, 5th of 1st Month, 1830.

Two o'clock to four, the Lord answered me many inquiries, and the words of the Lord came unto me, and his Spirit fell upon me in bed, and I sat up and now the Spirit is upon me to shew the things which I have seen and heard to the whole house of Israel:—And while the Spirit sat upon me I heard these words, saying, Yaakov, hear and understand.—If two men in the house of Israel quarrel, will they always keep feeding their quarrel? will they lay wood and coal thereon, till they have devoured both their bodies? Now I will shew to the house of Israel, he that feedeth not the evil power, that man's soul and body may be preserved alive, because he is found an helpmate of me. Now he that feedeth not the evil one, but retires from it, when the fire of his brother is gone out, that brother shall be ashamed; he shall cry out as the brethren of Joseph cried unto him. One nation will revenge against another nation, one neighbour against another neighbour, till the virgin appear, then they will leave off, and they will all join the enemy; for in the law it tells them wound for wound, stripe for stripe, limb for limb; but do they know that the husband has been, and claimed that unto himself? and I will render it upon their own heads for the sake of my wife, For all her bones I have sealed. I have baptized them and anointed them, for they are the seed of the new creation. Taken from the mouth of John Wroe, by Samuel Swire, junior.

Dean Cottage, 5th of 1st Month, 1830.

I will make her that hid her god under her search to put away all her strange gods, so that she shall worship none but him, that liveth ; for I will no more speak to the sealed in parable, but openly will I speak to them. For Rachel hid her father's god,—a god which he knew not, a strange god, and she did lie, but I will make bare the virgin, that the liar abide not with her, but shall depart. Taken from the mouth of John Wroe, by Samuel Swire.

Dean Cottage, 9th of 1st Month, 1830.

THE words of the Lord came unto me saying, That which is broken, is good for nothing, but it must be returned to dust, and be grinded over again. And I took the nature of that which they said was bruised, and bare the breach, and I returned to the lower parts of the earth—the grave ; that the time should come that it should awaken them out of their sleep, to shew them that when the seventh day was over, that I would give them another temple to dwell in, instead of that which they had broken ; and I took that part of the woman's flesh and bone which she had brought forth, and I shewed that it lived, though it were of the same ; but before it could live I gave them the other, that it then should live and be of an endless life ; that in whosoever my word should abide, that they should live also. So I have returned my Spirit to prepare that which is like myself, that my Spirit might live in them. My Spirit is the kingdom, which was prepared before the foundation of the world was laid ; and on the sixth day I have promised to have an helpmate, that our children may be seen, that they may possess the things that are prepared for them. Nothing but my word can separate my children from the world : the world loveth its own children, but my word they hate, because it hath no root in them, because they are dried withered branches without virtue.

Go thou then unto a woman who is with child, travailing in the bitterness of pain, that she may be delivered, and when she is delivered she remembers no more her pain, because she has brought forth the living; then how much more with those that travails with child of their sins, groaning with their hands upon their loins to be delivered of the evil spirit, which is death? * then when they are delivered, and has brought forth, will they not rejoice, and their rejoicing exceed that of a woman? then O thou man that travails with child, that contendeth so long to justify thy ways, and thinketh that thy way is more sure than my law and command; my word, law, and command is life, there is no death in it, and in thee, O man, there is death; and death is the child that thou carries with thee. And six thousand years I gave the womb of the earth to travail with death, which is six days. I say now as I say to the woman, If she continue, she shall be preserved in bearing children: † so now I say to the earth which has travailed to the time of delivery, If my word abide in her she shall be saved in being delivered of death; but if my word abide not in her, her body shall die, and the womb that should deliver her, shall swallow her up, because my word had no life in her.

One sign have I shewn to both Jew and Gentile, that the husband is made on the fifth day, which was the fifth thousand years; neither was there any strange god with him; then if I have completed the man in the fifth day, will I not complete the woman in the sixth day? I am the God-man which has prevailed to do this: I have ascended on high, and given all to my Father, till mine enemies become my footstool, that the enemy might work till he was taken out of the way.

And the spirit of the bridegroom says, The whole world is with child, with the wicked one; and the spirit of the bridegroom says, He that seeks to be delivered shall be delivered, and his deeds shall be shewn to the whole house of Israel, and the virgin shall loathe them; neither shall the smell of it come upon her raiment

* Jer. xxx. 6.

† 1. Tim. ii. 15.

any more, but as soon as she is delivered it shall descend into hell, and enter no more; for that vessel is cleansed of that corruptible child; for she is then a bone of the virgin, born of God; given to her husband, the bridegroom of heaven, and the earth his footstool, where he shall place his throne for a thousand years.

The spirit of the bridegroom says, make me the things that I command for my house, be ye not always jangling like the horse unaccustomed to the yoke. Seven years have I sent my Spirit amongst you; and yet I hear a rattling of chains; some draw, and some run back; some leap, and some jump side way. I must command the carriage to stand still, and loose out the horses, and try others, because the leaping and the jumping tries to break the chain of my word. The spirit of the bridegroom says, speak to the smith that bloweth the bellows, and beateth out the iron, mend the chains, put in fresh horses, speak the word and they shall go, for I will seal it by my word; and the iron of the former links must be removed, and fresh iron prepared, because of the former. Taken from the mouth of John Wroe by Samuel Swire, Junior.

South Gate, Ashton, 16th of 1st Month, 1830.

THIS morning, or last night, I saw myself carried over the sea, unto another nation, and I saw a large multitude of people, in spirit I saw them, and in spirit I preached to them, and in spirit they received the doctrine; the words of the Lord came unto me, saying, Thou shalt not stop here, neither shalt thou preach unto this people, I will send others; for I tell thee if thou go through the land it shall be sufficient; though the evil and the enemy try to swallow up my word, and devour it, it must first appear so, and after that it shall disappear; for this world shall be servants for the world to come; and I will make the people of this world to sort out my sheep and divide them from theirs; for I will make them which has broken my covenant, they shall even gather them, lest the children say, They have

done it by their works; for if I had brought rich men in to have built my houses, they would have said, But for me, these houses would not have been built, and I have built them with my property; so he that boasteth, that which he has shall perish, and he shall begin fresh that he may know me; but O Israel, I will tell thee what I will do unto thee, as thou inquirest I will tell thee what I will do for thee: If one which is not sealed come to devour thee, I will make known unto thee, I will lead thee that the enemy swallow thee not up, for as it is wrote on in the scriptures, the sealed I will protect, and the anointed ones the enemy shall do them no harm.*

I will stop the devourer, and I will make known; for the time is come that she shall bring to birth, I will give pain and strength, so that she may be delivered of the evil; and when she is delivered, there shall be a living spiritual child within her, Shiloh by name, the princess of the whole earth.

I will make known by little and little, and in parable shall my word speak, and in parable shall it be to the world; but unto my children no parable, but an open vision; for the perfect day shall shine within them; no night shall there be with them, the branch which proceeds from me, which is the sun, it shall not withdraw its shining from the sealed, it shall teach them in the path that they shall walk, a light which the world knoweth not on. Children may lose their parents, and mourn; but does he not seek diligently till he has found the children? My children dwell in the midst of a people which is in the night; but woe unto them that join themselves unto my children, and are not my children: my children smart because of them, I will remove them because of the cry of my children; they come in the name of my children, but inwardly they are ravening wolves, and the world granteth them favour in trading and trafficking, that they may bring a reproach on my people, because they are not my people; my law shall hinder them, and my commands shall subdue them. So then, see now my messenger, that thou stand bold-

* Psa'm cv. 15.

ly before them, and fear not them that transgress my commands. If a man has devoured my sheep at one place, is he to go to another to devour there? Taken from the mouth of John Wroe, by Samuel Swire.

Spring Cottage Gate, 25th of 1st Month, 1830.

THE words that I send unto thee, to send to the house of Israel, shall be like seed sown in the earth, it shall seem to disappear, it shall seem to fail, even to those that it is sent to, through the rebellion of their hearts. For evil will rise up as the weed in a field that wants fallowing; when the master of the field appears will he not say to the reapers, Go out into the fields, for they want fallowing? Though it has brought forth souls six days to be for the seventh, yet it wants fallowing.

My word shall send forth reapers, to go into the field, like going into a wood that is full of trees and boughs: so that every branch be counted, so that he may cut off one branch, though there be a thousand trees there; and that corn on the top of that tree, even that corn sown in fresh ground, shall bring forth living trees of immortality.

I will liken my word to this: I will say to the reaper, Go out into the field that has borne six crops, that requires to be fallowed, and put forth thy sickle, and take one ear; though there be many corns in that ear, I tell thee it is but one bone.

I liken my word to another thing: I say to the reaper, Bring me with thy sickle a hundred and forty-four thousand choice ears, for out of these ears I will cover the face of the ball with them; I will take that field with the weed that grew therein, with the stubble, which is man's body, I will burn it up with fire, that neither man nor devils can put out, nor those that minister to him; there shall not be one evil branch left nor a weed that is not burnt up, nor a ravenous bird left, or a beast which devoureth, but that which is left shall minister to that seed which is sown in it. And the hundred and forty-four thousand ears, which dwelt

in blood, and their forefathers sought the saving of the life that dwelt in the blood—I will let out that blood which destroyeth the body, and I will again breathe in a fresh breath into the nostril, and I will finish my work and complete my plan, and confound hell. Then shall they not seek the saving of the soul. Will a man seek for that which he is in possession of? Will a man wink his eye at that which is set before him, that he may not see? Nay, I will destroy him that winketh his eye at that which is set before him.

Will my messenger contend with me concerning my officers? Yaakov, let go thy thoughts, for nothing but my word shall stand, for I will give every man the chance to wear what he pleaseth, or to eat my word, or not eat it, for I tell thee, the whole seed of the first Adam is under the sentence of death, and I came and took the nature of the woman, whom the man cast the blame on, and I made a new man, that whomsoever believed in him, and did his works, should live. And the life that I gave him conquered death, neither was the grave able to hold him. Now this is him whom the reprieve is given to; he holds the keys of hell: and when he appears the reprieve will appear also for the prisoners. And the reprieve is to those whose seed has dwelt in the former field, one here and one there, even to him that winketh not the eye, and holdeth not back his heart from my word, these are they whom the reprieve is to.

For I tell thee, even to these that are gathered, even to officers, they say it is no use me going any further, I cannot see these things, neither is my way clear; I may as well stand still at first, for the things is contrary to nature, and not like the former word. Now let that man get clothing according to his own heart, let him follow his own ways, though he says he believes in the God of the living, and that he will not work contrary to nature, but will provide for his children according as nature has formed him. Now I will tell thee what that man is like: he is likened unto an ear of wheat which bare not the stalk, so the weight of the ear brake off the stalk, so when the reaper came he cut

off the ear, which were the soul of man, and the ear were laid up, some for the first resurrection, and some for the second, and the stalk which the ear should have borne, which were broken down were the man's body, who returned to dust, which is like the stubble, which the plougher turneth into the earth ; so has it been with man's body six days ; but the ear which receiveth my word, and it abideth in him, the stalk is gathered up with the ear, and the root which was in the earth, which is the evil branches, are cut off and burned with the earth, so that the straw is preserved in the granary, with the ear ; so when that ear is sown with the straw, where is the evil roots ? are they not cut off ? So is my word with he which believeth and letteth my word rest in him ; this is the battle.

The more I shew to him that lets my word abide with him, the more misery shall he be in till he be delivered. When a woman knows that her pains is come to be delivered does she not cry out to be delivered ? If she is become a dry tree, and her pain has left her, how is she to be delivered ? Whether she has two or three stalks in her they must perish together, and the ears must be preserved in the granary. Well might Solomon say, More knowledge he got more misery he was in ; seeing that the time of his deliverance was not come ; much study brought forth much heaviness.* Then how can these whose deliverance is come—how can they rest ? Tell the house of Israel that the womb of the earth cannot hold them.

I will liken my word of life to this : it shall send forth the wind to loosen the evil roots, which remain to the tree, so that when the evil roots is shaken off, the tree is gathered up and preserved for the use of man ; so shall man's body be for my use ; for I now command the angels to go forth with their sickles, and cut off the stalk close to the root, that the straw be preserved with the grain of the wheat.

I will compare my word to another thing : the roots of the earth which feedeth the things that are sown in it—so is the blood which feedeth the body of man, till it come to be ripe, it then fadeth and returneth back

* Eccl. xii. 12.

again. I commanded the angels to preserve the seed by the two swords which turned every way, that the body and the life which should quicken the flesh and the bone, should be preserved, so that when the field was fallowed, and the weed burnt up, and him which gave the increase to the weed should be taken away, then should the seed of immortality be sown in the image of God, which is possessed with an endless life,—a life which had no beginning, neither shall it have an end to eternity.

I will now liken my word to another thing; I will liken it to an ear of corn: if the ear become ripe, so that it begin to lose some of the corns, and them corns has taken root and grown, and the ear which was ripe be preserved with the stalk, ask the house of Israel if the corns which were lost from the ear belong not unto the ear which it fell from; if the corn be under age and has not taken hold of the knowledge, the ear shall claim it; but if the corn which fell from the ear be above age, and has not taken hold of the knowledge of the graft, it shall perish with the earth. The ear is the woman, and if she has lost some of the fruit of her body, and she be preserved, all the seed that she has lost shall be preserved with her.

I will liken my word to another thing: If an ear be cut off without the straw, which is the body, all the fruits of the body shall die with the stalk, because the body was not preserved.

I will liken my word to another thing: Shewing mercy to thousands, and tens of thousands, that if they would even come in within the third generation I would preserve soul and body to me, and make them in my image.

I will now liken it to another thing: he which were not found taking hold of my graft even to the third generation, that I would visit their sins upon their fatherless and the widow's children, because their fathers and mothers sought not me, that I will visit them with their sins, even to the third generation, even the wages of sin which is death, that not one of their bodies should be preserved in mine image; these are the wages of the

who seek not the tree of life. Take care, O ye house of Israel ! lest ye become dry trees, and have not strength to bring forth.

I will liken my word to another thing : the ear which contains the corn is the man and the woman,—the seed which is within them is the corn, which is in the ear.

I will liken it to another thing : one hundred and forty-four thousand ears in one bride, which is one woman,—then how can this woman bring forth fruit of herself, except she has a husband ? Learn ye righteous judgment, O ye house of Israel, and be not always unbelieving : how long must my word be with you, and yet refuse me, your husband.

I will liken my word to another thing : does not a man and a woman marry before they bring forth their own image ? Will ye always play the harlot ? Ye can no more bring forth my image than a woman can bring forth her own likeness without a man. The spirit of the last Eve is brought forth, and the last Adam hath married her, and is seeking whom he may dwell in : the marriage in heaven is celebrated, and the angels in heaven were bidden to it ; and they have ministered, and they have received a command from the husband to go forth to put a mark on the bones that are to be grafted to her.

Then Yaakov, my servant, though thou art infirm, my word shall go by thee to conquer and re-conquer, and the gates of hell shall not prevail against it, I will make the enemies of my word ashamed, and droop downwards and return to the earth.

Now the Spirit says, that has overshadowed thee, sign thou the Lord's name. I am that I am that has sent thee to the house of Israel ; and by this name will I be known to the whole house of Israel ; for he that loveth my word shall love him that I send with my word, and remember my commands, for the workman shall be worthy of his hire, for I see my servant is grieved but he shall rejoice. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 26th of 1st Month, 1830.

THREE years shall Israel dwell in safety in the midst of a people which dwell in blood ; then the battle shall be fought—the victory shall be won, and they shall get servants ; for I will make every one come and submit before them, and they shall say, Let us live, and we will be your servants, only give us a token that death be removed from us, and we will serve you for ever ; for ye are our gods. This shall be the cry of all those that are left behind, which dwelleth in blood, for their eyes shall be opened, and they shall see angels ministering to you from heaven : this is the honor, and the victory of immortality ; this is a light which dwelleth not in blood, but in the flesh and bone. This shalt thou hand forth to all these nations where thou goes—a life which the world knoweth not on, neither can they be partakers. See that thou be valiant, for my word shall overcome their shepherds ; mourn not concerning thy strength failing thee, I am thy strength, and when thou art weak, thou shalt then be strong to Israel.

Thou inquires of me that I will give my people my Spirit to protect them, I tell thee, If I were to let go my Spirit before they are prepared, it would be woe unto them, more would it slay than it would heal. My Spirit is the graft ; and as they seek to me to prepare them, my graft shall draw them, it draweth every one who is prepared ; it is the touchstone that is cut out of the mountain without hands ; if this stone were to fall it would grind them to powder, and he that stumbleth at it—the same shall be crushed, his body is earth, and not prepared for the kingdom, because it despiseth the law and the Gospel, which is the redemption of both soul and body ; this is the portion of the stone. And he who is found bearing the word, and the word not bearing him—the same shall the loadstone redeem from the earth, without death, a life which dwelleth in flesh, that quickeneth soul and body in the image of God.

I will return to thee the interpretation of dreams and visions, that thou interpret the dreams of kings and

queens, which sit on earthly thrones, even of these which have false dreams and false visions, made to prove thee by, whether thou has my word or not; for to many nations must thou go, and bear my word there, for as the day arrives—more clear shall the sun of the Spirit shine, that these which are lukewarm may be burned.

Then, awake! O house of Israel! the day of thy visitation is now come, and thou shalt know it, but those that are married to the world which are the married wives, shall not know it: it shall come as a fire to burn them up, root and branch of them. Israel is the desolate children, and in their womb remaineth more seed than the married wives. Now, O Israel! thou has the explanation of the fifty-fourth chapter of Isaiah, and the third verse. This has been a parable to the married wives; they are they which is married to their silver, their gold, their land and their houses; and the earth which their bodies is in debt to; for the liar, the whore, the thief, the murderer, is in debt to to the grave, and the workers of all kinds of wickedness must return into the bowels of the earth; for I will hide them from my presence till my sabbath be over. Did not I say the day should come that I would no more speak in parable to the house of Israel, but I would shew them plainly my work? I will even shew them where my prophets have erred, speaking when my Spirit has not been upon them, according to the view which they had, which my Spirit shewed them while it abode on them. Now, if Israel will seek me for my word to abide in them, to lead them and to direct them, they are the bearers of my word, and my Spirit shall carry them whither they know not. Taken from the mouth of John Wroe by William Tilletson.

South Gate, Ashton, 30th of 1st Month, 1830.

THE Spirit of the Lord is upon me to shew to the house of Israel the way wherein they shall walk.

Adam your forefather and Eve were made a little lower than the angels, that the works of God might be made manifest before angels and devils, and he tried to overcome the angels, but God put forth his hand,—assisting the angels, and overcame him, and drove him out; he then went to view the creation of the planets, that he might overcome them that dwelt on them; for as there was war with the planets, these which fell were driven with him, so that they were subject to that which the planets were fallen in; but the man and the woman whom I had placed there had not fallen before Satan came to them, but they were lower than the angels, and the enemy turned them from the command which I had given them, then I was hid from their presence and they heard my voice in the garden, and I talked to them through the veil.

Now tell the sons of the house of Israel to look in Isaiah the thirty-seventh chapter and the thirtieth to the thirty-second verses, there they shall see that I overshadowed my servant with my Spirit to speak a parable to the world,

Then, hearken, O ye children, the way is wrote before you, and I will make it plain before all faces, I have overcome for you, I have fought the battle, gained the victory, and he that walks in the ways that I command him shall resist the fallen nature, and he shall say, “O my God, thou knows I seek not to do mine own will; but, O my God, give me strength to do thy will, abolish from me boasting, for if thou give me it not where is my strength? and if I boast the boasting beareth me up, and not thy word, and it will grind the temple which thou hast given me to powder.”

I tell you the boaster robbeth me; he is like unto Moses, when he said, “Shall we smite this rock for ye, rebels.”* Nay, the boaster placeth himself, and calleth himself a god, and my children he calleth rebels, and despiseth them; he says unto the poor, “stand ye there, and I will shew you my power, and what I can do.” Then, O ye desolate children to whom the god of the world has said “stand ye there while I shew my power,” though ye be sucking babes, and cry for milk,

* Exodus xx. 10.

the wings of charity shall cover you in the day of the tempest; an hiding place have I found for you in my bosom.

Hearken then, O ye little children! the milk that I give shall nourish you, till your bones flourish like the trees of Lebanon.

Now I will shew you the thing which were spoken in parable to Isaiah the prophet, I said unto him, This shall be a sign unto thee. Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward and bear fruit upward; for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of Hosts shall do this." Now ye children let me turn you back to Adam, your father, the first—the three years are three generations. Remember ye Hosea the sixth chapter and the first second and third verses; the three days there are three generations: remember ye my words in the thirteenth chapter of Luke, and the thirty-first and thirty-second verses, "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence, for Herod will kill thee; and he said unto them, Go ye and tell that fox—Behold I cast out devils, and I do cures to-day, and to-morrow, and the third day I shall be perfected." These three days are three generations; the parable has often been unfolded, yet will it be a parable to the world, they know not my ways, because they are asleep, and they are in the night, and my voice awaketh them not out of sleep, because they are not of the bones of the house of Joseph, which shall be carried out of the grave, that flesh and sinews might be given them. Turn ye back, then, O ye remnant of the house of Joseph, and I will teach you, and tell you of your forefather's ways wherein he fell; he eat the first year of such as he fell in, he earned his bread by the sweat of his brow, his sons became murderers, and this was of that which grew of itself. I then raised up Noah, and told him to resist these things, and come into mine

ark, and he should live ; I overthrew that generation, which was the year that they eat that which grew of itself, and which was not of me. I preserved Noah and his sons in the ark, and I began the second year, and that which sprung of the same did they still eat ; though I came in the volume of the book as it was wrote of me, I would have married them, and been a husband unto them, but they refused, though they were harlots ; and they denied being my wife, and they weighed thirty pieces, seeing I was the heir of the kingdom, by being the king's son ; they then turned to that which sprung of the same, and they bare witness, being hired with thirty pieces, that they might destroy the heir of the inheritance of the house of Israel, I then rent the veil and shewed them the figure, that within the third year, which is the third generation, I would return and visit their transgressions, and gather my people which sought me, to resist the blood of the fallen nature.

So now the time is come of the visitation, though the messenger be a fool to you, though he be hated in the house of your gods, my word by him shall be the snare of a fowler unto all nations, and I will visit their transgressions upon their own heads, and the bones of the house of Joseph will I gather whithersoever the enemy has driven them, and I will bind the fox that has been the king these three generations, which is three days, for he has been a devourer of the temple which I gave for man to dwell in, and he has caused them to chuse his ways, so that my word had no savour in them. But I have now turned to the house of Joseph, and I will visit them ; and the light that I will cause to shine in the midst of them, shall be as a city set on a high hill ; though it burn, yet shall they not be able to come near it ; it shall be as fire to the world, and it shall devour the remnant of them ; it is the mount, the throne of God, and it shall be to them as it was to the children of Israel of old, if they came near the mount it should burn them. And these are they who shall dwell in the mount—these that endure the chastening of my rod, lest they be found aliens, and not sons :

but he which is without chastisement is a base begot and not a son, for it is of that which grew at the first, and not of that which was sown at the last, which shall take root downwards and bear fruit upwards.

I am the root, and the bright and the morning star, saith the spirit that sitteth on thee; and the branch which is taken from me, shall take root downwards, by the law and the gospel bearing fruit upwards in them; and these are they which are escaped of the remnant of the house of Zion. And within this day, and within this hour which I now visit, the remnant, though it be the eleventh hour, my law and gospel, and the command of the graft will I put within them, and they shall know my will, for they are my children. Hearken, then, Yaakov, see thou be not afraid of them, my spirit shall sit upon thee, and I will open wide thy mouth, and I will touch thy tongue by the coals of the fire, that thou may utter many parables in their ears, for as I confounded the language, so will I confound them by my words being put within thy mouth, I will shew them that I am visiting the house of Israel; and he that eateth my word, and doeth my work, I will shew in the midst of them, he shall live by my life, and not by their life, and in my image shall she appear, for she is the Lamb's wife, for the spirit that dwelleth in her I have given her, finding she is the bones of the house of Joseph. I am he who has given thee this which was slain, and now liveth to remove the transgressor. I am the Lord.

The fourteenth chapter of John twelfth verse, "He that believeth on the Spirit of God the works that I do shall he do also, and greater works than these shall he do." Signifying that Jesus died in that nature which he took, and took the other life that whomsoever believed and did the same, should obtain eternal life without death. And this is that work which the Lord meant saying, A greater work shall ye do, that that saying might be obtained which saith, Blessed is he which keepeth the commandments belonging unto God—for he shall find eternal life, neither should his body see corruption, or a bone broken, for it belongeth to the virgin.

While the spirit abode upon me it said—This shall be printed and sent to all parts of the world with the rest of the word. Taken from the mouth of John Wroe by William Tillotson.

South Gate, Ashton, 31st of 1st Month, 1830.

If the number four seek for a place of rest for their soul, they shall have their choice ; but my prophetess when she had got delivered, became a coward ; he or she that seeks for the same, shall be a partaker of the same.

I command all my soldiers to prepare for battle, with the sword of my word in their hand : if any man's heart fail him let him return back, if any man has married a wife, let him return back to his wife, lest he fall in the battle, if any woman has married a husband let her return to her husband lest she fall in the battle ; if any one has bought housing, or land, or cattle, and wishes to go to possess them, let them return back, they are not prepared for the battle. These are a cowardly set, like Satan their master ; though he says he'll fight, yet will he run ; and leave the bodies of those whom I claim ; and I claim all these that seeks to do my will ; these are the sheep of my pasture which shall possess my mark. And if my mark were not to come on them the enemy would slay them, though the vengeance of seventy times seven fold should be taken on him yet is he permitted on these which have not my mark. In the first view my soldiers seem a cowardly set ; but when I am in sight, a great exploit shall they fight ; death and hell shall they put under their feet ; they shall bear my word, possess the prize ; for the pearl is sure to those that fight the battle. Yet, by a cowardly set will I overthrow the legions of hell. Then, I tell thee, Paul, and all such like, in the end it will be proved a cowardly set they have been ; but these who are willing to fight the battle, are lifted up on high, with their armour bright and high ; officers shall they be to those that go to fight—the com-

mander is to them ; decked in scarlet bright, and right. Then songs of grace and divine, to every bright and lofty eye, sing till time have no end. Their charms and rights are beyond the rights of man ; turn back ! turn back ! to the shadow of the right, for an end of the shadows ; the substance bright, arrayed in white ; for the shadows first appear, sing aloud for the substance is near, for I must bring the virgin unto her perfect sight, a husband to her view, decked in scarlet, arrayed in white ; to all the saints she is come to view, the nature of all her bones, with flesh, celestial light, with wings of a dove, in gay delight, with trumpets and instruments of all to view. Taken from the mouth of John Wroe by William Tillotson.

North Gate, Ashton, 1st of 2nd Month, 1830.

I SAY, let them go the way of their own hearts ; my word shall be to them as the waves of the sea, rolling upon the sand, till all the dross be gone. When the waves of the sea have washed them and begin to go back, then my Spirit shall live within them. Will a horse kick at his master, and the master not rebuke him ? Those whom I have chosen, the more they kick the more it shall run into them.

When a sower goes out to sow seed, why does he sow it if he has not faith in it that it will grow ? If he sow it, and it grow, and he has no faith in it, the reaping thereof is given unto strangers, because he had no faith when he sowed it : and when the stranger comes forth to reap it, the children rise up and say, It is our father's inheritance, and we will possess it. And I the Lord, answer the children, The strangers shall not inhabit it, for the Spirit which the fathers refused shall live within the children, and they shall inherit it. Taken from the mouth of John Wroe, by William Tillotson.

Meeting House, Bradford, 21st of 2nd Month, 1830.

Now I tell you that before the kingdom come he will have a people prepared to receive it ; for if the spirit

was to be poured out now, it would destroy more than cure, for if the word bear us it will dash us to powder, but if we bear the word, it will redeem us.

The woman's writings are little known, as yet, but it will be in a short time made more plain than ever, to those who are prepared to receive it.

Now he has tried you at Bradford; and he is going to try the number four, and they will have to go through a sieve, and then through a mill, and they will be so tried that they will seek death and shall not find it. Therefore those that are not the heads of the house of Israel, boast not, for you will be tried also.

For I heard a cry even from the child of the breast: I shall tell you a thing before it come to pass, that if any one eat animal food, that he will be as though he had taken poison, and find no ease till he has vomited it up.

Where immortality is found, even a hair of them cannot be singed, not all the furnace of man, in persecution, shall be able to destroy them; but the others death, for corruption,—but the promise is to the aliens. Taken from the mouth of John Wroe, by William Muff.

North Gate, Ashton, 11th of 3rd Month, 1830.

THIS morning the words of the Lord came unto me, while I was in bed, and now at twelve o'clock the Spirit of the Lord is upon me to write:—And I will send three months of great plenty throughout the whole earth, so that there shall not be a branch sanctuary round the ball but there the fruit of the Lord shall be stowed up against the time of the famine. At that day the world shall seek for a vision and shall not find one. And these who have fallen asleep, awake them not out of their sleep: a third time have I sent thee and they were asleep.

I commanded them to watch to seek to obey my command, that the enemy might not be let in upon them: the direction I will not take from them; but the fruit it shall be stowed up and locked from them,

in a rock will I bury it till the appointed time, and till I have fulfilled that which I have spoken concerning them : some of them shall then return more cleaner than gold. For this is the thing I will do to the house of Israel, I will visit the silver and the gold, all that is gotten wrongfully, three generations back, of that which they have come wrongfully by, I will destroy it. I will then begin with them again, and renew my covenant with them.

And the fruit will I keep back, for my word shall be upon the city walls, though they are locked up and fast, and the door is bolted ; and if they hear not my word from the city walls, I will set them on fire ; the enemy shall burn them up, and their bodies shall be as the bodies in Jerusalem was. Then I will return to their offsprings, and I will get me a people out of them ; because they say that which they have is devoured. I will bring thee time after time, and place thee upon the walls, and the people in the city shall hear and understand, and the world shall say, How this madman uttereth parables. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 23rd of 3rd Month, 1830.

My law is not against the house of Israel, but against the transgressor, these that delighteth in me and seeketh for my word to abide in them, the law is not a terror unto them, but is as a tree bearing fruit to them, and there they eat it, for the fruit is the end of the law, so that the wages of sin may be paid, and death destroyed.

Now tell the house of Israel, that four books shall appear gilt within and without, with yellow gold within, and with silver without ; thou shall neither eat bread nor drink water during these days, but in the night, and the morning, but the types and shadows is not full up, neither have they fully yet appeared, till these which dwell in the house of Israel, and call themselves Israel, have fulfilled their cup of iniquity ; they must mock them, and say, Where is the sealed writings ? this time is set, and that time is set ; it is like all other work, for

these that call themselves Israel shall exceed the world in the cup of iniquity, and they shall reign as kings in the cup, and they shall receive the word by them because they hold the sceptre of Satan their king, and they are they which shall feed the world with their bread, lest they should repent and put on immortality.

My children is called forth without repentance but who is he that shall awaken me out of my sleep? will the world or will these that dwell amongst the house of Israel? He that loveth to awake me out of my sleep until the time—the cherubims which hold the two swords shall cut them in two, with the head of their enemy; but when my spirit, which is the graft of me, hath gathered the bones of my children, and the virgin be made, and upon her head twelve crowns put, then will I be awaked out of my sleep, and present the golden sceptre to her, and she shall live. It is death to any one that entereth within the inward court, which is the third, but her which the golden sceptre is presented to, Then I will be the strong man armed, and mine eyes shall be as a flame of fire to all which is not found even within the inward court, which is the place of holies, which no man can approach to, but the bride and bridegroom. She shall sit on his right hand, and judge her children, for I have given unto her angels to minister to, as my Father gave to me; and her enemies have I made become her footstool, and they shall serve her, and she shall reign over them.

And if Henry Lees will behold my spirit when it is upon thee, it shall not lead him astray; but the spirit of thee will lead him astray, because thou lovest him, and thy love draweth him after thy ways, and he is a partaker with thee of deadly things. Happy are they who shall stand boldly with my word against thee, that they be not snared. It is not possible neither for thee nor the world to lead these astray which eat the little book, for he which eateth the book will do the work, and preserve his seal whole; that bone is a bone of me, and a partaker with me in my glory; it is flesh and bone of me, because it was taken out of me, this shall be a helpmate unto me, and I her husband. Taken from the mouth of John Wroe by me William Tillotson.

South Gate, Ashton, 27th of 3rd Month, 1830.

THE words of the Lord came unto me, saying, I call Israel to trade and to traffic with the capital they have, and wait for the moving of my Spirit to tell them the way they shall walk.

He that has a horse let him be as he had not one, and he that has an office let him be as he had not an office, but let him attend to his master's command, and I am your master, I will direct all your paths: for he that relies on my word, I will teach him my ways, by an inward working which he knows not of, I will shew him who is he which seeks to devour his property; men shall come to purchase large quantities of goods of the house of Israel: in a few hours they shall see them in the newspaper—bankrupts.

Now I say unto you, house of Israel, except ye righteousness exceed the righteousness of the earth, kings, bishops, deacons, and priests, ye shall not enter into the kingdom which shall be revealed, which is the Spirit, which no man can approach to of himself; it devoureth corruption, it quickeneth the bone and the flesh to live. Then remember thou who was called the seed of the house of Israel, thou art found without a wedding garment, seeing thou dwelleth in blood and these that were thy brethren clothed with a robe of immortality, from the sole of the feet to the crown of the head. Then remember, O thou man! which was numbered among Israel and is not Israel; thy shame is then seen, and where thou art there is within thee weeping and howling, and gnashing of teeth: this is come upon thee in the sight of the angels and the redeemed, because thou was numbered among the house of Israel, and was not found in the vineyard, but in the market place was thou found, like an abominable branch which were curst, because thy works were evil, and thou wast without a garment.

Let no man have a dead stock; for a great change of times and seasons is commencing: changes in parliament houses, tumults in many nations,* boils breaking

* Witness the changes which have taken place in the governments of France, England, and many other nations since the date of this prophecy.

out in both man and beast, till man cry out, I will go unto that happy land, England. England, who is like unto thee, thou art like unto Jerusalem, thy law which has been given has protected thee, thou has been like a city, inhabited without walls; thou has prepared shipping to send the Gospel light abroad, but the gospel of redemption has thou not known, it has been hid from thine eyes; because of thy works, and thou art accused above all these that has been before thee: if the Gospel of the Kingdom of redemption had been preached unto them they had repented; thy days of wickedness is above the days of those which rose up against my word by Noah, or Sodom, or Gomorrah, or Nineveh, or the days of Jerusalem; and now Jerusalem is revealed from heaven, and thou refuseth it; and the people that was before thee I said I would give up, until the time the woman had travailed with the spiritual child. Now the spirit is taken from her that travailed, and the name of him is Shiloh, and unto him is the gathering of the people, the mighty Prince which shall fill the virgin with the Spirit which shall quicken the bones and flesh, and make her a Princess.

There shall be one hundred and forty-four thousand bones, and all these bones shall dwell in one, and become one woman, then if I said, I and my father were equal, and the branch which were taken out of us should be put within you, and ye should live, then discern ye righteous judgment, O ye of the house of Israel, is not God one Spirit, and yet three persons; and if the branch which is taken out of them make the number of one hundred and forty-four thousand, and yet all the spirit of one perfect woman, then how is it that all this number can be called one church, and one woman, and one member, and ye not admit the Father the Son, and the Holy Ghost, three distinct persons, and yet one God.

The day shall come that man shall see that his building is built on another man's groundwork, and at that day he will cry unto him, the faith of my building has been on thee and now I cannot remove it, thou has

the writings of mine inheritance, and whither shall I go. O man! O man! every man to his office, and Israel to their tents, he that is found in another man's office is found in another man's ground, and he shall be taken as a prisoner; and when the tents are numbered his number is found on another man's ground. I am the groundwork, my commands is the building, and he that obeys it shall inhabit it, and not another, I am the way of life, and the guide of the whole house of Israel, and he that seeks to be guided by me shall know my visitation. The testimony of me is the visitation of my Spirit, whom I will guide in the way of life. I now hold out the golden sceptre, that he that seeks for the truth shall find life, it is the inward court. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 27th of 3rd Month, 1830.

Two o'clock this morning, and written at eight. I sat up in bed, being heavily afflicted in my breathing, and the words of the Lord came unto me, saying, Yaakov, speak all these words that I command thee, to the bones of the virgin—and if she hearken to them, and seek me, I will enable her to obey them; but if she hearken not, nor seek me to give her strength, so that my word has no life in her, though she be sealed and anointed, she shall die, and I will return to the seed of her offspring, and her bone, and gather her, and she shall live. For I now swear to the bones of the virgin, within the time of the forty years that I visited her I will take the graft of my spirit which I took from the woman, and put it within the bones, and their flesh and bones shall live, and become one member, a virgin unto me.

Four have I made heads of four branches, every one according to their office. There shall be a head over every tribe; for I tell thee every bone of the virgin is a princess; there is one hundred and forty four thousand princesses: and as Jacob had twelve sons—became twelve kings, so shall every bone that is grafted of me be a princess, and I her king—her husband. And the whole ball shall be divided into one hundred

and forty-four thousand provinces, and every one shall be a princess of her own province, and I her king—her husband, the Lord of all; and our children shall possess those lands. It shall then not be said any more, that the children of Israel are become dry bones, but they shall be called living bones, the virgin of the living God. This is the birth which has been hid in three measures, the time being cut short, the parable being made known. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 28th of 3rd Month, 1830.

THE Spirit of the Lord is now upon me to give utterance, that the key of the revelation of the Lord's Spirit may be given to the house of Israel; for every plant which is not planted of me I will root up; and every plant that I plant I will water from heaven. For as the children of Israel looked to my command, and it healed them, so shall it be with these whom I plant. Did the likeness of the serpent heal them, or believing my word? Then whosoever shall rely on my word, as the children looked on the serpent—the same shall be healed by it.

He or she who has my law written on their inward part, by relying on the word which was given to them, these will I endow with wisdom from on high, and hearts of understanding will I give them: discernment of spirits that turn them from my commands. These will not judge without the law being within and without.

Whomsoever the law takes hold on it will grind him to powder: their bodies are dust from whence they came. But those that execute the word, and transgress not the things that are written in the law—these are the end of the law. The law maketh nothing perfect; for the transgression of the law is death, and death is the wages of sin, and when sin entered into the world it brought forth corruption, a life which could not see God, nor approach to him; for flesh and blood cannot inherit immortality, neither can it see the kingdom of

God. Yet for all this if the life which dwelleth in the blood seek the Spirit, it shall swallow up corruption, destroy death, and put the transgression under its feet. Now as the likeness of the serpent was in the wilderness, so is the Spirit of God to heal those that believe.* Taken from the mouth of John Wroe, by William Tillotson.

West Gate, Ashton, 30th of 3rd Month, 1830.

SOME part of this morning, the words of the Lord came unto me.

Hear, O Yaakov ! it is unto thee, and them that is joined in my covenant, they are the bones of the virgin of the house of Israel, which shall be beautified from heaven, then shall they know me which filleth these bones with living virtue.

Then will I clothe their skin with a change, which fadeth not away; flesh and blood of the aliens will see them, and they will call them saviours, and gods; but yet do they not see me, and they shall worship at their feet, and honour them in all things; then shall the earth be beautified.

But Yaakov, there must be a wrestling first; for before a child is born there is a wrestling; and every one must be born of this spirit, there is a time in the womb for the making of the child, but who can go into the womb and see the depth of it, and how it is formed in the womb.

And while the mother is with the child in the making, she is in great heaviness; yet she seeth not the womb, nor knoweth the form thereof, but by an inward feeling: so is the spirit of God to every one that will receive it, these will be in heaviness till the fallen nature be put away.

But for thee, Yaakov, be not afraid of these evil workers, and railers; for they will yet do greater things to thee than they have done; thou wilt be many days and not fed with bread by them.

* Numbers xxi. 9. John iii. 14.

For they will fight concerning thee, some for thee and some against thee, but who is he that is for my word? the same shall live by it, and know that it is I that have spoken to thee, that he might live.

For every man shall be born of that spirit which no man can approach to, but I and my father hath approached to it, and them whom it shall be given to.

And even unto this year, a pleasant spring, a fine summer, great boasting in every house, tidings from abroad, and after that sudden destruction, full boasting ears, but sudden found empty. I gave thee this before, which is wrote, that the children of wickedness might be made bare, when they begin to boast.

But no land shall exceed the land of Joseph, while his bones be gathered, England! England! awake out of thy sleep! for the day of thy visitation is come, and thy children shall know it! I have caused a deep sleep to fall upon thee, I have bound thee with iron bands by establishing a law, till all the bones of the house of Israel be gathered, and the virgin's bones knitted.

For my word shall go from nation to nation, both in newspapers, and books; and these which nourish thee I will nourish, and them which cherish thee I will even be a shield unto them, in the day when they know not on it.

Thou shalt be often afflicted that the cup of iniquity may be full and burst, and run over, that Israel may be restored.

Then Yaakov, the love that shall be given to thee divide thou it amongst the people, be thou no respecter of persons, if they abide in the house of Israel: withstand those that kick. Taken from the mouth of John Wroe, by William Tillotson.

West Gate, Ashton, 3rd of 4th Month, 1830.

THE Spirit of the Lord fell upon me, to cause to be written what had been foreshewn. Yaakov, shew the things to the house of Israel which has been shewn unto thee. I will pull down and I will build up, I will plant

and no man shall root it up, and I will remove the stones to and fro, like an army encamping one against another; till the children say, What a foolish way this is? Yesterday we were nearer the army than we are to-day, Then I will cause the light to shine from behind the black cloud, till they can hardly look at it, or discern the colour or shape, for I will go on till every curtain be drawn back, for woe to the instrument while they are drawing back, they will kick, and say it is not I, though I am near them; for I will be in a fiery cloud behind them, till they be measured from the sole of the feet to the crown of the head, I must redeem them from the world, the hard bondage wherein they are serving. And every one that inquires of me and goes and performs the command given in answer, he shall be redeemed, but he that inquires and seeks not to obey, he shall die, he shall not live, because the word which is life is not in him. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 9th of 4th Month, 1830.

I MUST draw thee near unto Jerusalem, there shall my spirit plead between them and thee, for I will put the two swords between the enemy and thee in that land, that they may appear as dead men before my word. And the poor, the afflicted, the halt and the lame, of them that are called Jews, shall know that it is my word. And my word shall knock down one here and there, as one in every quarter, of them that are possessed of property, so that my work is but just carried on. And I tell thee all nations shall have a desire to trade with my people. For those which are not my people the world shall know them, that they are they whom my word has cast out,—liars, whoremongers, defrauders, taking that which is not their own, till the world say, We see they will not have these among them, and where can we find another such a people! For a new spirit will I give to the whole house of Israel, even that which was lost at the first; it will work my work, and

do my will. Hast thou beheld the newspapers? what a cry of the chariots, and the horses thereof? Taken from the mouth of John Wroe, by William Tillotson.

South Gate Ashton, 9th of 4th Month, 1830.

HE that hideth his beard I will hide my word from him, it shall have no root in him; and him that has a beard let him be as though he had not one, for the boaster I will destroy. And he that has a less beard than another—let him that has a larger not boast against him. I have made them both. And her that has much hair, let her not boast against her that has little: for in the kingdom all these twelve families—their features shall differ, so that every family shall be known by their offspring, even to the colour of the hair of their head.

Hearken! then, O house of Israel, though thou art little, and canst hardly stand for weakness, and faintest, I tell thee there is no death in thee; thy corruption—thy deadly wound is let out, and thou art healed, and I am alive. Taken from the mouth of John Wroe, by William Tillotson.

Meeting, Ashton, 20th of 4th Month, 1830.

I AM commanded to say that all females shall come forward to be singers, that their voices may be heard. And this shall be circulated to all places. Taken from the mouth of John Wroe, by William Lees.

West Gate, Ashton, 25th of 5th Month, 1830.

I ANSWER thee Waterman's petition: he that confesseth before man—I will confess before the angels, but he that hideth his deeds from man—at that day I will hide my Spirit from him; but he that seeks to be honoured of man, and desireth the good report of his neighbour, and treads my law under his feet—I liken him unto a man that is filled with wine, instead of a man bearing

the wine, the wine beareth him. Will a man inquire of me and walk contrary to the answer of his inquiry? Nay, he that holdeth back, I will hold back, and he that trembleth at putting forth to assist my treasury, and is afraid that my bank will not stand, as I live, saith the Lord, I will overthrow that man. Now if he will walk according to his inquiry, and seek my Spirit that I may be found of him to do the things he stands in need of, it shall be granted him. Taken from the mouth of John Wroe by William Tillotson.

Ashton, 28th of 5th Month, 1830.

THE Spirit of the Lord is upon me, saying, Hear, O house of Israel! the cry of thee has come up unto me, and I am weary of the oppression wherewith thou art oppressed; but the evil weed must grow till the stalk be strong to bear up the root, and I will ripen thee, O Israel, the first; and till the weed that it may appear; and then I will root thee up, O evil branch; then I will water thee Israel with living water, and I will give thee the living bread, and thou shalt know that it is I that has sent my messenger unto thee, and the heads of the house of Israel, I must purge the first, for thou, messenger of Israel, shalt tumble the stones till they curse thee; and thou shalt rend the offices from them by my word, which I will cause to come in thy hearing; my word shall pull off their robes, and throw their crowns to the ground; for he that kicketh I will kick at him, but he that saith, Lord what will thou have me to do, and will go unto my word, it shall teach him; it shall be a new and living way unto him; it shall be a rock which Satan cannot approach to, though they have lost their offices, yet shall my word prosper them on every side.

If a man begin to transgress my commands, and she that is joined with him begin to hide his deeds, and to support his wicked way, I will then turn my hand upon her, and I will let loose the wicked one, and he shall devour her because she forgot me, and thought on her

husband, who tried to stop my work and put my word behind his back. This will I do throughout the whole house of Israel; they shall be tried, and Satan shall heat the furnace seven times hotter, and his hosts shall blow the bellows, and he who is not burnt shall pass through, and he shall live, he shall not die, and the smell of death shall not come upon him. If a woman begin to transgress my commands, and put my word behind her, and her husband who is joined to her begin to hide her wickedness, I will let loose the enemy, and I will fight with that man, till I have destroyed him from the land of the living. If I correct with the rod, who is he that will pluck him out of my hand? That soul shall die accursed, because he has been found to fight against the Most High. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 3rd of 6th Month, 1830.

THE Spirit of the Lord is upon me, to shew to the bones of the virgin of the house of Israel: to turn the stones to and fro till they be made white, till every man know their own, and yet that all is mine. Every man that goes forth not in his own strength, and not in his own power and might, but seeks me with his whole heart—the same shall gather the bones of the virgin, and the graft shall take hold of them: but he that goes out seeking to make a condition with me, and my people, first, he shall be like Samson, he shall not be able to hold my word, but shall declare it to those who are his enemies, when he knows it not.

England is ploughed, and the stones are gathered, and they are become twelve heaps, and look black, and downwards, with every man's hand upon his loins, and the great men of the land are fallen, and the heads of the house of Israel are confounded, because of their wisdom, neither shall their wisdom be able to deliver them; but I will visit them, and change their faces, and let them know that it is I that am visiting the house of Israel.

There is in the house of Israel whom captains shall take victual free, and passage free, and they shall go forth and labour in my vineyard, and Israel shall know it, and they shall have their hire, their fruit shall be seen, for the graft of me shall be with them and my people. But the hireling, who has made a contract with the house of Israel, the wolf shall get into his flock, and devour them which are gathered, because he is an hireling and careth not for the sheep; but these who seek me are not the hirelings, but are the shepherds of the flock, and will lay down their life for my sheep, these are gone forth in my strength. Woe! woe! unto them that seek to make a contract with the house of Israel, that they may become hirelings: and he that goes out with my strength—I will open the hearts of the world, and the world shall support the shepherds of the house of Israel and know it not, nay the shepherds of both Jew and Gentile shall do this, until they become boasters, and say, I have gathered such a number, such a congregation is mine, and my works. Then shall they stumble and fall, and be snared and taken. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 19th of 6th Month, 1830.

THIS morning, at Street House, the words of the Lord came unto me, saying, Rise and go the Sanctuary, and stand thou in the midst of them and declare my word, that it may destroy the root of the evil branches, till the tail destroy the head, that it may disappear; for as I live saith the Lord, I will pull off the scarlet robes; I say unto you, While ye live seek ye life, but will the life which the blood possess seek the grave? or it will seek unto me which has life? I am he who was, is, and is now come to give life to every one who will seek to do the work. I have been hungry and my people gave me no meat; I have been thirsty, and the wine was poured out of the vine, and the heads refused to hand it forth, my word has been naked to them and they

have refused to clothe me, my word has been bound in prison and they have refused to throw open the prison doors, neither have they ministered to me.

I will get myself from those who I have been bound to. Now, son of man, prophesy in the midst of the house of Israel, and say, Thus saith the Lord, I will cause a house even to be built at Bradford, and there Ephraim shall worship, for Manasseh has forgotten me, and I am become a stranger, and my word is bound in prison, I will burn down the prison walls, and the gates thereof, and my word shall be free to all, and my word which has appeared as nakedness to the house of Manasseh, shall become a beautiful garment, this shall come to pass when I have purged my floor.

The parson puts on the crown, and he clotheth himself in a beautiful garment, and he says, I have begotten myself a king, and I and my king will eat the fruit, and what we leave the lawyer shall eat. The lawyer comes forth, and he eateth that which is left—the leaves of the tree; the doctor then comes forth, finding the leaves gone, he cuts down the boughs, the arm, the leg, and he maketh merchandise of that; if he see there be no virtue of neither silver nor gold, he then pursues after the body, and brings it out of the grave, and he maketh merchandise of it. Are all these things hid from mine eyes saith the Lord? This is the travail of my soul, I am satisfied, the cup runs over, and as I live I will destroy saith the Lord. Israel shall become no more a prey, nor a proverb in the house of either Jew or Gentile.

I will heal by those whom I appoint, and by thee will I cast out devils, for thou art the instrument whom I have chosen. The devils shall be commanded to come forth out of the people; but before they come out many will they destroy, before the appointed time, because they know the time is come. It is not possible for them to defile the virgin, the Lamb's wife, neither shall they destroy one bone belonging unto her. I will cause the bellows to be blown and the fire to be heated, but not one of them shall be burnt, for I will bind the

enemy, he shall neither blow the bellows nor beat the iron, nor mould in my image.

I will now put forth my hands, and I will be as though I swam, and I will gather my children from all the four quarters, and I will cause them to pass the fire, and I will refine them as gold is refined, and many will come forth with not one hair singed, or their raiment marred; others shall be burned, ready for the parson, the lawyer, and the doctor, and they shall devour them. I will feed my people from day to day, and they shall know that it is I that has sent thee unto them. Taken from the mouth of John Wroe by William Tillotson.

South Gate, Ashton, 14th of 7th Month, 1830.

AN inquiry of Samuel Peart. Seven years ago I was working in the fields in the harvest time, I felt myself extremely hot, I went under a shade, and drank a large quantity of beer, which caused a surfeit of sweat to come upon me, and still makes my blood extremely hot, and cause, as it were scales to come over my head, I have tried medical men but they could do nothing for me; and I now ask of thee, O Lord, to heal me.

This morning the inquiry of Samuel Peart was answered, and this is the answer. With types and shadows I began, until the substance do appear, for I will command my servant to speak the word and it shall be done, that the shadow may appear; one in a town and one in a country the first, then I will give the power to the number four, the twelve, and to all committees, this is the substance of the matter. Let him wait, if he endure he shall be healed, for those that inquire not must be first healed, one here and one there; then the inquirer shall receive the substance.

An inquiry of Ellen Duncan. O Lord thou knowest from whence I came, and for what I came here. and thou knowest that I have found no rest here, but have been sorely afflicted in body and mind, and my desire is to know whether it will be better for me to re-

turn from whence I came, or to remain here, or what will be best for me to do. O Lord if it be thy will be pleased to answer the meaning of the very many dreams or visions that has been shewn me, and whether my visitation of dreams and visions hath been from thee, the God of heaven, and for what end they are.

Ellen Duncan inquires, and I answer thee for her, by my spirit being upon thee: I give her free liberty to dwell at that place where she can do the best; but let her dwell near unto my people. And let her tell no more of her visions or dreams—they are evil: Satan is permitted to shew visions or dreams, but I will drive him out of mine house, and those that refuse him to be driven out shall go with him. Taken from the mouth of John Wroe by William Tillotson.

South Gate, Ashton, 22nd of 7th Month, 1830.

THIS morning the words of the Lord came unto me, Hear, O house of Israel! this is the voice of my command, by my Spirit being poured upon my servant, that a total end of wickedness may be made, that it may be destroyed in the heart of man; for the wicked one dwelleth therein, but I will root him out, for one seeketh to devour another; for I shewed thee at the marriage that the number four would seek to eat up my people Israel; and I said unto thee, I will hedge them in on every side, and that which they seek to bind my people Israel with, I will burn and destroy; for the first works are evil but the second shall stand. For I will now prove Satan; he saith, All that a man hath will he give for his life: he that does this—he shall possess his life, and he that does it not—Satan shall possess their bodies, for it is his skin. I will prove him again a second time, when he said, God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods. Now he that eateth of the fruit of this tree, which I will give, he shall be as gods, for he has become the bone and

the flesh of me. And I will prove to all men that Satan is a servant unto sin, and the wages of sin is death, and he that seeketh to the servant and not to the master he shall go with the servant, and his wages is death. And I now swear unto thee and to the whole house of Israel, he that keepeth any part back, to preserve his life, shall lose his life; for as I created the heavens, and the planets that are fixed therein, and they that dwell on them—that soul that seeks to devour his brother, and not willing to bear his loss while he has been asleep, that soul shall die, he shall not live. And that soul that will not sign this, shall not enter my sanctuary. This shall make a division between him that serveth me and him that serveth me not.

For I will discern between the righteous and the wicked, saith the Lord; and I will prove unto man, that as I gave my life* to purchase the other, so shall my children be willing; and it shall be proved to both the devil and the fallen angels, that my bread which I will give unto my children is of more value than their silver, or their gold, or their land, or their houses—that it is of more value than that which is the life of the blood, so that they shall be willing to give all for that which I will give them from heaven, who shall be willing to knit soul and spirit and body together.

This is the thing which I will shew to the house of Israel. Man fell asleep, dead to my knowledge, and his works became sin, and the wages of sin is death. I remembered the woman, that I would come and dwell in her seed, and take her nature upon me, and bear the sins, and do that work which should conquer sin, death, and the grave; so there are two deaths, and two sins; the first death is the body, which he fell dead from my knowledge, the death of the soul is doing the works of it, and has not sought unto me to preserve the soul; these are hid from my presence. I will now bring you to temporal, I commanded all men to work, to trade, to traffic, and he which falls asleep in it, and is not willing to bear that which he

* The life of the body which he took, which was of the seed of the woman.

fell asleep in, but seeks to enter into other people's labours to devour, to steal, to defraud, to make up the loss of that which he was asleep in, he is a partaker of both these deaths; where I am, there shall he not come, till the final resurrection. I bare that which man lost while he was asleep, that man might turn and do the same work; for the things which they did fell on me; so now that which my children have done—if they be willing, it shall fall on the enemy, and bruise his head. Taken from the mouth of John Wroe by William Tillotson.

South Gate, Ashton, 23rd of 7th Month, 1830.

THE heathens of both Jew and Gentile shall roar like lions in the streets, they shall bark like dogs upon the mountains; and the day shall come and already is here that the printers shall say, This is our harvest;* others shall say, in the public houses, I am weary of this malice; what would they do with this people? Others shall say, We read about their destroying Jerusalem; but could it be worse than this?

I will give the resemblance of the virgin of the whole house of Israel the spirit of boldness, to go through thousands, when she shall see them dead on her right hand and on her left hand, they shall one destroy another by the press of the crowds, till one tread another under foot, even until the officers be trodden under foot, by the press of the people, till the cry of them be heard from town to town, and from village to village, till others in public houses shall say, Kill this woman and all shall be at peace. Thousands of wicked hearts shall pursue after her to take her life by night, but the chariots of the house of Israel are too swift for them. There shall not be one word either in the writings, or in the Bible, of the old or new Testament, but what shall be unfolded unto the children of the living God.

* Fulfilled in the winter of 1831, when accusations against John Wroe appeared in many newspapers,

This thing shall first appear. Israel shall appear as though they were worth thousands and tens of thousands, and in the mean time they are in bondage: and when thousands and tens of thousands of money are gathered unto them, then they shall say, We will take this people for what they are in debt to us.* If soldiers fight for an earthly king, how much more will children fight for their father, who is going to divide his inheritance amongst them, even among those that I have gathered. I will now set war amongst them, for the sun of my spirit shall shine upon them, and they shall see the evil, and they shall fight with those that refuse to let it go. Taken from the mouth of John Wroe, by William Tillotson.

South Gate, Ashton, 26th of 7th Month, 1830.

A SECOND inquiry of Ellen Duncan. I ask for the God of heaven to give a sign, whether the spirit be from Satan or from God; to meet in the sanctuary, and all the Lord's children to join in prayer, that if the spirit be from evil, that Satan should be cast.

I, the Lord, answer: He that saith that my spirit which visiteth Israel by thee is of evil, and is from Satan, I will not cast evil out of him, for my Spirit shall not revolt, nor deviate. If the Spirit that visiteth Israel be from Satan how can it cast out Satan, if so Satan's house would be divided: but his kingdom must stand with those which will have him to reign over them; but those who are possessed with Satan, and are willing that Satan should be cast out, my Spirit shall cast him out. Satan will not fight against his own kingdom, but will fight for it; and he is claiming the children of Israel, by Ellen Duncan, and is coming forth in her to steal and to devour, and is come as an angel ministering to a prophetess: but I have cast her out from the house of Israel—and all her followers: they shall not

* The following year this was fulfilled: the Shop Company had thousands, in goods, even to a greater amount than the amount of their debts, but as they could not sell them they were in bondage to their creditors of the world, who broke in upon them and seized their stock.

meet with the house of Israel, nor be numbered; her name shall be sent to all places round the ball, never to be received in where my children is, and her followers shall yet loathe her, and thrust her out of their houses. Taken from the mouth of John Wroe by me William Tillotson.

South Gate Ashton, 2nd of 9th Month, 1830.

My children is like the days of old: the time is come that they shall stone thee my servant, and say my word delayeth, there is no matter in it. The destroying weather faileth, and the crops flourish, and they say, they believe, and they wait not for that which they believe, and my words are dried up in them, and blindness has fallen upon them, because they said they saw when they saw not, and heard when they heard not; but the hearts of the world shall now be against them for a time, because of their nakedness which I have discovered in my secret chamber. And in another land will I establish a house, for they have refused to finish mine house, and to put my law in force; so have I refused them, another house shall she take in the south country, and there will I cause her to resort. And they shall buy no more corn in my name, but in their own. I am the Lord that has given thee this, by my Spirit being poured upon thee.

And woe unto that labourer, an untimely birth is better than he, when I command him, and he goes forth unto another, and he finisheth another man's work instead of that which I have commanded him.

My Spirit shall now fight with those that has fought against me, because of my word being dead to their understanding; but will my word fight with the dead? Nay, but because they say they live, and they are not dead. So now it shall be proved whether it is my word that lives or them, and this is the battle till the head be bruised, for their weapons will I burn and destroy.

An inquiry of John Thompson, late seaman. Three years is nearly expired since I gave my name, and from the inconveniency of being at sea, I have not had it in my power to come under the law, and the process I shall take in regard to it, I hope the Lord will be pleased to make known to me, through thee, Yaakov Asriel.

The Spirit of the Lord is upon me to answer John Thomson; Where the seed is sown and the clouds give their rain, will it not make its appearance? but without the sun there is no colour, neither will it come to perfection. Let him put on the whole armour, and the law shall be established with him: let him lift up his hand to me, that the tool of man mar him no more, and I will prepare a way in the hearts of these which he thinks will be against him. I leave him to go to sea, or to travel, or enter into what employ he chuseth; for this is the thing that I require at his hand, that he put on the armour that he may fight. No man can fight my battle without mine armour.

An inquiry of the believers at Newton, concerning Susanna Gradwell, who believes that she is visited by the Lord. I answer her by my Spirit. Remove her out of mine house: keep my word from her; try her visitation; see who are on her side: in this way shall it be done to the whole house of Israel who will not abide in my laws and commands which I set before him to walk in.

An inquiry of Thomas Hooley. I am afraid that I have grieved thy Holy Spirit. I being a believer in the visitation to thy servant George Turner, and I was greatly blessed and comforted, until thy servant was called away by death; then I returned to my old vomit of drunkenness at times, and now I have laid hold of thy strength by thy servant Yaakov.

I now answer the inquiry. Let him put away his wavering thoughts from him, and rely totally on my word, and put on the whole armour, that a tool of man mar him no more, temporal and spiritual. Go out into the fields and sow a corn of wheat, and when the blade appears keep cropping it every month; see if the ear will appear: so is it with my people Israel,

Satan keeps taking that part from them which should cause the ear to appear. He that feeds my treasury and keeps from the works of man, my Spirit always shall sit upon him. Taken from the mouth of John Wroe by William Tillotson.

South Gate, Ashton, 4th of 9th Month, 1830.

FROM the south to the east is the line which the plummet shall go over the whole house; and with the north pole will I put the scale to the balance, that it may be weighed; for I will search every bone of the virgin of the house of Israel for the two houses, and the four houses.

And when the repenting of Zion in sackcloth and ashes has reached me, I will then heal her, and place all her foes at her left hand. But I will not mourn till I have driven these out which mourn with wrath of their heart, which is lukewarm, neither hot nor cold, but will yet still fight, and which says, What profit is it to seek for redemption of soul and body, more than the redemption of the soul? these are they that winketh the eye, stoppeth the ear, hardeneth the heart; when the day appeared they refused, that they might not see the sun, and my word became no proof unto them, because of their properties, because it is their god, lest they should be brought to desolation: but now speak to the house of Israel, thou son of man, those that rest on their property shall never see my glory in mine image.

And the whole house of Israel may go forth, so that preachers may be squandered over the ball, that the sheep may be gathered; but if one be found preaching contrary to the word, the word shall be kept from them, and they shall be shut from all my children. Taken from the mouth of John Wroe by William Tillotson.

South Gate, Ashton, 13th of 9th Month, 1830.

THE Spirit of the Lord is upon me, to answer the inquiry of the number twelve, they say, There is a misunderstanding between thee and them, ; but the Spirit which sits upon thee, which shall fill the bones of the virgin with life, shall tell them the spirit that has snared them is at war with the Spirit which shall fill the house of Israel ; for lust and pride and the gains of the world has compassed them, and that which were laid for the life of the virgin shall take theirs, and shall destroy that part of evil, which thought to destroy that which was visiting them.

London, 17th of 9th Month, 1830.

I now command the number twelve to send out an express warrant, that the tithes of my house be restored : for it shall now eat them up, or me ; and if it eat up my word, so that it has no part in them, I will take it to another land. But if they restore me the tithes, my word shall rest and it shall establish peace ; for they have eaten up my house and devoured my word, and given it to the swinish multitude.

And for the number twelve and the four, I say the resemblance must appear. True, my word is mountains of brass to them, but I will make them come from under it ; and as I make thee, I will make them perform all my work : when they refuse, my spirit shall sit upon them ; for there is not a bone in the house of Israel but my spirit shall overshadow them, till the testimony be finished that I have given them to do ; then shall they know me, and know that I am their husband, being made into a perfect woman by my Spirit being put within them. If the bones of the virgin refuse this, then shall Sarahai go unto Wakefield, and she shall take a house south of that place,* and between

* About six weeks after the above, the four and twelve refusing the commands, John's wife removed to Wakefield, and soon after took a house at Sandal, south of that place, where the family resided for some time.

east and west shall she dwell, till the time my spirit has rested ; and that place shall resort unto her and she unto them, and there shall my camp be ; for the heads of the house of Israel have refused me. Taken from the mouth of John Wroe, by Samuel Walker.

*Gravesend, 20th of 9th Month, 1830. Two o'Clock
in the morning.*

THE words of the Lord came unto me this morning, saying, Hear, O house of Israel ! I am visiting thee, if thou wilt take such as I hand down unto thee ; and if thou refuse it, there is the prophets of the Gentiles, and the prophets of the Jews, which are Baalam's prophets : they shall have it a year, a month, and a day. (Rev.)

And I will put a chain round thy neck, O house of Israel ! that thou may be punished, for thou wilt want to go after them, and will try to get loose ; for when thou would seek to that which dwelleth in the flesh, the spirit shall overcome thee ; for when thou would do evil, good shall be with thee ; when the tempter comes, which is the evil spirit, which ruleth the thoughts and putteth the heart in action, it shall say, Alas ! what and who art thou ? My Spirit then being sat upon the man, shall bind it ; it shall be likened unto a man which had a command of a king, to go and take a prisoner, and the prisoner was among ten thousand such as himself, and yet for all that he shall take that prisoner, and bind him, where he can pursue no more. I am the king of the new creation ; my warrant shall go out to him that interferes with me and my children, it shall slay old and young, man woman, and child.

And thou shalt write unto him that is commanded to go with thee : if he refuse to preach in my name, he shall return, for the labourer shall be worthy of his hire. If he labour with the view of this world only, where is his reward for the world to come ? He has told thee he has a wife and a family to prepare for, and that the shops will be broken up, and brought to nothing ; this is the thing that I set before him, let him

return thee an answer, whether he will stand up at every place where he can find rest for the soles of his feet; and if he say he is not prepared to preach, let him return back, for all things shall be a parable, and a mystery to him for a time, and shall appear as foolishness, because he says, Look how the shops was when I came to them, and look what I have done: I will turn the hearts of the whole house of Israel against him, because of the pride of his heart. My children have been a stink in his nostrils, when they have come into the shop; and he has hung by the travellers; but if my children hearken unto my word, I will make them travellers, though they be squandered over the face of the earth; their hearts shall be as one heart.

When thou transgresseth, I then afflict thee by affliction, that my word may be delivered faithfully unto my children. He that transgresses shall not go unpunished, for I will raise fresh shopmen, and fresh travellers, and I will send many out with goods, that the pride of all may be humbled. For my children are my own flesh and bone; and the evil which ruleth in the life of the blood, and turneth the heart to evil, I will destroy; and ye which is willing for me to do this shall find eternal life in the same temple.

I will not rend an office from a man if he seek to be led by my Spirit; but he which tells lies and plans plans to cause one to lie against another, shall lose his office: for no man shall find out a lie by a lie; and he that lays a snare for another shall fall into it himself; if he shall find out wickedness by a lie, the same lie shall overcome him. A jibing spirit shall go out of mine house, it shall not inherit my kingdom, and he that refuseth me to drive out that spirit—his body shall see corruption, and he shall not see my glory.

Every planet shall have its sabbath: immortality has not a beginning of a sabbath nor an ending; man has six days, which is mortal, and on the seventh they think they rest; does not a woman begin to clean her house on the sixth day? the thing which disgraces her house she removes out, and the things which is for her house she cleanseth; and I will cleanse the blood

which is not cleansed, which shall rest in my sabbath, which is the seventh thousand years, then shall the earth see my glory. Taken from the mouth of John Wroe, by John Taylor.

Gravesend, 24th of 9th Month, 1830.

THE Spirit of the Lord is upon me, to shew Israel the road to gain eternal life.

Happy is he who is evil spoken of and bears it ; but if the evil bear him, they shall go together, for he is equal with him that declared falsely against him.

I the Lord have chosen seven nations to gather the bones out of : these shall do the work that I did, they shall bear lies, theft, murder, whoredom falsely, for my sake, and all manner of evil shall be spoken of them falsely ; and they shall be able to bear it, and they that are not able to bear it shall be as the cankered iron to the loadstone, the graft of me shall not draw them.

For the time is come that the graft of my Spirit shall be poured down, and shall sit upon each, so that the law which was wrote by Moses, and the testimony which I gave shall be easy unto my Spirit which sits on them.

But if they refuse my Spirit they shall be like a woman which tries to bring forth a likeness without a man, having a desire to have children, but seeing no man was given to her. So then she crieth out seeing there was no way for her. How can I be just ? How can I be holy ? How can my love be revealed unless I send forth my Spirit to do my work ? Will not Satan and all the fallen angels accuse me, saying, I did a work which man could not do, and he was just and I was unjust ?

I have set the world to judge my children and try their work, and Satan is their king ; and when they have finished the testimony that I have given for them to do, I will then revenge on her adversary, because she is found to be flesh of me and bone of me.

Thou hast laid the words of Samuel Walker before me : he says he will seek me in a secret place, for man will trample him under his feet ; and thou art become his enemy ; I tell thee and the whole house of Israel, my word has become his enemy, and shall trample him under foot for a time, because his heart has lusted after one, and has caused her to tell lies, and thought to hedge in my people on every side, and break up my house. And at the last, unless they repent, my Spirit shall bring shame upon them. His heart has transgressed after her, and his works have become evil.

Thou has prayed that thou may be delivered from him : I answer thee thy prayer, I have granted thee thy petition. I have chosen another in his room which shall go to Jerusalem : because when he saw the weather come according to my word, he said, the Spirit was very familiar with thee : thou answered him rightly when thou said, So answered thou William Twigg. He that skitteth my word, my word shall be kept from him till he says he believes it, and performs it.

And thou shalt go unto London, but not into the city. For my Spirit shall go seven times round the city, and burn it up, for there is not one stone that is laid upon another by man, in the present world, which shall not be thrown down ; neither is there a secret which shall not be unfolded, for the key is unto the bones of the virgin, for she shall unlock every mystery, and uncover the skirt of all wickedness.

Whosoever kearkeneth unto these words, I will liken unto a vessel of oil, which giveth light to all around it.

For the world must flourish for a while, like a green bay tree, that England may see it is the land of Joseph, that the temporal appear the first, and then the spiritual. That those who have said, My treasury would fail, and my bank would break, and the shops laid to the dung-hill, when my children divide the spoil they shall have no inheritance with them, neither shall they be their servants.

The four houses are four mountains to the world, they neither know nor understand ; and the two houses which are houses of brass, are mountains to the four

houses, but all the houses shall drink of one another; but the world shall not drink of it, but the spirit of the world to come shall fill these houses. Taken from the mouth of John Wroe, by John Taylor.

Devonport, 3rd of 10th Month, 1830, written about half past two o'clock this morning.

THE words of the Lord came unto me, and now the Spirit is upon me, saying, Go thou unto a vine tree, take thereof a branch, and divide thou it into seven; thou shalt put it upon seven men's shoulders, and these seven shall go into seven nations, they shall preach the gospel of the kingdom, to conquer and reconquer, and to gather the bones of the virgin; then it shall be placed upon seventy men's shoulders, they shall go over the camp of the whole house of Israel, till it be heard to the ends of the earth. These are the seven golden candlesticks, which stand before the God of the new creation. These are the seven spirits which shall sit upon seven men, doing the work of God. And when they return they then shall sit upon seventy; these are the seventy men, these are they that caused the gospel of the new creation to be heard round the ball.

I now answer thee the words of Judge Walker, who was with thee in the packet; he said, They were commanded by their mother, the handmaid, to stand still till the time that they should be gathered, and that every man had his office to fulfill, and that he was appointed one of the twelve judges by her, and that all her writings and works must go by his hands. I now answer the house of Israel by my Spirit being upon thee, If he be one of the twelve, why is my Spirit not with him? why is he not gone forth to the ends of the earth? I said unto the twelve, Stop ye at Jerusalem, till my Spirit be poured from above, then follow ye it, and as it gives you utterance, so shall ye declare to the people. And it sat upon many beside the twelve, but did the twelve envy those that had received

it, or they rejoiced? and I said by the woman, that which I begun by the woman, would I end by man. I am like a strong man armed risen out of sleep; and will awake every one that is leavened by that which was taken out of the woman; for I am now in the woman's form, and will give to the sealed every one a white stone, and his name engraved within the stone, and his family, and his tribe, which he is grafted to: and a key hung thereto, which shall open and no man shall shut. And when he has opened—living water shall gush thereout, it shall first take him up to the ankle joint, then to the knee joint, then to the hip joint, then to the loins; then shall the life of the blood gush out: then that spirit which was taken from Joanna Southcott, which is the branch of me, shall then swim within the hundred and forty-four thousand bones, which are the bones of the whole house of Israel. These shall walk upon the seas; ride upon the storms; and as a man which dwelleth in blood, draweth in his entrails by the breath of his mouth, so shall these which are redeemed from amongst men, lift up their bodies by the spirit to what height they choose; and as a dove lifteth up its body by its wings, so shall these by the power of the new birth. And they shall bring forth their own image, by the new birth, for a thousand years to come, and that is that power which the angels have not, neither shall have. For there are bodies terrestrial and celestial; there is one glory of the mortal, there is another glory of the immortal, and the whole ball has become the footstool of the immortal, it shall judge angels, and have dominion over the mortal.

And for Judge Walker, I tell thee he is asleep, and shall not be waked out of his sleep; how does he judge my writings? he has not inquired at my hand, I have found them as I found the twelve disciples—all asleep, they shall not one of them escape, for they have chosen themselves to reign over my people, and not chosen me to reign over them. Without mercy, unto death will I slay them.

I have created the evil and the good, and I must divide them as I divide the night and day. I created man free to chuse the day or the night, and the night appeared the first, and many were there that walked therein; and the morning light shall now burst out in every quarter, and the night which is your present world, shall be like unto a garment which is moth eaten, the more it shall be stirred the more it shall disappear, it shall be like the rolling cloud, that carrieth the rain, and the wind carrieth it and it appeareth no more. Taken from the mouth of John Wroe by John Taylor.

Bristol, 13th of 10th month, 1830.

THE day shall come that I will be clear of all men, that say, He is naked and no man clothed him, sick and no one visited him, in prison and no one ministered to him, hungry and no one fed him. As I live, saith the Lord, I will accomplish this, by my Spirit going over the face of the whole creation. And I will get myself free of the Jew and the Gentile, and a new Israelite shall be seen, in whom there shall be seen no guile, which are the houshold of Joseph, the inheritance of Israel.

The more my word is fulfilled the more shall it drive out those which are not of the household of Joseph. When my Spirit is going over the house of Israel it overshadows many and attracteth many, so that many will join which are not of my household, and nothing can drive them out but the fulfilment of my word. But how will it drive these out whom my Spirit sits upon? Are they not of the household of me? Will they not do my work? and the same that it sits on shall it inhabit; for it is life, and no death.

Who is as blind as my people Israel, which call themselves Israel and are not? Yea, I will quiet my Spirit, and it shall rest upon those that are found worthy to do my work.

Whosoever my Spirit shall find asleep, and they be not of the household of Joseph, it shall not awaken them out of their sleep,—he that seeks to be of the house of Joseph it shall awaken him out of his sleep, and the graft shall rest upon him till my law and gospel be fulfilled, for it is the groundwork of my two houses, wherein my commands shall hang; the obeying of the commands is the stones for the building.

Take care, for he who shall seek thy life by the way now dwelleth in the city; but as the four guarded thee, so shall my Spirit be upon thee, and overthrow it, though for all this it shall come visible to the eye of man. He is not of the household of faith, neither has the heaven taken hold on him. Oh Bradford! woe unto thee, for there hast thou a dwelling till this be made visible to thy eye, and to those which are in conspiracy, with thee, for thou heapest up lies, and other men kindle the fire with them: thou art stout and stubborn, and thinks there is no end of thy strength. In the days that thy eyes shall be opened thou shalt bewail thyself and not another, because it is too late for thee. And thy unbelieving wife is nearer than thou, because thou saidst thou believed when thou believed not, and did lie. Thou must cut off thy beard, and change thy raiment, that thou may be strengthened by the power of the wicked one, till thy shame be made bare in the sight of the whole house of Israel. Let no man say, This is such a one, no parable can there be unto the sealed, but an open vision. When it is fulfilled they shall know his name.* Taken from the mouth of John Wroe by William Tillotson.

* James Laycock, junr. of Bradford, the person here alluded to, and half brother to Samuel Walker, was in the employment of the latter as a hawker, and according to report, soon after the above, intended to have slain John Wroe. On this subject, William Muff, of Little Horton, near Bradford, in a letter, dated 11th of 11th Month, 1830, says, "One of my sons-in-law came to my house, and spoke great things that James Laycock had told him this forenoon about John Wroe, that if he could meet with John Wroe to give him a good beating, and that he was encouraged to do so by his brother, Samuel Walker." In the early part of 1834, the said

Bristol, 16th of 10th Month, 1830.

THUS saith the Lord: As thy hair grows in length, thou shalt increase in strength. And my key of the scriptures shall be given to thee, and thou shalt lock from both Hebrew and Gentile, and neither man nor devils shall open;—and thou shalt open, and they shall not shut nor destroy. And as Ephraim's sons were slain, so shall those that call themselves Israelites, and are not.

And Satan has got permission to go forth amongst all the bodies, and to make war amongst them, and war in their houses; but the word by my Spirit shall subdue him, and he shall go back, and my people shall be ashamed.

And he that pulleth my word in pieces shall become like the fig-tree; and he that setteth my time at a distance, lo, when I come in flames of fire, claiming mine own, though he was once clean, he shall still be without a wedding garment, and my blood shall be upon him. And this is the day if ye will hear my voice.

And the canals shall become rail-roads, and the new roads, grass; and my people shall fly in chariots round the mountains, by the rail-roads; and they shall flourish as the trees of Lebanon.

As I drew back the clouds when I took thee to thy journey, so when I return thee I will cause them to give their rain.* And thou shalt hide thee a little season, for they say they stone thee, but not my word. Taken from the mouth of John Wroe by William Tillotson.

James Laycock was opening a grave, in which a person had been interred, the stench arising from which, so affected him, that he took his bed, and after continuing to get worse, for many weeks, he died: before which it was declared that he became a spectacle too dreadful to look upon, his eye-balls having fallen out of their sockets, and hung on his cheeks.

* The weather continued fine for travelling, till the 21st instant, when he drew near home, and then the wind rose, with rain; but the following week, much rain came, with strong wind.

Bath, 16th of 10th Month, 1830.

THIS morning in bed the words of the Lord came unto me saying, Go and stand in the midst of the Sanctuary ; and they shall follow thee ; for my Spirit that is upon thee, shall be as the loadstone is unto the iron : it shall attract all men, and many shall follow ; and the words that thou shalt speak shall be life unto them. The Scriptures thou shalt unfold to them, and their dark sayings : and they shall not be able to answer thee.

I went into the Synagogue of the Hebrews, and afterwards they followed me to the Inn, and the Spirit of the Lord was upon me, and said, Hear, O Hebrews ! that the branch of the root of Jesse may lead you into eternal life : this day your mortal bodies shall put on immortality. Do not your Scriptures tell you, (in Isaiah, 11th chapter, 1st verse), that “There should come forth a rod out of the stem of Jesse, and a branch should grow out of his roots ?”

And (in Micah, 5th chapter, 3rd verse), that “He would give you up, until she which travailed had brought forth.”

And (in Isaiah, 59th chapter, 20th verse), that “The Redeemer should come out of Zion, and unto them that turned from transgression in Jacob.”

Now is not this fulfilled ? Rejoice ye Hebrews, that ye are preserved for the last days.

This branch will not dwell in your blood, but rest upon your shoulders, as it did upon the prophets in the days of old : and ye will fulfil the law and the gospel, without sacrifices of beasts or birds.

And consider the words of Solomon your King, (Ecclesiastes, 4th chapter, 15th verse), that “He considered all the living that walked under the sun, with the second child that should stand up in his stead.” (Meaning the branch, which should stand up in the stead of the root.)

Now, this root ye believed not in, even him who did the work to gain eternal life ; the just, who suffered for the unjust.

For it is written (in the 40th Psalm, 6—8 verses), “Sacrifice and offering thou didst not desire ; sin offer-

ing hast thou not required. Then said I, Lo, I come : in the volume of the book it is written of me ; I delight to do thy will, O my God." Which meant, that he should die to take away sacrifices, and sin-offerings.

Then a certain Hebrew stood up against thee, and said, "Who is this root, that you say was lifted up? Thou replied, "Jesus. After the Spirit which had abode on him had given the life which dwells in us, which is the blood, that Spirit raised that body again, and dwelt within it, that Spirit being one-God.

The Hebrew answered, "God is not divided neither is he three ; he is one God, one Spirit, and by him shall come the deliverer."

Thou repliedst, "True, God is one, and one Spirit ; the heaven of heavens cannot contain him ;—he fills all space. And sat upon the man, even Jesus, till he did that work which Adam was commanded to do, to gain eternal life."

And after he had done the work, the Gentiles took the life of that body upon which he abode ; and within the third day, which is the type of the third generation, he again quickened the same body, and it became the temple of God.

Now, ye have been given up, not to believe this, till Zion had travailed, and brought forth the branch of that root.

Then, the Hebrew said unto thee, I will ask you one question ; answer me it : Was that wicked Haman, who was hanged on the tree lifted up into heaven ?

Then my spirit being upon thee, said to the Hebrew, I will ask you one question, answer me it. Did the followers of that wicked Haman prosper like those that were the followers of the root ? Have they put crowns on Kings ? Have they had dominion over the people ? Then that Hebrew was speechless, and they that were with him.

Another Hebrew asked thee, How it was that ye did not keep the sabbath ? But thou saidst, Answer me this question : How is it that ye cut one hair from your head, or your beard ? Was not Samson to be the way-mark, and the guide for you ?

Another Hebrew said, I suppose they do keep it as well as they can ; they are poor people, in bondage, and cannot keep it ; as we are, in regard to our beards. They believe, and so do we.

My Spirit being still upon thee, said, Hear ye Hebrews !—The branch of the root, which will not dwell in blood, will sit upon each of you, till ye have fulfilled the law and testimony, without sacrifice, which is the Spirit of prophecy, revealed from heaven.

And ye shall all prophesy, and know the mysteries which have been long hid, and the key of the Scriptures shall be given to you ; so that no one shall be able to stand before you, but he to whom it is given.

And one portion above your brethren is given to you, ye being the eldest son, viz., that which Jacob got, (Genesis, 48th chapter, 22nd verse), which he gave unto Joseph, his son ; and which Joseph gave unto Manasseh.

Joseph had two sons, Manasseh and Ephraim, and Jacob blessed them ; but the blessing to Ephraim was ten times more than to Manasseh ; here stood the type : Ephraim had ten sons, and Manasseh two ; but the first of Ephraim were slain, after that he had others.

Now, two tribes must come out of you, and must be appointed to the families of Manasseh's two sons : and the dispersed, which are over the whole face of the earth, ten tribes must come out of them, and be appointed to the families of Ephraim's ten sons.

This is the beginning of the new creation, which will not dwell in blood, but in flesh, in bone, and spirit ; that spirit which is the branch of the root, even Christ, —the spirit of one God ; which shall descend from heaven, and fulfil the words of the prophet, (Obadiah, 21st verse), “ Saviours shall come up on Mount Zion to judge the mount of Esau ; And the Kingdom shall be the Lord's.”

I will yet print a book, and send to every Hebrew ; and it shall have the key, and unlock the Scriptures, and none shall shut.

Now, ye Hebrews, to whom do you impute that prophecy in Isaiah, 9th chapter, 6th verse, “ Unto us a

child is born, and his name shall be called, The Mighty God." And in the 45th Psalm, 6th and 7th verses. "Thy throne, O God, is for ever and ever;—God hath anointed thee with the oil of gladness above thy fellows."

This is that root, which called himself the Son; and that branch which proceeds from the root, shall give you immortality, and make you as gods, knowing good and evil. Taken from the mouth of John Wroe, by William Tillotson.

Huddersfield, Saturday Evening, 30th of 10th Month, 1830.

THE Spirit of the Lord is upon me. I have brought thee before a people which has trampled my law; and broken down my words, and my word has become a stink in their nostrils, and they say that it is not I that has visited them. Their bodies is the bones, and where there is a body of people it is a stone of the building, and my word shall polish that stone, and refine it, for my word is a chisel, and the hammer to polish the stone for the building. And this is the sieve, behold it is the sixth, the seventh shall blow the dust, and cleanse the blood, and shall take it from those in whom my law is written. These are the words of the sieve, He that cuts his beard for this shall never wear it for my honor again, he which says thou art visited by two spirits, and the one from Satan to lead the house of Israel astray, he shall not be gathered to my people into my granary, nor come within my vineyard: even unto him that sorts my word as the heathen of the Jews, and the heathen of the Gentiles do.

Have I not chosen a committee called twelve? and did not I say one of them was a devil, and that the spirit of the devil should come forth and make himself manifest, and take his own? I will take thee and hide thee till the time that his own be sorted; I will get me twelve fresh committee; and I will get me twelve house of Israel; and I will get me four fresh chariots, but yet shall come forth from under the same

two mountains, bearing the law and testimony of me, and not the law and testimony bearing them, for I am the Lord. For they have lied of my servant which I have sent unto them, they heap up lies, and other men set them on fire. They brought forth a jury which was full of guile, I confounded that jury, and I have brought forth another which shall not be able to condemn thee, for I have chosen the angels to bear thee up, lest man should trample thee under their feet.

Have I not seen the widow's mite? those that put their trust in their silver, shall perish as wax in the fire.

I call men forth unto offices, he which is able to bear the office shall inherit it, but if the office bear him, by pride, it shall dash him to pieces like a potter's vessel. And yet for all this thou shalt appear more base in the eyes of the world, seventy times seven, than ever, till he which is lukewarm be smothered with the stink thereof. And in the eyes of my people Israel they shall say, What will come?—True if it be the Lord's way, a crooked path it is, and who shall be able to walk therein?

The day shall come that the sabbath shall be changed—for all flesh shall worship me at the taking down, and the rising of my body; I will draw all flesh unto the scriptures, and that shall be the groundwork for them, and by it shall Israel know me.

I will send thee unto a people which cannot understand thee, and I will raise interpreters, and gather bones there, and my word shall be living water, and my laws shall be put in force.

Will Israel say that thou has known seven women? will they condemn the innocent, and let the guilty go free, which are filled with lust? for I have permitted Satan to come, that thou should be tempted with all manners of lust, and that ye should dwell under one roof, as though ye were in secret, that the cup of the world and the unbelievers might be filled up. Can the world condemn thee? can the unbelievers condemn thee? I free thee, for I am the true living judge, which will plead the cause of the innocent, and condemn the guilty.

They jangle, they quarrel with my servant, and my servant's works has become a looking-glass to them, but I will prove to all men they are possessed with a deaf adder. Israel will not jangle with my servant, but will fight for my word. Let these which are called the dry east wind, let them write unto all places, that they that testify against my servant, either by word or deed, or can say that his word agreeth not with the scriptures—let them condemn him, and set themselves free; but no man shall go by report, but every man by his own heart; but I will shew thee, my servant, the hearts of my people Israel, and thyself foolish.

Hearken, O house of Israel! they have the hearts of Haman given them, they have possessed no greater love to thee, they cried, Throw him out of doors, and bolt the door, lest any man should come unto him. Thy wife striveth and contendeth with thee, and she striveth and contendeth as with the sea, lest it should cast out its flood. The number four contend with thee, but it shall be as though they contended with the sea, that the tide should not appear; the clergy of the Jew and Gentile shall contend, as though they contended with the sea; but the flood shall swallow them up. For the things which I have spoken shall now be fulfilled; and the man of sin be revealed, he shall go forth in the heart of man; and he shall say that he is the very God that shall redeem Israel.

These that have risen up against my word, shall weep and lament, for it shall be as the waters of Noah unto them. For I will speak as I spoke in the days of Noah. There shall be one God and his name shall be written in their foreheads, I will yet explain this to the whole house of Israel. England shall yet flourish, though yet disturbances, but I will shelter thee under my wings. England shall give its increase when other nations shall be barren, and shall seek fruit. Taken from the mouth of John Wroe by William Barraclough.

Meeting Room, Huddersfield, 31st of 10th Month, 1830.

THE Spirit of the Lord is upon me. For behold it is the seventh year, for in the end of the seventh year, the

fourteenth of the twelfth month—from that day and henceforth, saith the Spirit, the children shall worship, and their sabbath shall be from the taking down of my body from the cross, and at the time of me rising from the sepulchre with my body, all the bones shall worship one hour, these are the two hours that all shall worship me,

All manners of sin that is committed one against another—it shall be forgiven, but he that denieth the Spirit of God, also denieth me; the Jews denied me, and the Gentiles now deny me, and I also deny them, for the first death shall take hold of them; if the sun rise in the firmament and they see it, and then denies it, shall there be any repentance unto them? I will cast them out of my sight for a time. But am I to charge these with sin which never saw the day? am I to say it is daylight when it is night? every man shall be accountable for that which is given to him. Am I to say to the reaper, Put in the sickle, where it is not sown?

I will plant, and I will fulfil as I have said; for my children shall be as though they had wings, and flew round the mountains; for the most mockery, the most persecution, the most gathering; for it is the time of the gathering of the bones; for when they shall say, This people is still, and at ease, there shall be no gathering. And the priests shall roar as the hungry lion in the wood, against thee and my word, but they shall not be able to condemn thee, for my Spirit shall rest upon the preachers, and my scriptures shall be a looking glass for them. Taken from the mouth of John Wroe by William Barraclough.

Sandal, near Wakefield, 19th of 11th Month 1830.

THE words of the Lord came unto me this morning, and now the Spirit is upon me, to lead and direct, and to draw out the cattle from the cattle of the world, though thou faintest and mournest seeing thou art not able to separate them I am now come to assist thee, and the

words that I give thee shall be the grinding stone, and he that refuseth to be ground thereon shall be singled from my flock, neither shall he be a partaker of my vineyard.

For I am a Spirit, and yet a God, and this shall prove who is Shiloh. Shiloh dwelleth not in blood; and as the morning sun shineth from East to West, so shall Shiloh come unto that man that has done that work that I commanded him; and this is the way wherein Shiloh shall be proved. Neither will I set up a standard until I have taken the former away; and he that stands at that day shall be as a prince. And for the standard of the house of Israel, which beareth my word to the people, I will take him and hide him from Israel, till Israel seek him, and that shall prove who is Israel and who is not. For many shall call themselves Christ, and Israel, and Shiloh; but he that goes after my word, him will I make an Israelite, in whom there shall be no guile. Even those who are led by false prophets, if their hearts be toward me, and what they do be in a view to my word, I will rend the veil from them, and they shall flock in by hundreds, and sign hand and heart for circumcision, and they shall swear to me that a tool never more shall go upon them, neither will they be marred by the precepts of men, and this is the way and the manner wherein Israel shall be gathered.

There was a certain wayfaring man, he travelled by sea and land, and he called by chance at an inn, and three daughters kept that inn; and that wayfaring man lodged there, and there was no one there to bear record on either side; but after the wayfaring man had set off on his journey, one of the servants of the wayfaring man, which had been a soldier, after he had been in battle when a treaty of peace had taken place between the parties, he entered into a man's house, and he demanded the silver and the gold that was in that house, and the man answered, There had been persons before, which had taken all they could find, but he freely gave him all he could find; he then drew his sword out of its sheath, and he slew that man, which was more right-

eous than himself. This same slayer entered into the house of these three daughters, and there he fell into discourse with them, and railed against this wayfaring man, which had lodged there, by all sorts of lying wonders, and he drew them all into one cord, to lift them up against the wayfaring man, that he might destroy him ; and when his wicked plans came before the house of Israel, there were twelve men chosen, that they might sit in judgment between the wayfaring man and the three daughters. Now let the twelve observe that they first swore at Bradford, before five women, as well as men, that the wayfaring man never offered to lay hands on them, at any time, in an unbecoming manner ; though this wicked Haman said, Say on this wise, say that he counselled you to that.

Let them look into the 1st Book of Kings, the 3rd chapter, The two harlots who both took oath that neither of them had killed the child. Now these women has taken oath that the wayfaring man never touched them in an unbecoming manner, and while they abode with him it was well with them. And after this wicked Haman had had conversed with them, it was then evil with them, and the wayfaring man had acted wickedly with them. Now let the twelve observe this, and give true judgment. And behold, there was a conspiracy against the wayfaring man, and this I have permitted that those which are not of the household of faith may go out.

This hath been the resemblance of the priests, which shall rise up in these nations, to gather my children back again into their former fold. My two swords shall divide the living from the dead.

And for Samuel Walker, he shall never be joined with my people any more ; his name shall be sent to all places ; he that receives him into his house in my name, shall not meet with my people ; Israel shall look on him and loathe that serpent, as though they loathed eating the dead of their own people. I will warn them as I warn the world, that they may return from their ways ; and he that seeks me I will seek him and justify him of that which he is deficient ; for the

time is come that my spirit shall sit upon that man, and do that which he is deficient on; for all my laws and commands which is wrote in the scriptures shall be fulfilled, while man lives in the life of the blood. And he that has done that work while the Spirit sat upon him, the same shall inherit the kingdom, and they that inherit the kingdom shall be as Shiloh, and Shiloh shall be as them, he shall be a prince, and they shall be princesses. And there is no temple in that church, but their bodies, and their bodies needeth not the light of the sun, or the moon, to shine in them; for the light and life of the Father and the Son shall be within them, which is the branch and the root of me, Jesus, who will shew myself openly to the world. Taken from the mouth of John Wroe, by William Tillotson.

Sandal, 11th of 12th Month, 1830.

I WILL raise up little children in their families that shall testify against them, and they shall condemn the father and the mother, the sister and the brother, that they have wrought folly in Israel; children of three years old shall testify against them.

For there is Satan in the hearts of the people, like a roaring lion, and the man of perdition is now revealed; as my Spirit sat upon me, till I fulfilled the law and gospel, which was to be the way-mark for the whole house of Israel, that he which did it should be as I am. So now prophesy, son of man, and say, Thus saith the Lord, That the spirit of the devil is now sitting upon one man, shewing himself that he is God, the very God that gives all life, going in the name of Shiloh: Woe! woe! woe! unto him and his followers; he shall work and gather many, whose working is after the power of Satan, and not by me; for Satan shall gather his party for his kingdom, and I will gather my party for my kingdom: and he shall put his mark upon his, and I will put my mark upon mine: his spirit shall sit upon his, till the cup of iniquity be full, and my spirit shall sit upon mine till the law and gospel be fulfilled,

for they are the stones of the building of my temple, and my spirit shall sit upon them till my testimony be fulfilled, as I fulfilled it. Taken from the mouth of John Wroe, by William Tillotson.

Sandal, 11th of 12th Month, 1830.

I WILL explain to thee and the whole house of Israel the parable of the two harlots, which laid in one bed: one said, as the dispute is, let the king's word be obeyed, let the child be devided, that it be neither thine nor mine; the mother of the child said, Let it not be divided, but let her take it, and do what she will with it. So now there are two sets of people, one says, Let all be sold and divided that it be neither ours nor theirs. There are three witnesses against one, which have all agreed as the two witnesses of Susanna agreed, to destroy the Spirit that visits Israel, and the instrument also; the instrument is dead in their eyes, and in their hearts they have slain him, and now they are seeking to destroy and devour the Spirit, but the Spirit is alive and shall confound them. The mother will say, Let them take the buildings and do what they will with them rather than the Spirit should be slain. Hear, O house of Israel! discern ye righteous judgment; out of all these three false witnesses, there is not two of them can say that they both at once saw my servant lay hand on them, neither walk, talk, or be contrary to my law, or gospel, or covenant, though this malicious wicked Haman has trained them by his wicked craft, yet shall he come short of that. Then, O, ye house of Israel! does not the evidence of my servant stand as well as your false evidences? Though the writings said he should be tried with all manner of lust, that it should be overcome. Taken from the mouth of John Wroe, by William Tillotson.

Sheffield, 11th of 12th Month, 1830.

I WILL remove all stumbling blocks, and be free of all men, that all Israel may know me, till they become as

little children. And a child of a year old shall rise up, and declare against the father, and brother, and sister, that break the law and the covenant, that the truth of my love may be made manifest in the hearts of all Israel.

For I have found one branch of my body worthy to roll away the reproach from the house of Israel; for those that would have done right—others have shot at them, and they are wounded and grieved for my sake. For I will now bind the little foxes, that spoil the vine; and I will strengthen her by my word, and I will clothe her afresh.

I will raise thee up again, to stand against those shepherds that have squandered the sheep, that have the city mark. The shepherds, when thou fainted, and refused to go, I must explain to thee; they are the committees of the house of Israel, and of the twelve, and of the four; they send forth lies amongst the children, which is the shepherds dogs which thou saw let loose. But my children will throw the indictment out of the court, and then I will go with thee into the city, and thou shalt stand before these shepherds. Neither will I have two standards on the planet at once, I must remove thee before I set up another. Taken from the mouth of John Wroe by John Shaw.

Sheffield, 12th of 12th Month, 1830.

I HAVE placed my mark on my holy hill of Zion, a hill which no man can reach to but he whom it is for. For I will make thy head strong against their head; strong against those that are not of the house of Israel. Then hearken, O living bones of the house of Israel! no weapon that is risen up against thee shall prosper, neither can a thief or a murderer dwell with thee; for a liar—it shall burn up his works.

Wars and tumults on every side—nations shall dethrone one another—no hire for the animal—all nations flowing unto England—when the end cometh, all nations rising to condemn those that dwell therein. For the wrath of the Almighty is coming upon them.

Happy shall it be to those that have my mark, and defile not my mark, for the type of this shall go upon the face of the whole earth, within the space of three years, from the date of this. For Satan has been permitted to look into mine house, and make war; and he shall go unto the nations, to break their alliance. They call it a holy alliance, and it is a deceitful one. For thou must stand before many kings; and even before Bonaparte, with a horn of oil in thine hand: this is unto thee and not unto another.

Thou shalt take a linen tape, and gird it twelve times round thee; and tie a threefold tape, for it shall stand for an everlasting covenant with the bones, and it shall stand. For every law that was spoken by my prophets shall now come upon thee, and sit upon them; and by me, Jesus, shall be obeyed, for I will do it for them. I am the Lord. My law shall be honourable in the sight of my people; it shall glorify and worship me; he shall not be drunk by it, nor stagger by it, neither by day nor by night.

How could my scripture be fulfilled if Satan did not appear in man, and claiming my children, and training as soldiers? Then shall the battle begin; the breath of my commands shall destroy him, neither shall his followers be able to stand before my chosen.

And I will give to every man a key, and he shall open and no one shall shut; Satan may stand at the door, but he shall not enter, neither shall he understand; all shall be parables but unto Israel. This shall be a sign unto Israel, cursed shall every weapon be that riseth against Israel. Taken from the mouth of John Wroe by John Shaw.

Sandal, 14th of 12th Month, 1830.

THE devil is come down from on high upon your planet, and he is permitted to look at all the woman's writings, and the writings of all my servants, and he shall confuse them, and mix them together with his own; he shall take here a little and there a little out

of them, and he shall bring forth all sorts of lying wonders, with deceitfulness, shewing them that I had destroyed the law ; they shall eat swine's flesh, that the abomination which maketh desolation in the hearts of the people may be set up, to turn them from godliness to ungodliness.

Satan's works now shall appear on the planet, even the substance, and his agents with him, and they shall be as though they were going to take possession of the ball ; the deists and the atheists shall be the head of them, shewing that there is no god but them ; and James Smith of Edinburgh, has been to inquire at their hand, and not at mine, for I shewed thee in Edinburgh, how he should roar, like a lion in the street for madness, that he could not get his end ; but they shall have their time, and I will then have my time of sacrifice upon them, for they have in their hearts to make a prey of mine instruments, but they shall be confounded.

Before thy work be done I must explain the whole of the scriptures, for I will bring every one to the scripture of Law and Gospel ; I broke them not, neither shall Israel, and he that keepeth them by my Spirit, shall gain eternal life ; for I will now explain both the law and the gospel, by little and little, in every man's heart.

Why will they reason in their hearts ? Am not I sufficient for them ? I see they are afraid, and they tremble, how they are to get on. Did not I say, My children must smart in the separation ? And he that smarteth not is not a child of mine, but is one that inquireth at the hands of Baal.

There shall not one jot or tittle pass of my word unfulfilled ; as sentence were passed on my servant, and he were condemned unheard, by the four, and the former twelve, so must the whole house of Israel ; but the writing is to the reverse, they shall stand and fight for their lives ; for the spirit that visits Israel has touched the top of the sceptre, and it is now holden out unto them. Taken from the mouth of John Wroe, by William Tillotson.

Sheffield, 25th of 12th Month, 1830.

I WILL yoke all Israel unto one thing, even unto the ark of the covenant; and he that stops and will not draw shall be loosed out, and they shall catch a wild stag and put him in, for the carriage shall not stop. Wherever there is one of the animals that will not draw, that is hung to the team, they shall loose him off, and turn him out, and catch another, one of the clean beasts, which divideth the hoof and cheweth the cud: nay, I will even cause the wild beast of the earth to be yoked and put in.

By violence will I take the creation of man, and give it unto the sons; for the enemy will strike at the head, and while he is striking at the head I will take the tail, and bruise his head, while the children are brought to the birth. And when the children has gotten the new life which I will give, I will then bind the serpent from this planet, for a thousand years to come: and the servant shall then be subject to the sons, and the sons to the fathers, and the fathers unto God. Then my children shall be free indeed.

If I call one by death, I will call one of his offspring for that office, if he die in faith; and if he die not in faith, that which he has shall be taken from him and given unto another family.

Where there is a river,—a railroad; and I will destroy all small shipping, and they shall become fuel for the fire: and I will look down in mercy to the animal which is my creation; I will give them rest, I will cause all swift beasts to be kept; and I will bring my children unto that which I declared unto Noah, that I would require the blood of the animal creation at the hands of man; and the day shall come that he that sheds the animals' blood, his blood shall be shed for that of the animal, for I will require the blood of every man at the hands of the beasts. Within forty days when I bind thee, many mysteries shall be unfolded, and parables made plain. For my children shall gather the cattle together for the new creation, and they shall dwell without death, or infirmities: there shall not be one in all my creation that has not fulfilled its

day,—the animal a thousand years old, and the man a thousand years, for the redeemed is from eternity to eternity. Taken from the mouth of John Wroe, by Robert Blackwell.

Wakefield, 29th of 12th Month, 1830.

EVERY man shall be left to judge for himself: and he that is led by the hands of his brother, and not by my Spirit, shall fall.

They quarrel, they jangle, and want to judge between Yaakov and his wife: let them ask if the world can judge between my people and me: if the world can judge, then can my people be able to judge. Seven years have they been contending, their contending is as if it was with the sea. He that contendeth for my word will not contend with thee and thy wife.

They that hold with the world, are the bodies of the world; and they that condemn the world, are of the world to come. But the place where you dwell is the planet. I have not said I would burn up the planet but the world; but them that condemn the world, and walk not in it, I will preserve in my granary.

For when the world is on fire, I will prepare a place in the holes and rocks of the earth to hide the servants of my sons and daughters; so have I found a place for my people Israel where obedience is found.

The four and the twelve shall be those that have performed my work; but no one shall know till he has got it. Taken from the mouth of John Wroe, by James Shand.

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